



**MUHAMMADIYAH  
FOR ALL**



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FOR ALL**



Muhammadiyah Headquarter Office in Jakarta



Muhammadiyah Headquarter Office in Yogyakarta

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## The Meaning of the Logo

The Sun with twelve rays shining to all parts of the world symbolizes Islam as rahmat lil al 'amin (bless for universe)

At the core of the sun, "Muhammadiyah" is written in Arabic refers to the founder of Islam, The Prophet Muhammad. Surrounding the rays are two sentences: Islam's acknowledgment of faith that There is No God other than Allah and that The Prophet Muhammad is His Messenger.

Muhammadiyah encourages all of humankind to consciously embrace Islam in its true meaning.

## From The President MUHAMMADIYAH FOR ALL



Dr. H. Haedar Nashir, M.Si.  
President of Muhammadiyah

Established in 1912 and now having around forty million followers, the Muhammadiyah is known as the largest modern Islamic organization in Indonesia. This Islamic movement has for a century spread and fostered moderate, progressive Islamic values that emphasize the development of living together. The Muhammadiyah runs 176 higher educational institutions (with 45 universities), thousands of schools, around 23 thousand kindergartens (managed by its women's wing, the Aisyiyah), 166 hospitals and hundreds of clinics, in addition to many programs of economic empowerment, social services, community development, and praxis-oriented da'wa. The women's wing of the organization, that is the Aisyiyah, which was established in 1917, has run similar well-rooted programs on the grassroot level. Moreover, the Muhammadiyah has now special branches in 23



countries, including European countries like the UK, the Netherlands and Germany.

The Muhammadiyah and other Islamic organizations in Indonesia have a strong commitment to promote positive pluralism that helps the plural Indonesian society embrace their diversity while maintaining unity (*Bhinneka Tunggal Ika*). Islam plays a great role in shaping peace and harmony throughout Indonesian history. While the majority of Indonesian people (88,21% of 261 million population) embrace Islam, there has been good relationship among interreligious groups in this most populous Muslim country. Minority groups are well treated and protected without any discrimination. Indonesian Muslims have in fact promoted and embraced democracy, human rights and pluralism. This has allowed Indonesia make further progress in democracy.

In reality, one still sees a few of conflicts and troubled social relations as unavoidable in the Indonesian plural society. There is no single factor for these conflicts, however. The factors may include economic discrepancy and political interest. Indonesian experience shows that social conflicts among different religious groups occurred firstly due to sensitive issues and religious offenses that denigrate key elements of a religion, and secondly due to the intrusion of political, economic, and social interests in the relationship between different religious communities. This is the case for both

interfaith and intrafaith relations. This shows that there is no single factor behind social conflicts that disrupt harmony among diverse religious groups.

Moreover, one should recognise that conflict and integration are inseparable part of human life throughout history. On earth, there is not any single nation whose history is free from a social conflict. However, what is greatly needed is our awareness and wisdom in preventing conflicts and working together to find a solution whenever a conflict takes place. In the Indonesian context, social relations among different religious groups, as well as different communities at large, have been largely positive. The harmony of religious life in Indonesia has been cited as a role model at a global level.

This peace and harmony in community life can partly be attributed to the fact that Islamic organizations such as the Muhammadiyah have made sure that moderate understanding of Islam is well-rooted in Indonesia. Given their plurality, Indonesian people find that Pancasila (The Five Pillars) can serve as a common ground and a fine consensus between all national elements. The Pancasila itself has been strongly promoted and supported by Indonesian Muslim community. The spirit of *Gotong Royong*, that is living together and helping each other without being bothered by religious lines and primordialism, has become an integral part of Indonesian culture.

