



The *Tajdid* Movement from Haedar Nashir's Perspective

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Abstract. This research was written to describe or explain how Haidar Nashir views the *Tajdid* movement. When this research was written, Dr. Haidar Nashir was the general chairman of Muhammadiyah's central leadership for the 2022–2027 period. Muhammadiyah is an Islamic organization that influences the progress of Muslims in Indonesia. One of the movements carried out by Muhammadiyah is the *Tajdid* movement. The meaning of the word *tajdid*, in general, is renewal. Since K.H. Ahmad Dahlan founded Muhammadiyah, Muhammadiyah has actually carried out the *tajdid* movement. It can be proven by the efforts made by K.H. Ahmad Dahlan, such as trying to get rid of TBC (*Tahayyul, Bid'ah, and Khurafat*), finding a school combining Islamic religious knowledge and general science, finding Soera Muhammadiyah, and others. On this occasion, the researchers used the library research method to collect information and data and then paraphrased them in the researchers' language. This study's result is that the linguistic meaning of the word *tajdid* is a renewal, but if examined more deeply, it can be interpreted as purification and dynamics. The meaning of purification is to purify Islamic teachings back to the Al-Quran and As-Sunnah, while the meaning of dynamics in *tajdid* is to renew the way of understanding religion and establish new social institutions in the sense of development.

Keywords: *Tajdid* · Muhammadiyah · Purification · Dynamic

1 Introduction

Muhammadiyah Association is an Islamic organization founded by K.H. Ahmad Dahlan. Like common organizations, Muhammadiyah has a general chairman, and at the time this article was written, the general chairman of Muhammadiyah's central leadership was Dr. Haidar Nasir, M.Sc. When running its organization, Muhammadiyah also has three significant movements to realize its vision and mission: the Islamic, *da'wah*, and *Tajdid*. In fact, since Muhammadiyah was founded by K.H. Ahmad Dahlan in 1912, he actually did the *Tajdid* deed.

In its history, K.H. Ahmad Dahlan tried to restore Islamic teachings following the teachings of the Al-Quran and the sunnah of the Prophet Muhammad SAW. In the early days, the Muhammadiyah movement began, namely during the leadership of K.H. Ahmad Dahlan (1912–1923); Muhammadiyah carried out several reform movements

that can be considered simple but have extraordinary impacts. Some of them are establishing a school, publishing a magazine *Soera Muhammadidjah*, establishing Sopo Tresno, which is the forerunner to the establishment of one of the autonomous Aisyah organizations, *pandu hizbul wathan*, orphanages, helpers for public misery or commonly known as PKU, and others. Besides that, through his thoughts, K.H. Ahmad Dahlan succeeded in organizing the pilgrimage and was the pioneer of the Eid al-Fitr and Eid al-Adha prayers in the open field/place, and many more [1]. The efforts that K.H. Ahmad Dahlan has made pointed out that since birth, Muhammadiyah was an organization that made the *tajdid* movement the movement carried out by Muhammadiyah after the Islamic and *da'wah* movements.

Two factors lie behind why K.H. Ahmad Dahlan founded the Muhammadiyah organization: first, the ideas for renewal he got from Egyptian thinkers, such as Muhammad Abduh, Rasyid Ridha, Ibn Taymiyah, and others. The thought of renewal became vital because, at that time, many Muslims practiced Islamic teachings that were wrong and not in accordance with what was taught by the Al-Quran and As-Sunnah. Then the second factor is KH. Ahmad Dahlan also wanted to eradicate *bid'ah*, *tahayyul*, and *khurafat*, duping by the colonizers, poverty, and others [2].

2 Method

The method used in this research was library research, in which the researchers obtained and collected primary data and supporting data related to the topic of this research discussion from books, articles, journals, and research sources. Then, the data obtained were analyzed and described to be included in the results and conclusions section.

3 Results and Discussion

A. The Meaning of *Tajdid*

The word *tajdid* comes from the Arabic language, namely *jaddada yu jaddidu jiddan/jiddatan*, meaning everything famous, significant, and new. In everyday life, the public knows the word *Tajdid* as the meaning of renewal, and this word is in harmony with *jadid*, which means something new. According to Quraish Shihab, the word *tajdid* is defined as enlightenment and renewal. The meaning of enlightenment includes all explanations of better packaging revealed by the predecessors. It is because, perhaps, in the past, there was a matter that had been disclosed by the predecessors, which was rejected due to incomplete arguments or expressions. It could be that the people at that time were not ready to accept this expression [1].

