HOW SOCIAL MOVEMENT WORKS IN MUHAMMADIYAH: A CASE STUDY OF AL-KHUZAEMAH MOSQUE

BAGAIMANA GERAKAN SOSIAL BERJALAN DI MUHAMMADIYAH: STUDI KASUS MASJID AL-KHUZAEMAH

Mirza Mahbub Wijaya
Jakarta State Polytechnic, Depok, West Java, Indonesia
mirza.mahbubwijaya@mesin.pnj.ac.id

Mamdukh Budiman
University of Muhammadiyah Semarang, Central Java Indonesia
mamdukh@unimus.ac.id

Nuzulul Firdaus
University of Indonesia, Depok, West Java, Indonesia
nuzulul.firdaus@office.ui.ac.id

Abstract

This study analyzes and explores mosque management from the perspective of grassroots social movements within Muhammadiyah. Through observable phenomena, the author elaborates on the theory of social movements within mosques affiliated with Muhammadiyah. This qualitative descriptive research was conducted at Al-Khuzaemah Grand Mosque in Pekalongan Regency. The study involved six informants, including mosque officials, organizational leaders, and Muhammadiyah sympathizers. Data was collected through observation, interviews, and documentation. Data analysis was conducted using transcendental phenomenological analysis by Van Kaam. The study's findings indicate that Muhammadiyah members substantially embrace the concept of religious moderation. The social movement within Al-Khuzaemah Mosque begins with a commitment to integrate with the surrounding community, regular religious study gatherings, training for Muhammadiyah cadres, the selection and invitation of external speakers, and consistent adherence to Muhammadiyah's values in preaching while respecting the religious practices of other groups. As a result, a grassroots social movement emphasizing religious moderation has substantively emerged.

Keywords: Social Movements, Religious Denominations, Religious Moderation, Mosque Management, Muhammadiyah

Abstrak

Penelitian ini menganalisis dan mengeksplorasi pengelolaan masjid dari perspektif gerakan sosial akar rumput di lingkungan Muhammadiyah. Penulis menguraikan teori gerakan sosial di masjid-masjid yang berafiliasi dengan Muhammadiyah melalui fenomena-fenomena yang dapat diamati. Penelitian deskriptif kualitatif ini dilakukan di Masjid Agung Al-Khuzaemah Kabupaten Pekalongan. Penelitian ini melibatkan enam informan yang terdiri dari pengurus masjid, pimpinan organisasi, dan simpatisan Muhammadiyah. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan menggunakan analisis fenomenologi transendental oleh Van Kaam. Temuan penelitian menunjukkan bahwa warga Muhammadiyah secara substansial menganut konsep moderasi

beragama. Gerakan sosial di lingkungan Masjid Al-Khuzaemah diawali dengan komitmen berintegrasi dengan masyarakat sekitar, pengajian rutin, pelatihan kader-kader Muhammadiyah, seleksi dan undangan narasumber dari luar, serta ketaatan yang konsisten terhadap nilai-nilai Muhammadiyah dalam berdakwah dengan tetap menghormati umat beragama. praktik kelompok lain. Akibatnya, muncullah gerakan sosial akar rumput yang menekankan moderasi beragama secara substansial.

Kata kunci: *Gerakan Sosial, Aliran Keagamaan, Moderasi Beragama, Manajemen Masjid, Muhammadiyah*

INTRODUCTION

The mosque is identical to the da'wah movement toward social transformation, described in the liberation movement from exploitation, domination, oppression, and injustice in all spaces (Musahadi, 2018a). This da'wah style was born to form a society with social sophistication. Among the da'wah forums that are relevant to the people in Indonesia are mosques (Musahadi, 2018b). Besides being a place to worship, mosques have also been proven to empower Muslims. From the Nabawi Mosque, Prophet Muhammad SAW has succeeded in leading the Muslims in Medina who are harmonious and united (Mubasyaroh, 2014).

The function of mosques in welcoming a moderate society needs to be investigated further. In reality, the management of *da'wah* mosques is developing more advanced, from urban areas to rural areas and housing (Rahman et al., 2019). In the mosque, Muslims no longer distinguish between differences in skin, ethnicity, position, wealth, sect, and ideology (Cucu & Nurrahmi, 2021). Islam and the mosque became a forum for unity, and congregational prayers made them uniform among humanity. Worship is carried out because it solely worships Allah, but it has a positive impact on the daily moral formation of humans (Rifa'i, 2016).

Along with the increase of humankind, differences in religion, ethnicity, and customs are also brought up to grow. The thoughts of previous Salaf scholars written in Arabic books are insufficient to answer all the complexities of human problems (Kementerian Agama RI, 2019). Religious verses can also be multi-interpreted. The assumptions of the truth become branched; some religious adherents are no longer based on the content and nature of their spiritual teachings but think fanatical about the interpretation of the truth of the type they adhere to, and sometimes performances that are relevant to their political direction (Kementerian Agama RI, 2019; Budiman & Wijaya, 2022).