In its attempt to help build peaceful coexistence, social harmony and mutual cooperation in Indonesian society, the Muhammadiyah has made a wide ranging efforts to carry out da'wa activities that spread more kindness and peace, and sustain shared development. Muhammadiyah activities of da'wa (termed as *dakwah jamaah*) are naturally inclusive and are aimed at sustainable development benefitting all society members without any discrimination. Muhammadiyah's approach to da'wa is largely rational and action-oriented. Its da'wa activities are complemented by efforts to foster rational and critical thinking, and to put much a greater emphasis on how one can be a role model (*uswah hasanah*) in both performing rituals (individual piety) and realizing Islamic values in community life (social piety).

The main topic of da'wa by the Muhammadiyah is "al-amr bi al-ma'ruf wa al-nahy 'an al-munkar," which means commanding rights and forbidding wrong through peaceful, moderate and rational approaches towards a moral and progressive community life. Islamic values are spread as a set of enlightening teachings to present Islam as a religion of enlightenment (*din al-tanwir*) with a mission of liberation, empowerment, and advancement of shared life. In Muhammadiyah view, Islamic da'wa is an effort to implement Islam in real life as a means of social transformation towards progress, kindness, justice, welfare and the fulfilment

of public interest regardless of race, ethnicity, social group, religion, gender, etc. Muhammadiyah's progressive approach to Islam (we name it "Islam Berkemajuan" or "Islam with Progress") seeks to present Islam and Islamic da'wa as a mercy to all of the worlds (*rahmatan li al-'alamin*).

The Muhammadiyah develops peaceful coexistence and cooperation in community life through building educational institutions, health institutions, social care, economic empowerment, community development and other efforts of "Muhammadiyah for All" (*Muhammadiyah untuk Semua*). The organization's women's wing, the Aisyiyah, has also developed inclusive programs of community development and philanthropy throughout Indonesia. Since its inception, the Muhammadiyah has been much inspired by its theology and praxis of "al-Ma'un" (a name of a surah in the Qur'an insisting on social piety) in developing inclusive philanthropy.

In the eastern part of Indonesia, such as Papua and East Nusa Tenggara, where Muslims are minority, the Muhammadiyah has built inclusive institutions and develop inclusive programs in education, health, social service and community development. In Papua, for instance, the Muhammadiyah promote social integration by running schools, higher education, health care and other social services for local citizens who are mostly Christians and Catholics. Some Christian or Cath-

olic teachers and lecturers work in the schools and campuses. Some of them even teach Christian/Catholic religious education there. As another instance, the Muhammadiyah runs community development programs for Kokoda ethnic people despite the difference in religion and ethnicity.

Muhammadiyah inclusive programs for humanity, such as disaster relief and management, as well as community development in the most remote and isolated areas, have been widely acclaimed. The Muhammadiyah, including the Aisyiyah, has been very active in running programs of disaster management, like in Aceh, Yogyakarta, West Sumatera, West Nusa Tenggara, and currently in Central Sulawesi and West Sulawesi recently struck by earthquake and tsunami. Those humanity programs have been managed by the Muhammadiyah Disaster Management Center (MDMC), the Muhammadiyah Zakah Management Body (Lazismu), the Muhammadiyah Council for Public Health (MPKU), the Muhammadiyah Council for Social Welfare (MPKS), and other Muhammadiyah networks all over Indonesia.

The Muhammadiyah has played an important role in conflict resolution in the southern Philippines, southern Thailand, and other parts of the world to promote reconciliation and peace. In addition, the Muhammadiyah has run humanitarian programs in Rohingya and Cox's Bazar in Bangladesh through "Muhammadiyah Aid". Humanitarian

programs are also run by the Muhammadiyah to help Palestinians who have received unfair treatment in the Middle East. All of this is motivated by humanity and awareness that in modern civilization, all human beings deserve happy life and peaceful coexistence without any discrimination, suffering, and oppression.

The efforts of the Muhammadiyah for peace, humanity and social service are basically the realization of its spirit to present Islam as a religion of action and enlightenment (din al-'amal wa al-tanwir), that is a religion that continuously inspires liberative, empowering actions, and improves human life. This spirit of humanity is also based on the values of Islam as "Din al-Salam", that is religion of peace and security/safety. In universal context, the Muhammadiyah seeks to present Islam as "rahmatan li al-'alamin", that is a mercy to all creatures in the universe. Allah said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Q al-Anbiya'/21:107).