Meanwhile, *tajdid* renewal means to present something completely new that has never been disclosed. According to Syamsul Anwar, the word *tajdid* is "an effort to rediscover the substance of religion for a new meaning in its disclosure in a new context that changes both purification and dynamics" [1]. Purification means returning Islamic teachings to their original state as taught by Al-Qur'an and As-Sunnah Sahih. On the other hand, the meaning of *tajdid* as a dynamic or renewal is to renew all religious issues following the valid message of Islamic teachings [1]. From the understanding of

several experts above, the researchers conclude that the meaning of the word *tajdid* is a renewal in its meaning, which is to restore Islamic teachings according to Al-Quran and As-Sunnah.

B. *Tajdid* Movement

Among the public, the *tajdid* movement is synonymous with one of the community organizations, namely Muhammadiyah. Since its establishment in 1912, Muhammadiyah has been an organization engaged in the Islamic field, which has the characteristics of movement in the fields of *da'wah* and *tajdid*, so that the *tajdid* and *da'wah* movements are part of the Muhammadiyah's *manhaj* movement system itself. Before discussing the *tajdid* movement, Muhammadiyah has three movement identities, which are the hallmarks of this organization.

In general, the Islamic movement is carried out by Muhammadiyah to disseminate Islamic religious teachings. One way to spread the teachings of Islam is by preaching (*da'wah*). When carrying out *da'wah*, Muhammadiyah uses the concept of *amar ma'ruf nahi munkar* (instructing good and preventing those who want to do evil). When carrying out *da'wah*, Muhammadiyah also tends to divide the target community into two: people who still do not know Islam and people who already know Islam.

Furthermore, the *da'wah* and *tajdid* movements can be likened to two sides of the same Muhammadiyah coin. In recognition of the Muhammadiyah community, the nature or characteristics of the *da'wah* and *tajdid* movements have been firmly rooted in Muhammadiyah society. However, Muhammadiyah itself has not demonstrated the *da'wah* and *Tajdid* movements to gain recognition from the community.

The first statute of Muhammadiyah in 1912 stated that "the association is determined for 29 years, starting on November 18, 1912, and its name is Muhammadiyah and its place is in Yogyakarta." Meanwhile, the objectives are: "(a) to disseminate the religious teachings of the Prophet Muhammad Shallahu 'Alaihi Wassalam to the natives in the Yogyakarta residency and (b) promoting religious matters to their members" [1].

The *tajdid* movement in Muhammadiyah is based on three main factors. First, the interpretation of an ideology that has never had absolute value as the understanding itself. Since an expression will change, perhaps, there is an understanding of religion, in which these expressions have been expressed in the past but were rejected due to a lack of arguments to support these expressions. Second, Islam aims to create a socio-political order on a solid ethical and moral basis to actualize Islamic principles as *rahmatan lilalamin*. The third is *tajdid* in thought and implementation.

Further, the Muhammadiyah organization was founded due to a fundamental reflection on Islam by its founder, K.H. Ahmad Dahlan. In the past, Ahmad Dahlan encountered complex developments in the times. At that time, Muslims and Indonesian people faced various problems within themselves. Not only facing the internal problems of Islam in Indonesian society, Muslims at that time were still in the grip of or under Dutch rule. At the beginning of the twentieth century, the understanding of modernism began to enter Indonesian society. Following the fundamental spirit of previous Islamic reformers in the Islamic world, such as Ibn Taimiyyah, Jamaluddin Al-Afghani, Muhammad 'Abduh, Muhammad Rasyid Ridha, and others, made Kiai haji Ahmad Dahlan move to establish Muhammadiyah association to bring Muslims back to the original teachings of pure Islam with the theme *al-ruju'ila Al-Qur'an wa al-Sunnah* (Back to the Qur'an and

As-Sunnah), to meet the challenges of the times as the spirit contained in the Surah Ali Imran 104. Therefore, Muhammadiyah was born from the thoughts of Kiai Haji Ahmad Dahlan, who has the same spirit as its founder, namely the revival of *tajdid* [1].