However, this diversity faces several challenges, from attitudes and behaviors nuanced in violence by a group of people in Indonesia under the pretext of being in the name of religion (Hasyim, 2019). Based on Muktafi's dissertation research, a power struggle has recently been over managerial management in mosques. Extremist groups have targeted several mosques as da'wah platforms

for Muslims to become a medium for transmitting their ideas and understanding of Islam (Muktafi, 2019).

The series of events became the public spotlight at that time. Perhaps this is because Indonesia is a diverse and multicultural country, and the easiest trigger conflicts in Indonesia are mostly related to religious backgrounds (Nirwana & Darmadali, 2021). Then the question arises: why is religious moderation considered an important thing? It is because the interpretation of holy verses needs to be interpreted contextually. This religion was born long ago, so humans continue to improve with modernity.

Within the landscape of Indonesian mosques, a pressing issue has emerged that requires our attention and examination: the infiltration of radical ideologies into at least 41 mosques situated within government circles. This concern came to light during a discussion on the role of Islamic organizations in the Unitary State of the Republic of Indonesia, led by Arief Tugiman, the Head of the Sub-Directorate at Directorate 83 BIN. The alarming indicators of radicalism are embedded within the content of Friday sermons (khutbah) delivered in these mosques, which can potentially incite extremism (Tugiman, 2019).

The findings from this survey highlight a critical need for action. Approximately 50 lecturers within these mosques have been found to promote radicalism through their discourse. Mosques in government settings, including ministries, institutions, and state-owned enterprises (BUMN), should ideally be sanctuaries of moderation, devoid of radical inclinations. Hence, efforts must be made to empower preachers within these institutions to effectively deliver sermons promoting peace and countering radicalism (Muktafi, 2019).

In stark contrast to these concerns, the Muhammadiyah movement stands as a beacon of religious moderation, rooted in the principles of progressive Islam. This approach extends to the management and operations of mosques under the Muhammadiyah banner. Progressive Islam, inspired by the Enlightenment ideals initiated by its founder, KH Ahmad Dahlan, more than two centuries ago, embodies a multifaceted understanding of moderation. Muhammadiyah's interpretation of moderation encompasses dimensions that include striving for excellence without veering into extremism, particularly in worship and muamalah (interpersonal relations). Furthermore, it is guided by knowledge and jurisprudence, advocating for a balanced approach to addressing various aspects of life (Mu'ti, 2022).

It is essential to explore the dynamics of these contrasting approaches within the context of Muhammadiyah mosques, where religious moderation thrives. This study delves into how social movements unfold within these mosques, shaping the religious landscape and fostering an environment of moderation that starkly contrasts the radicalization observed in some government-affiliated mosques. To understand these dynamics, we must explore how social movements

are harnessed as tools for religious moderation within Muhammadiyah Mosque, shedding light on their impact and significance in contemporary Indonesian society (Husna & Thohir, 2020).

This inquiry is not merely an exploration of social movements within a religious context but a pursuit of understanding how these movements cultivate religious moderation, contributing to a more harmonious and balanced religious landscape (Kastolani et al., 2020). An essential concept in the research lies in social movement and *da'wah* for Muhammadiyah residents. However, it is necessary to clarify what moderation is. How are the idea and implementation in the mosque management process? In addition, this research can enrich insight and fill gaps from previous research that is a priori.

In urban mosques, such as those in Solo City, sermons and lectures convey both multicultural and anti-multicultural elements. These religious discourses sometimes include content that promotes anti-multicultural values, such as biases and stereotypes towards other groups (Baidhawy, 2014).

This trend can be addressed by promoting a moderate understanding of Islam. *Tawasut, tawazun, and ta'adul,* are always understood as taking a middle position, avoiding extremism in any interpretation. *Tasamuh* is tolerance towards matters that are *furu'iyah* (ancillary) rather than ushuliyah (fundamental), sociological rather than theological (Muktafi, 2019).

The socio-cultural characteristics of each region significantly influence the ideological orientation within mosques. For instance, Medan City, with its diverse religious, ethnic, cultural, and linguistic backgrounds, indicates that communities can coexist pluralistically. The historical legacy of the oldest mosque shapes subsequent preaching in various other mosques, often fostering tolerance toward different schools of thought, even though the majority adhere to the Shafi'i school, particularly in their choice of Islamic organizations (Zuhrah & Yumasdaleni, 2021).

Amidst the dominance of traditional Islamic movements, modernist Islamic movements like Muhammadiyah continue to thrive. Khuzaimah Mosques are key centers for nurturing Muhammadiyah members, attracting congregants from diverse backgrounds, including those associated with NU (Nahdlatul Ulama), Al-Irsyad, and even the Salafi school of thought. It reflects the diversity in the discourse and practice of Islam in Pekalongan, creating an intriguing dynamic within the city.

Differences in understanding often emerge among fellow Muhammadiyah members, leading to debates and discussions regarding various aspects, including religious comprehension, perspectives, religious conduct, and social circles. Within this context, the research problem is framed as follows: 1. How is the social movement reflected in Muhammadiyah Mosque? 2. How does the social movement succeed in promoting religious moderation?