*K.H. Ahmad Dahlan*  
Founder of Muhammadiyah

# ORGANIZATION



Officially, Muhammadiyah was established in November 18th 1912, in Kauman, a Kampoeng at the heart of Jogjakarta. Literally, Muhammadiyah means followers of Prophet Muhammad Peace Be Upon Him. It has an ideal meaning, that

members of Muhammadiyah could become students and sustainers of Prophet Muhammad missions.

The organization of Muhammadiyah is actualization of the Quran, Surah Ali Imran, 3: 104, and - according to scholars- has marked Islamic reform in Indonesia.

Nowadays, Muhammadiyah has developed as a national and international movement with more than 40 million members throughout Indonesia and special branches in 32 countries. Muhammadiyah is an inclusive organization whose members and leaders consists of muslim middle class from diverse profession and ethnic backgrounds. As a non-profit organization, Muhammadiyah develops meritocratic culture, good governance, democratic leadership selection, and self-funded administration.

# RELIGIOUS SERVICES

**M**uhammadiyah is a da'wah movement with mission to deliver Islam as a religion of mercy, peace, and salvation.

For Muhammadiyah da'wah is a means and process to enlighten, liberate, and empower mankind to attain a meaningful life through religious services and public religious literacy (tabligh) through mosques, musallas, television, radio, website, magazines, leaflets, social medias, etc. Muhammadiyah has 6,270 mosques as the center of religious, social, educational, and economic institution.

Muhammadiyah also issues fatwas as a religious reference for Muhammadiyah and muslims in general based on a comprehensive, progressive, and visionary understanding of The Quran and Prophet Tradition (Sunnah).

Islamic Centre UAD





# EDUCATION SECTOR



Kweekschool  
Muhammadiyah

Education is the prime and the largest of Muhammadiyah movement. Prior to the administration of Muhammadiyah, Kyai Dahlan, the founder of Muhammadiyah, opened non formal schooling in his house, and taught Islam as extra curricular study within kweekschool (teacher college) and other Dutch schools. Muhammadiyah is a pioneer of Islamic schools modernity.

Muhammadiyah has 176 higher education namely university, institute, graduate school, and academy, 2 604 primary schools, 1772 junior secondary schools, and 1143 senior secondary schools, 102 boarding schools (modern pesantren), and 15 schools for special need with more than 1,5 millions students. Muhammadiyah provides education for all, not only for Muslims, Christians, Catholics, Buddhists, and other religions.







# HEALTH SERVICES

**B**eginning with public health service (penolong kesengsaraan umum) initiated by Kyai Sudja, a student of Kyai Dahlan, Muhammadiyah develops hospitals and clinics as the center of building healthy society. Through 457 hospitals and clinics Muhammadiyah provides health services for all, regardless their

religions, social status, and economic class. Poor people are priority of Muhammadiyah health services.





# SOCIAL SERVICES

Years before the establishment of Muhammadiyah, people in Jogjakarta suffered of calamities and series of natural disasters. Homeless people, orphans, and other social problems were observable due to poverty and moral illiteracy. Answering the call of Surah al-Maun, 107: 1-7 and social responsibility, Muhammadiyah offered social services by building shelters, orphan-





ages, retirement houses, and disabled center. Responding to the increase of senior citizens as a consequences of changing family structure towards a nuclear family and better health system Muhammadiyah set up Senior Club as a means of engaging senior citizens with productive and constructive social activities. Currently, there are 421 orphanages, 82 difable centers, 78 family care facilities, 54 retirement houses, 38 funeral services, and other social services.

# ECONOMY AND ENTREPRENEURSHIP

After the 2015 Mukhtamar (Congress) Muhammadiyah focuses on economy as one of priority programs besides education, health, and social services. Economy becomes a priority because of two reasons. Historically, Muhammadiyah was developed by muslim middle class entrepreneurs that made significant contribution for economic development and entrepreneurship tradition. Priority of economy also based on the reality of acute economic disparity, high number of poverty, unemployed people, and other social problems.