1. Purification and Dynamics

Before discussing purification and dynamics further, the researchers would like to discuss how the history of Islamic purification thought entered Indonesia. After tracing some data and a literature review, the thought of purifying Islam in Muhammadiyah is divided into three phases. The first phase is the spiritualization of sharia at the founding of Muhammadiyah or the period in which Kiai Ahmad Dahlan founded Muhammadiyah; the second phase is the formalization phase of sharia, which this phase is marked by the large number of people who are experts in sharia; the third phase, spiritualization of sharia, occurs during the leadership of the highly educated and modern generation [3]. When this research was written, modern thinking had entered its third phase, i.e., the leadership phase led by highly educated and modern people.

So far, the Muhammadiyah community understands the concept of *tajdid*, which tends to mean purification (*Tandhif, tajrid*). Meanwhile, *tajdid-filislam* is defined as purifying Islamic teachings by returning to the valid Qur'an and As-Sunnah (*al-ruju'ila Al-Qur'an wa al-Sunnah*). The emphasis on purifying Islamic teachings can be found in the formulation of the Personality of Muhammadiyah when explaining the *da'wah amar ma'ruf nahi munkar*. This *da'wah* is carried out for two groups: for those who are already Muslim and for groups who are not yet Muslim. For those who are Muslim, the *da'wah* called upon them has the nature of renewal, returning to Islam's original and pure teachings back to the Al-Quran and As-Sunnah, which only apply to aspects of *mahdhah* worship [4]. The meaning of *tajdid* as purification is undoubtedly more of an emphasis, not a reduction or even a narrowing of meaning. In history, it is stated that many Muslims during the Dutch colonial period practiced polytheistic practices. It is because the people at that time still adhered to the beliefs of their predecessors. The Islamic community at that time prayed, read Al-Qur'an, and performed acts of worship as Muslims in general. However, they also practiced *shirk*, superstition, heresy, and *khurafat*, or TBC. Moreover, there is a particular aspect in the meaning of the word "purification" stated in the Personality of Muhammadiyah in 1962. The word purification will not experience a narrowing of meaning, and this also needs to be linked to the material "Faith and Aspirations of Muhammadiyah Life" in 1969 in point three, stating that "Muhammadiyah in practicing Islamic teachings is based on the Al-Qur'an and As-Sunnah Rasulullah SAW by using reason in accordance with the spirit of Islamic teachings."

At the 37th Congress in 1968 in Yogyakarta, a decision was made to reinstate Muhammadiyah, commonly known as Re-Tajdid. Not only that, based on the results of the *Tandhif* Congress Tarjih XXII in 1990 in Malang, the meaning of *tajdid*, which is simply a purification of substance, either directly or indirectly, has been translated into a meaning of purification and dynamics (improvement, development, modernization, and similar meanings). It also aligns with the *Manhaj Tarjih* results of the Tarjih National Conference in 2000 and 2003, which introduced the *bayani*, *burhani*, and *irfani* approaches as an integrative approach in Muhammadiyah's thought system [5].

Nevertheless, over time, the meaning of *Tajdid*, which is limited to purification, is no longer sufficient. This context will be unable to deal with such complex challenges and problems in life and the meaning of purification here is limited. More specifically, in the historical context of the birth of Muhammadiyah, in fact, what was initiated or pioneered by Kiai Haji Ahmad Dahlan by establishing Muhammadiyah in 1912 was not only *tajdid*, which was purifying such as straightening the Qibla direction but also renewing the way of understanding religion and establishing new social institutions which were renewal in the sense of development.

According to the majority of experts, both from within and outside the country, Muhammadiyah not only purifies Islamic teachings back to pure monotheism but also renews the concept of human thought following modern times, instituting modern Islamic education, pioneering social services needed by society according to the spirit of modern Islam, and even fights missie-zending with modern steps so that experts call Muhammadiyah a modernist or reformist Islamic movement.

2. *Tajdid* Orientation

Muhammadiyah organization was founded, grew, and developed until it could go through the ages over a century. One of the reasons Muhammadiyah has survived to this day is because Muhammadiyah has existed as a *tajdid* movement since its inception. The word *tajdid* is often interpreted as a modern movement. It is not entirely wrong because *tajdid*, in terms of language, means new, while modern comes from the word *modernus/modo*, which means now. The word modern distinguishes something going on for a long time from something happening now. One of the characteristics of modern thinking is believing in progress. In fact, the world demands to constantly move forward from various aspects, especially science, and technology (ICT). Thus, if someone wants to revive something that has passed, it can be said as a setback. However, if he wants to revive an earlier tradition under forced conditions, he must get a supporting ideology of progress according to the criteria he made [6].