This research differs from previous studies. The primary focus of this research is the social movement's role in bolstering religious moderation among Muhammadiyah members. It emphasizes and clarifies that the Muhammadiyah movement is inherently moderate. Muhammadiyah is a progressive Islamic movement that spreads compassion among the people within the framework of ukhuwwah Islamiyah, ukhuwwah wataniyah, and ukhuwwah bashariyah in Indonesia.

METHOD

This study is field research with a phenomenological approach (Creswell, 2014; Merleau-Ponty, 2002). The locus of the study is Al-Khuzaemah Mosque, Pekalongan Regency, Kajen District. To collect data, the researcher observed the activities of mosque administrators and Muhammadiyah sympathizers who were in the mosque. Primary data sources come from the results of in-depth interviews with informants. Secondary data is obtained from books, articles by Muhammadiyah cadres, or other authoritative articles. The researcher interviewed six people consisting of 2 mosque administrators, 2 Muhammadiyah sympathizers, and 2 Muhammadiyah organizational administrators. Furthermore, the data is processed using Van Kaam's phenomenological analysis (Yen, 2018). There are seven stages in the phenomenological analysis technique: 1) data grouping, 2) data reduction, 3) theme giving, 4) data identification, 5) constructing textural descriptions from informants, 6) making structural descriptions, and 7) data synthesis.

DISCUSSION

Conceptual Framework

Fundamentally, social movements are organized efforts by a group to bring about partial or comprehensive societal changes through collective mobilization based on an ideology (Jamil, 2013). It also applies within the scope of Islamic organizations. The ideology within them plays a crucial role in the movement's sustainability. Without it, social movements become fragile and unable to withstand external resistance (Muttaqin, 2019)

In this context, we employ Gia Nardini's "Together We Rise" theoretical framework (Figure 1), a well-established 21st-century model elucidating the principles underpinning successful social movements. We have customized this framework to expound upon the dynamics inherent in the social movements within the Muhammadiyah community, with a particular focus on the Al-Khuzaimah mosque (Nardini et al., 2021).
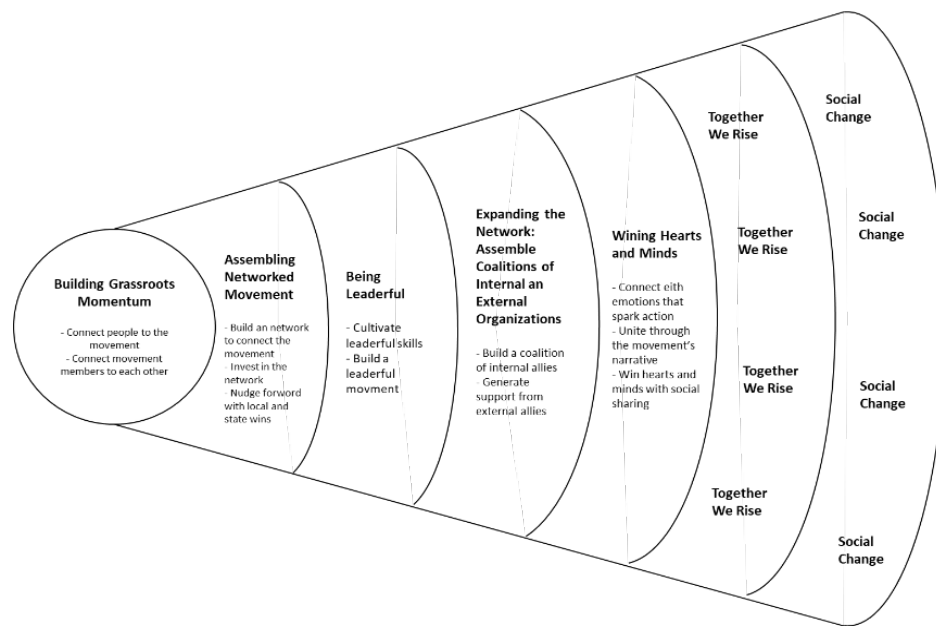
Figure 1. The Succeed in Social Movement Diagram (Nardini et al., 2021)

Islamic studies have highlighted the role of mosques from a social movement perspective to the dynamics of mosques today. Mosques are the most important artifacts of Islamic civilization. The word 'mosque' or masjid, which means surrender, is mentioned 28 times in the Qur'an. Therefore, the mosque is often referred to as a place to carry out all activities to follow Allah's instructions (Musahadi, 2018b). The word prostration in the Qur'an is often used for many meanings, for example, as a tribute and acknowledgment of the superiority of the other party, as the example of God telling the angels to prostrate to the Prophet Adam is listed in Surat Al-Baqarah verse 34.