Muhammadiyah manages Islamic micro finance programs such as Baitut Tamwil Muhammadiyah (437), Shariah Credit Bank (762), and other business units including Hotels, properties, travel agents, and factories.



# WOMEN MOVEMENT



Believing in religious equality of men and women, strategic social and political roles and responsibilities of women, in 1917, Muhammadiyah set up a women wing of the organization namely Aisyiah. Named after a wife of Prophet Muhammad, Aisyah, Aisyiah -which initially developed from the Sopo Tresno- serves for women empowerment, advocacy, and character, both as mother, teacher, and leader of society. Aisyiah has become one of the most powerful women movement for Indonesian independence and women community development in education, health, economy, and religion.

Aisyiah manages more than 24,000 early childhood education (play groups and kindergartens), numerous junior and secondary education, hispitals and clinics, orphanages, and economic movement namely Asyiah family-based business (BUE-KA). Besides higher education, Universitas Aisyiah (Unisa) has become the first women university in Indonesia.

Like Muhammadiyah, Aisyiah has branches in many countries. Two most active Aisyiah special Branches in Malaysia and Egypt have kindergartens Bustanul Athfal provided not only for Indonesian but also students from other nations.









## HUMANITARIAN SERVICES

Muhammadiyah believes that Islam is a religion for human and humanity. Several verses of The Quran remind muslim obligation to protect and upright human and humanity. In this regard, since its early formation, Muhammadiyah has been very sensitive and paid serious attention to humanity.

As an extension of Muhammadiyah social and health services, immediately after Tsunami in Aceh and earthquake in Jogjakarta, in 2005, Muhammadiyah initiated the foundation of humanitarian organization.



In the beginning Muhammadiyah found Muhammadiyah Disasters Management Center (MDMC) as a humanitarian agency which main programs are to manage, mitigate, and educate people, humanitarian volunteers, and direct humanitarian activities. Later, together with other faith-based humanitarian organizations, Muhammadiyah built Humanitarian Forum Indonesia (HFI) as the first and pioneer of interfaith humanitarian organization in Indonesia. A couple years ago, Muhammadiyah develops Muhammadiyah Aid which aims at serving humanity overseas. Both MDMC, HFI, and Muhammadiyah Aid always at the frontline of humanitarian missions during the relief, rehabilitation, and reconstruction processes in Indonesia and overseas including the ones in Myanmar, Philippines, Palestina, etc.



# ISLAMIC PHILANTHROPY

**A**mong essential teachings of Islam are loving, giving, and caring which determine the quality of Muslim character and spiritual basis for Islamic philanthropy.

Muhammadiyah develops LazisMu, a national Islamic philanthropy, that manages the collection, management, and distribution of six sources of Islamic philanthropy:

alms givings (zakah), donation (infaq), charity (sadaqah), endowment (waqf), giving (hadiah), and grant (hibah). Through LazisMu, Muhammadiyah allocates funding to help people in a more sincere and humane, shift giving from charity and carricative donation to a facilitation and empowerment for sustainable development.

Having trust from people, LazisMu has become one of the biggest and the best philanthropy organization in Indonesia for its transparency and accountability, commitment, and dedication for the needy. In 2016, LazisMu lauched ship hospitals that operate in remote islands, especially in eastern part of Indonesia, scholarship programs for thousands university students, researches fundings, and life skills training for youth.



# COMMUNITY DEVELOPMENT AND ENVIRONMENT





Muhammadiyah is a community based movement: it is by and for community (ummah). According to Muhammadiyah ummah does not exclusively means muslims but society at large. Muhammadiyah dedicates its movement to reach out, train, empower and advocate vulnerable people especially minorities, marginals, and at risks communities. Among them are farmers, labours, fishermen and other so called working class societies. Muhammadiyah has done remarkable community development programs for indigeneous people in West Papua and East Nusantara.