In this case, the *al-ruju ila Al-Qur'an wa al-Sunnah* movement carries out purification and renewal by developing *ijtihad* or reasoning in accordance with the spirit of Islamic teachings. The aim of the Muhammadiyah's *tajdid* movement is the realization of Islamic teachings in life so that the context of Islam becomes a blessing for the universe and can be used in every period.

Tajdid means returning something to its origin (*'adat al-syai ka'l-mubtada*), reviving (*al-ihya*), and building. According to Prof. Asjmuni Abdurrahman, *tajdid* means renewal in terms of etymology. In terms of terms, it has two meanings: (a) purification and (b) improvement, development, modernization, and the equivalent of it. In the sense of purification, *tajdid* is intended to maintain the "matan" of Islamic teachings based on and originate from the Al-Qur'an and al-Sunnah al-Sahihah. Meanwhile, in the sense of improvement, development, modernization, and the equivalent, *tajdid* is intended to interpret, practice, and embody Islamic teachings by sticking to the Al-Qur'an and al-Sunnah al-Sahihah.

To understand the meaning of *tajdid*, it is necessary to actualize an intelligent, innate, and clean mind imbued with Islamic teachings. *Tajdid* aims to function Islam as a *furqan* (differentiator), *hudan* (guidance), and *rahmatan lil-'alamin* (a blessing for all), including that which underlies and guides the development of social life and science and

technology. Meanwhile, the dimension of *tajdid* includes the purification of *Aqidah* and worship and the formation of *akhlaqul karimah* with the development of a dynamic, creative, progressive, and future-oriented attitude to life and the development of leadership, organization, and work ethic within the Muhammadiyah Association.

Purification (*tajrid*, *tandhif*) is intended to restore Islamic practice to its source, namely the authentic *Al-Qur'an* and *As-Sunnah*, so that practicing Islamic teachings is genuinely authentic, especially those involving belief in faith and carrying out *mahdhah* worship. Meanwhile, renewal (*tajdid*, *ishlah*) is intended to develop ways and practices of Islamic teachings in line with the principles of *ijtihad* to deal with the times to achieve progress as it applies in the realm of *muamalah duniawiyyah*. Like the word meaning, *tajdid* as purification (*tandhif*) and *ishlah* (improvement) can be illustrated as two sides of a coin. When this meaning is actually used, it will give birth to the movement for the advancement of Islam and the life of Muslims in every changing era as long as Islamic teachings are desired.

The emergence of Muhammadiyah as a *tajdid* movement can be traced textually through the basic ideas of Kiai Haji Ahmad Dahlan and official formulations of Muhammadiyah, including *Manhaj Tarjih Muhammadiyah*. As the founder of Muhammadiyah, Kiai Ahmad Dahlan is definitely an Indonesian-born reformer. Even though he did not produce a complete and systematic paper or article, the main ideas and works he produced, namely Muhammadiyah, demonstrated the brilliant thought of Kiai Haji Ahmad Dahlan. Although his education was limited to Islamic boarding schools and Saudi Arabia, his forward-looking views and willingness to embrace Western ways of thinking demonstrated the character of the Kiai *tajdid* and *mujadid* Kauman.

Muhammadiyah's *tajdid* spirit can also be traced from the birth of this Islamic movement. Muhammadiyah emerged because of four main factors that drove it. The first is the condition of Muslims who did not stick to the guidance of the *Al-Qur'an* and the *Sunnah* of the Prophet Muhammad. The second is the absence of unity and integrity in Muslim society. The third is the inability of several Islamic institutions to produce an Islamic framework because they could no longer meet the demands of the times. Fourth are Muslims who lived in narrow fanaticism and thought dogmatically.

Moreover, Muhammadiyah emerged against Indonesian Muslims' traditional, stagnant, and old-fashioned conditions. The birth of Muhammadiyah carries a mission to cleanse Islam in Indonesia from non-Islamic influences and practices. Then, the reformulation of Islamic teachings was carried out from the perspective of modern thinking, reformulation of Islamic teachings and education, and defense of Islam from external influences and attacks (Ali, 1990: 332). K.H. Ahmad Azhar Basyir even included developing the mind to understand Islamic teachings as one of Muhammadiyah's birth obligations. According to K.H. Ahmad Azhar Basyir, Muhammadiyah's mission since its inception was: (1) to maintain pure monotheistic beliefs according to the teachings of Allah SWT brought by all the Prophets Rasulullah, from Prophet Adam to Prophet Muhammad, (2) to spread Islamic teachings originating from the *Al-Qur'an*, the last God's book revealed to humans by the Prophet Muhammad SAW, and the authentic *Sunnah* of the Prophet, (3) the application of Islamic practices in the lives of individuals, families, and communities, understanding religion through relationships.