"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers" (English Saheeh Translations)

Prostration is worship that rewards those who carry it out; this has also been conveyed directly by the Prophet through a hadith that tells of the time Rabi'ah bin Ka'ab requested the Messenger of Allah, "I ask to accompany you in heaven." The Messenger of Allah replied, "Do you have any more requests?" Then Rabiah bin Ka'ab replied: "That's all," and then the Messenger of Allah responded again to the answer of Ka'ab's friend, "If so, help me for yourself by increasing prostration!". From this hadith, it can be understood that prostration has a reward effect for those who practice it; it is even clarified that people who prostrate a lot will go to heaven with the Messenger of Allah (Gazalba, 1994).

The mosque holds a unique and multifaceted position within society, encompassing both religious and secular dimensions. In social movement theory, the mosque is a focal point where various social, artistic, political, and economic

activities converge (Muttaqin, 2019). Socially, it serves as a hub where the community collaborates to support and nurture the mosque, reflecting collective action that aligns with social movement theory. From an artistic perspective, each mosque embodies the distinctive artistry of its region, thereby reflecting the local cultural expressions and artistic movements—a characteristic often observed in social movements where cultural identities play a significant role (Zulaili et al., 2023).

Economically, the mosque's role extends beyond spiritual gatherings; it frequently becomes a bustling center where commerce and financial transactions occur. This dual function mirrors the economic aspects of some social movements, where community involvement and economic activities are intertwined (Musahadi, 2018a; Rahman et al., 2019).

Moreover, the mosque's proximity to the government center highlights its potential role as a political deliberation and engagement site. This connection between the mosque and governance underscores the intricate relationship between religious institutions and political activism, a dimension that resonates with the theory of social movements.

History of Social Movements in Mosque

The historical accounts of the construction and establishment of the Quba Mosque and the subsequent Prophet's Mosque in Medina bear relevance to social movement theory, showcasing key elements of collective action, community involvement, and leadership within the context of early Islam. In the early days of Islam, the Prophet Muhammad faced considerable resistance and opposition while preaching in Mecca. This period of instability and conflict in Mecca highlights a phase akin to what social movement theory refers to as the "challenge" phase of a social movement. It signifies a struggle to accept a new ideology or cause, much like the early days of Islam (Rifa'i, 2016).

The construction of the Quba Mosque and the later development of the Prophet's Mosque underscore the role of collective action and community engagement. The involvement of the companions, particularly 'Ammar ra, in building the Quba Mosque exemplifies individuals' cooperative efforts and commitment to a shared cause—an essential aspect of social movements. 'Ammar's remarkable dedication mirrors the enthusiastic involvement often seen within social movements (Putra & Rumondor, 2019).

The Prophet's approach to decision-making regarding the location of his residence upon arrival in Medina reflects an inclusive leadership style. He considered the feelings and sensitivities of his companions, exemplifying a leader's role in mobilizing and uniting people in a social movement. This leadership dynamic aligns with social movement theory's emphasis on charismatic leaders who inspire and guide collective action (Putra & Rumondor, 2019).

The Role of Religious Moderation

The prophets taught peace to their followers. If this is practiced correctly, religion does not bring anxiety and fear to the people around it. In Islamic teachings, such a concept is *wasathiyah* or moderate Islam. It is a moderate religion if its thoughts and behavior are based on whatever has been practiced by the Messenger of Allah. Therefore, he became the best example for all Muslims. He has a very polite temperament that can make everyone respect and recognize his virtues, even though the person hates him very much (Muhibbin, 2019).

If examined in terms of language, the word moderation has a Latin root, *moderâtio*, which means moderate (no excess and no shortage). The word also implies self-ability (from the behavior of the same advantages and disadvantages). When said, "that person is acting moderate," that sentence means that the person is acting normal, ordinary, and not extreme. The word moderation is often used in English to interpret average, core, standard, or non-aligned. Universally, moderate means promoting balance regarding beliefs, morals, and character when treating other people as people or dealing with state institutions (RI, 2019).

On the other hand, in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who practice the principle of *wasathiyah* can be called *wasith*. In Arabic, the word *wasathiyah* is "the best option". Whatever words are used, they all imply the same meaning, which is fair, which in this context means choosing the middle lane position between various extreme options. The word *wasith*, moreover, has been absorbed into the Indonesian language as the word referee has three interpretations, namely: 1) intermediary (e.g., in trade, business); 2) mediator (separator, reconciler) between the disputants; and 3) the leader in the match (Anshori et al., 2021).

Moderation is often referred to as *wasathiyyah* and is often confronted with the terms liberalism, radicalism, extremism, and puritanism. Moderation, if interpreted linguistically, according to the Big Indonesian Dictionary, means reducing violence and avoiding extremism. M. Quraish Shihab mentions that the meaning of moderation is in line with *wasathiyyah*, although they are not the same. The terminology of *wasathiyyah* comes from Islam, which is *wasathic*, i.e., all its teachings are moderate. Therefore, adherents must be moderate. Being in his beliefs and views, thoughts and feelings, and attachments (M. Quraish Shihab, 2019).