Concerning the damage of the nature, Muhammadiyah work with many partners to cultivate the land, improving living standard, and conserve nature by publishing Theology of Nature, nurturing natural conservation and clean environment movement.

# NATION BUILDING



Indonesia's first president, Soekarno awarded a Muhammadiyah Star Vandel

**M**uhammadiyah is an integral part of Indonesia. It has significant contribution in the formation

of the nation and participation for development of the country. Founders of Muhammadiyah, Kyai Dahlan, and Aisyiah, Nyai Dahlan are national heroes. Former chairman of Muhammadiyah, Kyai Mas Mansur and Ki Bagus Hadikusumo are also national heroes. Kyai Mas Mansur was the pioneer of Indonesian political movement for Independence of Indonesia. Further, Ki Bagus Hadikusumo was a key person for the formation of the Pancasila as the State Foundation. Other prominent figures of Muhammadiyah are Juanda who struggle for sovereignty of Indonesia as an archipelago, and General Sudirman as the founder of Indonesian Army Forces (TNI).





General Soedirman

The first president of Indonesia, Soekarno, was a member of Muhammadiyah and council of Muhammadiyah education of Muhammadiyah in Bengkulu. The second president, Soeharto, was an alumnus of Muhammadiyah junior high school. Another prominent figure for Indonesia is Amien Rais, a former chairman of Muhammadiyah who is also a locomotive of Indonesian political reformation and democracy.

Muhammadiyah is a strong proponent for human rights, law supremacy, anti corruption, and meritocratic governance. In the Makassar



Juanda



General Soeharto

Muktamar, 2015, Muhammadiyah made a historic political position that strengthen the Pancasila State. Muhammadiyah declares the Pancasila state as Dar al Ahd wa Shahadah; Indonesia is a home for all Indonesian and it is responsibility for all citizens to have their best participation. For Muhammadiyah, the Pancasila is Islamic in the sense that its universal values and principles are consistence with religions.

# MEDIA AND PUBLICATION





As a reformist movement Muhammadiyah developed media as one of its main agency to disseminate Islamic

reformation and public education to build literate society. In 1915 Muhammadiyah published Suara Muhammadiyah as one of the oldest magazine in Indonesia. In its early publication, Suara Muhammadiyah was written in Javanese language and scripture. The following publication, then, written in Indonesian, couple years before the organization of Sumpah Pemuda wherein Indonesian language was firstly declared as the national language. In this context, Suara Muhammadiyah made a significant contribution to unity and independence of Indonesia. It is objective that Suara Muhammadiyah was awarded by Indonesia Journalist Association (PWI) as the Champion Da'wah Magazine for Independence of Indonesia.

Besides the publication, since early 1920s, Muhammadiyah developed public libraries that provides books, magazines, newspapers, and other printed publications. Later, Muhammadiyah launches Gramasurya, Muhammadiyah Television (TvMu), Radios, Websites, and film productions.

# YOUTH MOVEMENT

**M**uhammadiyah has six autonomous youth organizations. The first is Muhammadiyah Youth, whose members consist of male age 16 to 40.

Formed in 1932, Muhammadiyah Youth has played important roles in leadership transformation for Muhammadiyah and the nation. Nasyiatul Aisyiah is a youth female wing of Aisyiah and Muhammadiyah. Similar to Muhammadiyah Youth, Nasyiatul Aisyiah, which founded in 1931, also contribute to the production of strong female leadership. The third is Muhammadiyah University Students Association which membership is opened for all higher education students, not exclusively for that of Muhammadiyah. The fourth is Muhammadiyah Students Association which members are students of senior secondary schools. The fifth is Hizbul Wathan, the boyscout of Muhammadiyah. Hizbul Wathan is one of the oldest boyscout organization which contribute to the independence of Indonesia and embryo of Indonesian Army Forces as well as Indonesian Boy Scout, the Pramuka. Last but not least is the Tapak Suci, martial



Hizbul Wathan, the boyscout of Muhammadiyah.

art of Muhammadiyah. Tapak Suci is well known for its contribution to Indonesian martial art athletes. Tapak Suci has developed in many countries such as Egypt, Germany, United Kingdom, and other European countries.