From the Muhammadiyah mission described above, it can be explained that since its inception, Muhammadiyah has clearly brought the spirit of *tajdid* into the Islamic movement founded by Kiai Dahlan.

Furthermore, the more legalistic and textual spirit of *tajdid* can also be traced to the official thought of the early generation of Muhammadiyah, apart from the development of thought afterward. In the Statutes of Muhammadiyah, it is stated that the Muhammadiyah association has the following aims and objectives: “(a) to spread the religious teachings of the Prophet Muhammad Shallallahu ‘Alaihi Wassalam to the native population in the Yogyakarta residency and (b) to promote religious matters to its members.” In 1914 Statutory, it is even more clearly stated that: “The purpose of this association is a.) To promote religious teaching and learning in the Dutch East Indies, and b.) To promote and exhilarate life (way of life) as long as the will of the Islamic religion is given to its members.” In the word “promoting,” the meaning of the spirit of *tajdid* is clearly contained, giving birth to the title that Muhammadiyah spreads progressive Islam later. The Muqaddimah Statutes of Muhammadiyah, besides containing the spirit of purification or confirmation, also reflect the spirit of renewal or enlightenment. In addition to discussing human life that must be based on monotheism, it is stated in the second point that human life is in society. In upholding the Islamic religion in society, it is stated that the work is an obligation of worship to Allah and, at the same time, charity to humanity. Thus, Muhammadiyah harmonizes, integrates, and actualizes *Ilahiah* (divinity) values with *insaniyah* (humanity) and *ijtima’iyah* (social). From such thoughts, there are indications of the breadth of thought in Muhammadiyah regarding Islam and its manifestation in life. In the Twelve Steps of Muhammadiyah in 1938–1940, during the leadership era of Kiai Haji Mas Mansur, there was a second step:

The spirit of *tajdid*, purifying and renewing, can also be observed in “Faith Matters and Aspirations of Muhammadiyah Life” point 3. In the third point, it is stated, “Muhammadiyah in practicing Islam is based on: (a) Al-Qur’an: the Book of Allah revealed to the Prophet Muhammad SAW; (b) Sunnah Rasulallah: the explanation and implementation of the teachings of the Al-Qur’an given by the Prophet Muhammad SAW by using the mind in accordance with the spirit of Islamic teachings.” The content of “Faith Matters and Aspirations of Muhammadiyah Life” regarding the practice of Islam, followed by the sentence “using the mind in accordance with the spirit of Islamic teachings,” gives a hint that this Islamic movement provides space for the mind in understanding and practicing Islamic teachings in accordance with the soul of Islamic teachings. On the one hand, reason is used, and on the other hand, the relativity of reason is recognized. Therefore, Muhammadiyah and Muhammadiyah people must not be anti-mind and negate the work of the mind.

C. The Challenge of *Tajdid*

Tajdid, which is part of the identity of Muhammadiyah, must, of course, be connected to be a part of the personality of the Islamic movement and for the people who are members of it; moreover, for its leaders as priests and perpetrators of *uswah hasanah*. If Muhammadiyah members, cadres, preachers, and leaders are allergic to and anti to the word *tajdid*, this is certainly a denial of their identity towards Muhammadiyah. The birth of Muhammadiyah is the story of the *tajdid*, the ulema, and the wider community. The use of an expression may not be accepted if it is deemed inappropriate or foreign.

However, it can be widely accepted scientifically or academically and can be explained by Muhammadiyah researchers at home and abroad. If one wants to use a term that applies to the traditions of the Islamic world, namely the *tajdid* movement or reform, of course, it is more foolish. Now, Muhammadiyah uses another term, i.e., the Progressive Islamic Movement. All the terms from the terms reformist, modernist, and *tajdid* contain the same meaning, namely renewal. Through the Tarjih National Conference, Muhammadiyah intelligently interprets *tajdid* with two meanings: purification and dynamics. In addition, the Suara Muhammadiyah icon is called affirmation and enlightenment jargon. Tarjih even adds to the meaning of *tajdid* by developing *tajdid* manhaj, which includes three approaches to understanding Islam: *bayani*, *burhani*, and *irfani*. Thus, the conceptual structure and foundation of the meaning of *tajdid* in Muhammadiyah are perfect, so it is necessary to apply *tajdid* in various fields of life and develop an understanding of the spirit of Islamic teachings. Now, Muhammadiyah is facing various real-life challenges that must be faced by *tajdid*.