Overview of Al-Khuzaemah Mosque

Al-Khuzaemah Mosque is one of the most visited mosques in the Pekalongan district. At first, the mosque's name came from Mrs Hj. Khuzaemah is Mr. Nasihin's mother-in-law. This mosque was built using funds from Mrs Hj. Khuzaemah and without any help from anyone. After the mosque was finished,

it was donated to the *Pimpinan Daerah Muhammadiyah* (PDM) Pekalongan (Figure 2). In making the mosque, PDM will be assisted, but Mrs Hj. Khuzaemah is not pleased (L. Maulana, personal communication, 10 October, 2022).

Figure 2. Photo of the Al-Khuzaemah Mosque From Above
(Source: https://masjid-raya-al-khuzaemah-kajen.business.site/)

The initial construction of the mosque began in 2012. At the beginning of the construction plan, the waqf was concerned that the Vocational High School right next door did not have a proper mosque to accommodate many students when praying. So, the waqf immediately built the mosque so students, teachers, and residents could use it. Construction lasted for two years. Moreover, in 2014, it officially operated and can be used. Since the beginning, many activities have occurred in the mosque and its surroundings (Drs. Anasrullah, personal communication, 2 October 2022).

Building Grassroots Momentum

Blend in with The Community

The bonds formed among congregants within the mosque extend beyond the boundaries of their religious gatherings. The spiritual connections forged during religious experiences within the mosque continue to influence daily life outside its walls. These inner bonds are nurtured through shared prostration to Allah and their social ties rooted in taqwa. Congregants experience joy and sorrow together, offer assistance, give and receive support, and collaborate like brothers and sisters, resulting from the fruitful ukhuwah Islamiyah.

In the context of its practical application, the Al-Khuzaemah Mosque employs an inclusive da'wah (Islamic outreach) model. As the host, Al-Khuzaemah Mosque embraces inclusivity by welcoming various organizations and political parties. Ustadz Luthfi emphasizes the importance of inclusivity and

maintaining positive relations with Nahdiyin residents; expressing inclusivity is crucial. We consistently display congratulatory banners during their congresses. Only a minority tends to divide." This approach aligns well with the diverse surrounding community. In practical terms, it was explained by Mr Dulsukur:

> "We as mosque administrators are obliged to convey to the community to live side by side in peace. Within the community itself, there are various kinds of organizations and streams. Do not be exclusive. There is a problem if there is a lack of communication; for example, there are exclusive people. For example, if the community has gotong royong, there are village meetings and community service, they must be active. For example, it is implemented. No matter how strict the understanding is, it can melt the atmosphere if you can blend in with the community. What we convey to mosque residents like that, don't be elitist and exclusive." (Ir. Dulsukur, personal communication, 6 October, 2022).

Beyond its religious functions, the mosque also serves as a place of lodging for travelers, a tradition with historical roots dating back to the Prophet's time. For example, when the Prophet freed a slave woman who had no place to stay, he set up a tent in the mosque's yard to provide shelter. This multifaceted role of the mosque highlights its significance in fostering social cohesion and religious moderation within the community.

Assembling Networked Movements

Collaboration with other Institutions

Assembling Networked Movements involves allocating financial resources, time, and expertise to encourage collaboration rather than competition among grassroots groups and leaders in different regions. These movements are characterized by adopting specific goals, plans, and practices tailored to particular areas, such as cities or states, rather than pursuing undifferentiated, nationally focused strategies (Nardini et al., 2021). This approach has been successfully realized at Masjid Al-Khuzaimah through several study circle (*pengajian*) activities.

Study circles (pengajian) serve as platforms that bring together many individuals, facilitating the development of extensive social connections. These initiatives are typically initiated by the mosque's management, drawing participation from the community and external parties, thus forming an informal mass. Consequently, a mosque operated under a formal organizational structure represents a formal group, while those attending study circles can be classified as an informal mass.

Figure 3. Pengajian Malam Ahad (Sunday Night Study)
(Source: Documents Author)

The study circles (pengajian) organized by Masjid Al-Khuzaimah closely resemble the characteristics of a social movement phenomenon. Some regularly scheduled study circles include the Sunday Night Study (Figure 3), 17th of the Month Study, and Morning Spirit Study. Of particular note is the Morning Spirit Study, which exemplifies a collaborative effort with Muhammadiyah Vocational School in Kajen. This initiative involves students, teachers, staff, and even members of the mosque's surrounding community. This collaborative nature of the activities underscores their role in fostering a sense of community and cooperation.

Being Leaderful

Training and Education Cadre

The function of the mosque as a means of education also has an important meaning because it forms human resources (HR); even with this function, the internalization of religious values and norms in moral development in the community can be well controlled. It can be done through various facilities and infrastructure owned by the mosque. These include sermons, recitations, skills courses needed by members of the congregation, and providing formal education according to community needs, such as children's playgrounds, TPA/TPQ, youth mosques, and taklim councils (Putra & Rumondor, 2019).