Despite their different priorities, all youth of Muhammadiyah have programs on education,



economy, religious services, sport, anti drugs movement, and leadership training courses. Muhammadiyah Youth movements supply competence leaders for professionals, political parties, and social organizations

# PEACE BUILDING



One of the mission of Muhammadiyah is to actualise Islam as religion of peace. Muhammadiyah dedicates its programs and activities to create peaceful coexistence and culture. Muhammadiyah inculcates tolerance, dialogue, and consultation to build social and religious harmony.

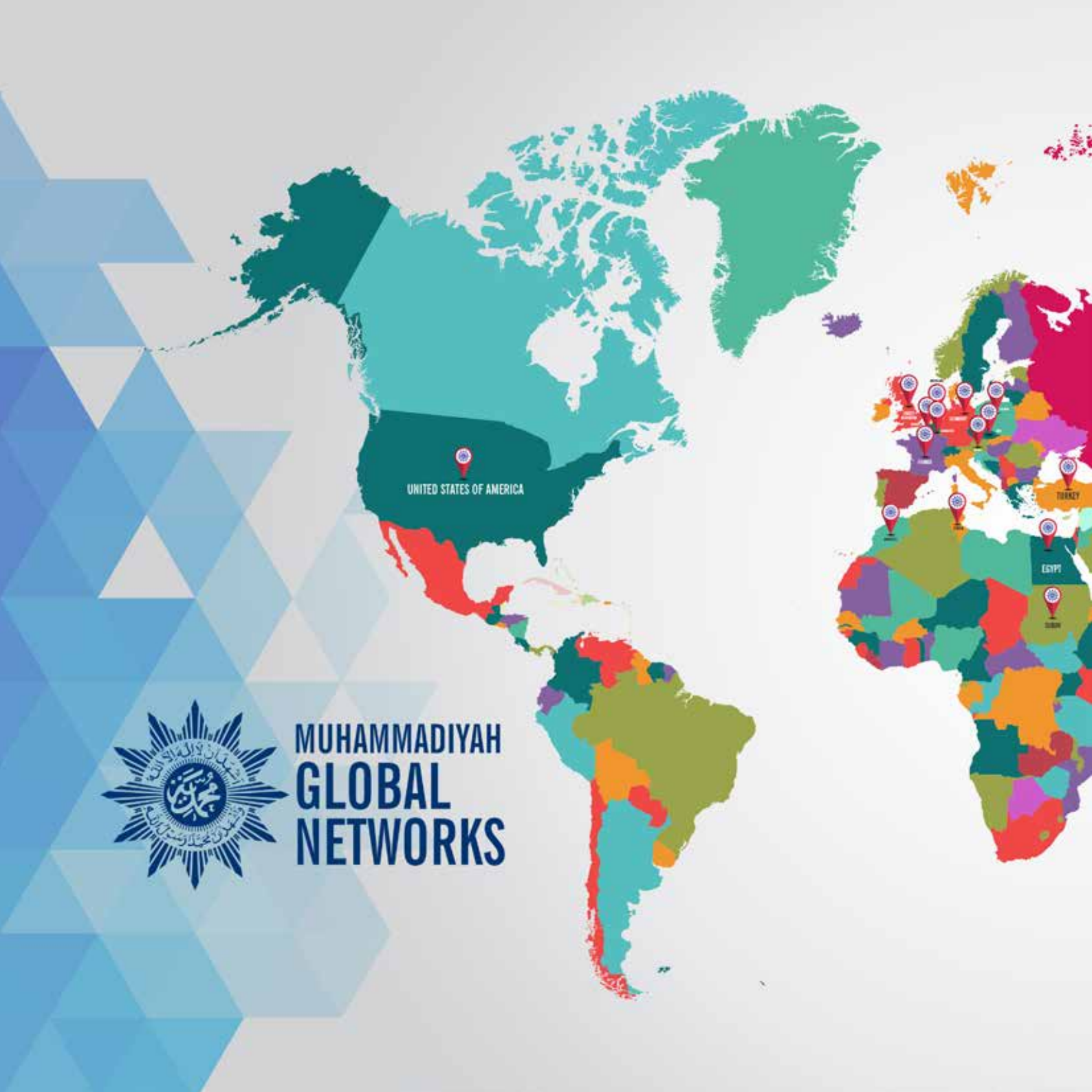
Throughout years Muhammadiyah extends its role in peace building and conflict resolution in home country, regional, and international levels. With international partners, Muhammadiyah participated in peace process in Central Africa. As a member of International Context Group (ICG), Muhammadiyah involved in peace processes and signing peace agreement between the Philippines Government and Moro Islamic Liberation Front (MILF). Muhammadiyah has played more strategic roles in Southern Thailand.