The first is the difference in Islamic thought from textual to contextual, conservative to progressive, and even liberal-secular or whatever term appears clearly for people who think the same way. To a certain extent, the diversity of thoughts leads to sharp polarization and opposition. The use of this expression is, of course, still debatable and sometimes embarrassing. However, contradictions appear in the understanding of Islamic thought, which is part of the challenges and central issues of the ummah. Muhammadiyah is not spared from various debates and schools of thought [7].

Second, postmodern life develops with various ideas about democracy, human rights, pluralism, multiculturalism, and globalism. It has become a new reality in the life of Muslims and Indonesian society with various complex tendencies. This progressive modern tendency is even paradoxical because of the tendency of localism, regionalism, ethnicity, and foothills that emerge in Indonesian society, complicating this Muslim-dominated country's socio-cultural system. Muhammadiyah should not be allergic, let alone be limited to the dynamics of postmodernism needed, by displaying alternative attitudes and thoughts that go beyond modernism and postmodernism in constructing a strong and superior Islam [7].

In addition to these two significant challenges, the "Conference on Strategic Issues of the Century" decision contains several other contextual challenges. The most important thing for Muhammadiyah is to oppose it with a change strategy (a more progressive change strategy) based on its *tajdid* ideas so that, on the one hand, it can build Islamic strength according to its nature and strength to become a historical actor who guides modern life with these thoughts. In alternative Islam, borrowing the words of Tariq Ramadhan (2003), Muhammad and Muslims certainly present Islam as an alternative civilization or *al-badil al-tsaqafy*, which wants to appear as the bearer of the highest and original mission of *rahmatan lil-'alamin*.

As stated, the Muhammadiyah organization is engaged in Islam, Da'wah, and *Tajdid*. Apart from fulfilling the da'wah function, Muhammadiyah also fulfills the *tajdid* function. It is in accordance with Muhammadiyah's identity that it is an Islamic movement that preaches *amar ma'ruf Nahi munkar* and *Tajdid*, originating from Al-Qur'an and as-Sunnah.

For Tajdid Muhammadiyah, the challenge of tajdid requires a rich and better movement system or resources to present these alternative thoughts. These studies must be worked on intensively and without much anxiety if they claim to be reformers, with the support of various Muhammadiyah universities, and give birth to alternative ideas for society. Proactively, it is necessary to present culture and scientific thinking as a basis for encouraging practice, not by reacting negatively and then remaining in a position of reaction and not to mention fear and outright resistance to progress. Constructing a comprehensive interpretation of At-Tanwir and Risalah Islamiyah with a multifaceted approach, a la Manhaj Tarjih, as part of Muhammadiyah's tajdid strategy entering the second century, is crucial.

4 Conclusion

Tajdid is linguistically interpreted as the meaning of renewal, but if examined more deeply, there are two primary meanings of the Tajdid movement. First is the meaning of purification, namely purifying and restoring Islamic teachings in accordance with the Al-Quran and As-Sunnah (*ar-ruju' ilal quran wa sunnah*), and secondly, tajdid means dynamization, i.e., the development of a new way of understanding religion how individuals as Muslims renewing the way of understanding the religion of Islam. Then, tajdid must face at least two challenges: first, differences in Islamic understanding from textual to contextual. From this, it can be seen that today's society tends to decide by looking at the surrounding circumstances. Second, postmodern life, which is increasingly developing amid Muslims and the development of the world of science and technology (ICT), cannot be separated from Muslims. However, some ICT findings raise religious issues because it is not sure that the conditions currently experienced by society did not exist at the time of the Prophet. Thus, it is necessary to hold *ijtihad* in response to a case. The *ijtihad* process also pays attention to the basics of the Al-Quran and As-Sunnah, which have similarities in their cases. In addition, the mujtahids must also update their understanding of religion in dealing with a case circulating in society.

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Author's Contribution. Based on the research results, the researchers provide suggestions for applying the tajdid movement concept, which has been classified by Prof. Haedar Nashir, to real life.

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