Implementing formal and non-formal education around the mosque can support the cadre. Related to this, Mr. Dulsukur explained that:

"Cadreship is difficult in our area, and this is a separate job requiring its own energy. However, there are especially in Muhammadiyah because members of other groups dominate the culture in my village. Students from Muhammadiyah schools sometimes do not actualize themselves as

Muhammadiyah members. They are often asked to prosper the mosque managed by Muhammadiyah, but it doesn't last long. It doesn't matter, and we don't have a target like that. If there is such a target, we have forced it. For me, if we want our students to be cadres, we must have materials or techniques that can make cadres without the impression of being forced. My target is maybe yes, at least that person is familiar with Muhammadiyah, that's enough." (Ir. Dulsukur, personal communication, 6 October, 2022).

For mosque managers with the means to do so, it is advantageous to establish educational facilities within the mosque premises, akin to Al-Khuzaemah Mosque's Al-Qur'an Education Park and Kindergarten. In cases where mosque resources are limited, providing essential education services for the congregation is still valuable. Many mosques, especially those financially supported by the government, often serve as Islamic and general education centers.

These educational institutions typically offer a curriculum spanning elementary to middle school levels, with some even providing high school education. Part-time educational programs, often scheduled after dawn or in the afternoon, are also common. The educational offerings at mosques cater to all age groups and encompass a wide range of subjects, from Islamic studies to various fields of science. Furthermore, these educational initiatives are crucial in engaging and nurturing the younger generation's connection with the mosque (Palahuddin, 2022).

In the millennial era, the role of the mosque has evolved, although it remains rooted in the traditions of the Prophet and his followers. In today's era, characterized by a lack of wartime challenges, the mosque's worship and religious activities functions have taken on a renewed dimension. Notable roles of the mosque in the contemporary context include:

They hosted special events during Ramadan and commemorated significant Islamic occasions like the Islamic New Year. They served as the venue for collective Friday prayers, provided a platform for competitions, such as Quran recitation (tilawah), and delivered pre-dawn educational programs for children. They offered a communal space for mosque congregants to dine and socialize. Moreover, in the millennial era, mosques have expanded their roles to encompass various educational activities rooted in Islamic teachings. Many mosques today feature educational amenities such as Al-Quran Education Parks (TPA), Islamic Kindergartens, mosque libraries, Ramadan Islamic boarding schools, and Islamic elementary schools, reflecting the evolving needs of their communities.

Expanding The Network

Selection and Invitation of External Preachers

The act of selecting and inviting external preachers reflects the inclusive nature of mosque communities, where every individual in the vicinity of the

mosque plays a vital role. Indirectly, they contribute significantly to the ongoing efforts to rejuvenate the house of God. This collaborative spirit is further reinforced by the participation of mosque administrators, who actively seek ways to engage every member of the community living in close proximity to the mosque, fostering a sense of collective involvement. Consequently, these collective efforts enhance the mosque's functionality while bolstering religious values within the community.

In the context of Al-Khuzaemah Mosque, the process of selecting and inviting preachers involves careful consideration. The mosque's management team prioritizes Muhammadiyah cadres for sermon delivery and regularly extends invitations to external speakers. Notably, the mosque has welcomed speakers from diverse backgrounds, including NU, Salafi organizations, and even government officials. It is imperative to emphasize that the effectiveness of Muhammadiyah cadres in delivering sermons is closely linked to their level of religious literacy. While some individuals may be Muhammadiyah cadres, their interpretation of religious texts can vary. For this reason, focusing on improving religious literacy and providing comprehensive training is crucial, as it ultimately influences the quality of the sermons delivered (L. Maulana, personal communication, 10 October 2022).

Figure 4. Study of the Morning Spirit with Captain Inf Nurkhan

Captain Inf Nurkhan from Danramil 03/Kajen on Sunday, 14 August 2022, was invited as a lecturer after the congregational morning prayer at the Khuzaemah Kajen Mosque and continued as a speaker with the theme Understanding the 77th Independence of the Republic of Indonesia (Figure 4). It is an effort by the mosque management to strengthen relations and communication with the government.

The function of selecting preachers is to develop directed and systematic management. Even in da'wah, it cannot be careless because the mosque is oriented toward the wider community.

Mr Dulsukur emphasized that Islam guides how to dress, including how to dress, which certain groups characterize. It is not an important problem; don't overdo it. At that time, he was dressed according to his beliefs, but there were other parties whose clothes were not like that. Then, don't blame others who don't agree. Then Mr Dulsukur explained again that:

> "If they preach in my mosque, it doesn't matter. It is important not to force your will because it directly impacts society. The preventive aspect is to be careful in determining the management structure, such as the priest's schedule and others. If other pilgrims want to convey da'wah, they should have permission first. So you have to use etiquette. For example, there are newcomers in our mosque. If you only pray, you don't need permission, but if you want to preach, you must get permission first. We can accept from any group, Salafi or Nahdiyin, even when people like me are suspected of being from other groups." (Ir. Dulsukur, personal communication, 6 October, 2022)

Thus, it can be seen that the prosperity of the mosque is the task of all of us. The mosque management that has been formed in each mosque must make an effort to make all the people of the mosque prosper. Ways that can be done, such as the administrator paying attention to the mosque's construction, be it beautifying or adding to the mosque's attractiveness, and working with the congregation in holding religious activities so that the mosque has several agendas for the general public.