Following Memorandum of Understanding between Muhammadiyah and Southern Borders Territory, Muhammadiyah has allocated more than 250 scholarships for Thailand students to study in Muhammadiyah universities. A number of scholarships also granted by Muhammadiyah universities for students from the Philippines, Palestine, and other Arab countries.

Muhammadiyah also organizes a biannual World Peace Forum in partnership with Center for Dialogue and Cooperation Amongst Civilizations (CDCC), and Cheng Ho Multi Culture Education Trust, Malaysia. With International Networks of



Engaged Buddhism (INEB), Muhammadiyah works for building peaceful coexistence between Muslim and Buddhist communities in Sri Lanka, Myanmar, and other Buddhist majority countries. Muhammadiyah also participated and initiated interfaith dialogue and cooperation as a means to build peace and authentic religious tolerance.



UNITED STATES OF AMERICA

TURKEY

EGYPT

INDIA



**MUHAMMADIYAH  
GLOBAL  
NETWORKS**





RUSSIA

CHINA

INDONESIA

AUSTRALIA

**LOCAL MEMBERS**



PWM



PDM



PCM



PRM

**MUHAMMADIYAH'S SPECIAL BRANCHES  
(CABANG ISTIMEWA MUHAMMADIYAH)**

1. KAIRO-MESIR
2. REPUBLIK ISLAM IRAN
3. KHARTOUM-SUDAN
4. BELANDA
5. JERMAN
6. INGGRIS
7. LIBYA
8. KERAJAAN ARAB SAUDI
9. PERANCIS
10. AMERIKA SERIKAT
11. JEPANG
12. ISLAMABAD PAKISTAN
13. TUNIS
14. RUSIA
15. TURKI
16. MAROKO
17. AUSTRALIA
18. TAIWAN
19. KOREA SELATAN
20. TIONGKOK
21. KUALALUMPUR
22. TIMOR LESTE
23. THAILAND
24. SINGAPURA
25. KAMBOJA
26. BRUNEI DARUSSALAM
27. JEPANG
28. KOREA SELATAN
29. LAOS
30. MYANMAR
31. VIETNAM
32. AUSTRIA
33. BELGIA
34. LUXEMBURG
35. CEKO
36. POLANDIA

# Conclusion

In the long run, Muhammadiyah whole efforts are dedicated to nonentity but establishing a more advanced and progressive people of Indonesia with afloat spirit of *rahmatan lil alamin* (blessings for the universe). The kindest human being are those who can provide benefits for others.

Hence, this is the true gist of Muhammadiyah, Muhammadiyah for all.



# The Central Board of Muhammadiyah

2015 - 2020



**Sit from left to right:**

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• Dr. H. Haedar Nashir, M.Si. • Dra. Hj. Noordjannah Djohantini. MM., M.Si. • Prof. Dr. H. Syafiq A. Mughni •  
Dr. H.M. Busyro Muqoddas, SH., M.H. • Dr. H. Anwar Abbas, M.M, M.Ag.

**Stand from left to right:**

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