Winning Hearts and Minds

Not Imposing Will

In the Islamic world, there are various schools or schools of thought, within which they are further divided into community organizations. Conflict is not a new issue. Fanatical towards one opinion and eliminating other beliefs, ignoring Islamic history, not discriminating, assuming who is different from them is an infidel, and textual in understanding religious texts without considering the essence of the Shari'a. Islamic history proves that fanaticism and excessive exclusivism are one of the keys to the emergence of radicalism (Salim, 2020).

In the context of cultivating community religious moderation, Mr Dulsukur explained that:

> "So far, there are indeed some groups who believe in the correct understanding. That is up to you. It's just that it's not right when they blame the other party. In my opinion, if they use this understanding themselves, there is no problem. Nevertheless, there will be friction if there is coercion. We in the state already have Pancasila and the values developed in Indonesia. Moreover, it has given rise to violence. For example, gambling is wrong in a

state, and from a religious point of view, it is also wrong, but if it is against mass organizations, it will cause friction. It should be the authorities who eradicate it. As a society, maybe we are only limited to conveying criticism." (Ir. Dulsukur, personal communication, 6 October, 2022)

The notion of moderation provides a place for unity to maintain common interests. Humans have the nature to live a just, pluralistic, civilized life. Therefore, a consensus is needed in the form of a constitution to guarantee the freedom of every individual without discrimination and intimidation.

Social Movement In Supporting Religious Moderation

In summary, the success of social movements hinges on the collective action of individuals who embody the role of upstanders. In thriving social movements, individuals fall into three distinct categories: 1) Empowered Contributors: These individuals possess the means, including access, time, knowledge, allies, influence, and a voice or platform to make meaningful contributions. Their involvement is rooted in their capacity to effect change. 2) Intrinsic Contributors: This group comprises those driven by an intrinsic motivation stemming from their beliefs, passions, or a genuine desire to engage. Their participation is fueled by an inner calling to be part of the movement. 3) Moral Obligors: The third category encompasses individuals who feel a moral imperative to contribute. Personal ethics influences their involvement, a fear of missing out on opportunities, or a profound sense of duty toward doing what they perceive as right (Nardini et al., 2021).

The Muhammadiyah movement, aligned with the classification above, tends to adhere to the directives issued by leaders at the branch, regional, and central levels. Furthermore, Muhammadiyah citizens are strongly motivated to actively participate in the organization, particularly in broader community endeavors infused with a sense of da'wah. This focus enables us to explore the motivating factors behind individuals' participation in social movements, particularly relevant to Muhammadiyah citizens. Additionally, we introduce Gia Nardini's framework to provide a visual representation of the social dynamics within Al-Khuzaimah Mosque that contribute to the achievements of social movements (Figure 5).
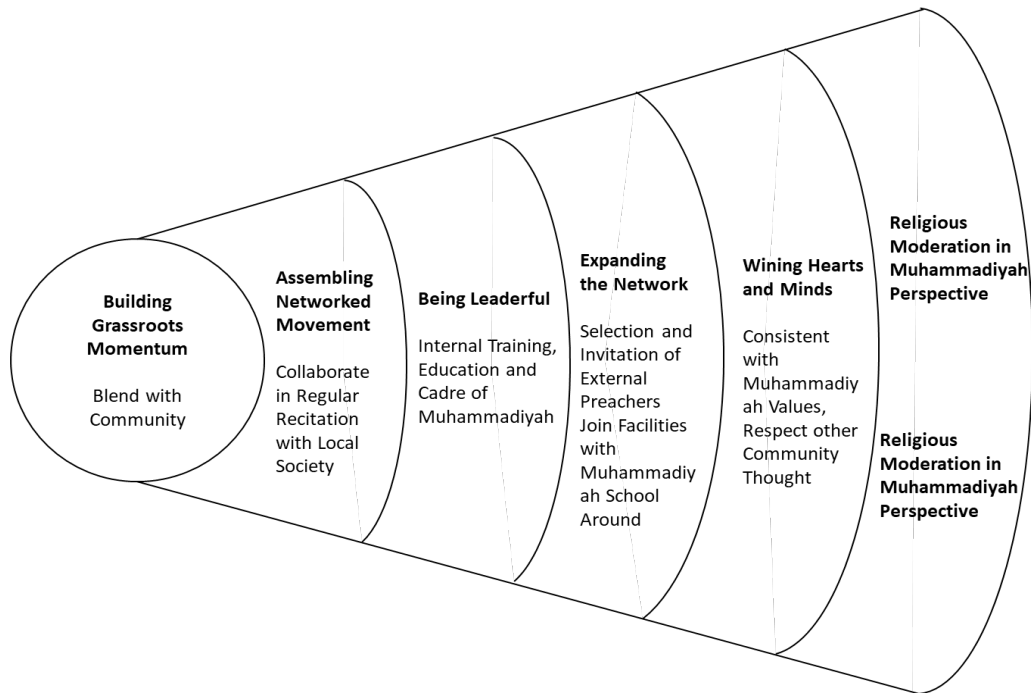
Figure 5. Social Movement in Muhammadiyah Mosque (Adaptation from Nardini)

Muhammadiyah can be regarded as an Islamic organization that adheres to the middle path. However, according to grassroots informants, there appears to be a degree of skepticism towards the Ministry of Religion's concept of religious moderation. Nevertheless, Muhammadiyah has established its curriculum to nurture moderation among its cadres, exemplified by the Islam Berkemajuan movement, underscoring its adaptability and recognition of contemporary developments.

Mosques have the potential to serve as catalysts for global development. A broader understanding of the mosque's mission, extending beyond a place of worship to a "source of grace for the universe," can enrich its societal role. This perspective aims to dispel narrow perceptions of the mosque's function and encourages both men and women to visit God's house for study and worship, driven solely by devotion (Rifa'i, 2016)

Religious moderation in Islam is grounded in a clear doctrine that harmonizes reason and revelation, physical and spiritual dimensions, justice, and prosperity. It distinguishes Islamic moderation from other religious and cultural frameworks, emphasizing the fusion of rationality and divinity, often considered more robust than Western civilization's approach (Anshori et al., 2021).

Wasathiyyah signifies a balance between the hereafter and worldly life, body and soul, reason and tradition, individual and society, ideals and reality, religion and state, old and new, religion and science, and modernity and tradition. This balance adheres to the principle of "neither excessive nor deficient." The Quran

mentions "wasath" multiple times, emphasizing a middle ground (Budiman & Wijaya, 2022).

In Indonesia, the idea of moderate Islam has been practiced by Nahdlatul Ulama and Muhammadiyah, the two largest forms of an Islamic organization. For decades, the interpretation of Islamic teachings that are inclusive, adaptive, and tolerant of local culture and customs has been upheld. The most relevant example is their acceptance of Pancasila (the Five Pillars), not Islam, as the ideological foundation of Indonesia's 'non-Islamic' state (Anshori et al., 2021). Haidar Nashir emphasized that Muhammadiyah follows the "middle way" in its political activities, not prohibiting its members from being active in political parties but not encouraging such membership. It reflects the moderate view of Muhammadiyah towards its members (Nashir et al., 2019).

Muhammadiyah already has a Tarjih Institute (Drs. Anasrullah, personal communication, 2 October 2022). Ustadz Lutfi, the mosque administrator, also agreed with the spirit of moderation in Muhammadiyah. Because basically, the current concept of moderation is a repetition of old ideas. The rest, he said, "The moderate discourse has existed since the time of KH Ahmad Dahlan. If I read Mr Haedar Nasir's books, it said, Muhammadiyah is a modern Islamic movement" (L. Maulana, personal communication, 10 October 2022).

The statement made by Mr Anasrullah is indeed true. Muhammadiyah officials rarely use the term religious moderation. As stated by Azyumardi Azra, the terminology and concept of moderation are seldom discussed among Muhammadiyah leaders and activists. However, Muhammadiyah adheres to the understanding and practice of wasathiyah Islam, which in international Islamic studies literature is called 'justly-balanced Islam' (Azra, 2020).

Mr Dulsukur explained the concept of moderate in the understanding of Muhammadiyah; it is clear that:

"In the state context, we need to develop a moderate attitude. Because in the context of a state, we live in diverse or plural. In dealing with fellow citizens, we must be moderate. For Indonesia, it is necessary, but it should not be used as an issue to attack other groups. If something is good, we can only convey it without forcing." (Ir. Dulsukur, personal communication, 6 October, 2022)

Mr Angga Setiyawan also conveyed complaints from Muhammadiyah residents. He stated that:

"Transnational groups almost infiltrated the mosque in my village. It could be due to a lack of training. Most Muhammadiyah youth rarely survive because they migrate or work outside the city. Where I want to be picked up from transnational Muslims. I'm also uncomfortable because they

have a track record of being slightly harsh when lecturing. It was finally brought under control due to interference from the branch organization" (A. Setiyawan, personal communication, 5 October 2022).

The viewpoint expressed by the interviewee aligns closely with the principles of social movement theory, particularly within the sphere of advancing religious moderation. Mr. Dulsukur underscores the significance of cultivating a moderate disposition within the context of the state. This emphasis on moderation reflects a central objective of social movements: catalyzing change or transformation within society. In this instance, the focal point of the social movement revolves around promoting religious moderation.

The assertion that a moderate approach is imperative in a diverse and pluralistic state like Indonesia suggests a shared aspiration within society to foster moderation in religious beliefs and practices. Social movements frequently endeavor to attain specific objectives or instigate shifts in societal norms, and in this particular context, the objective is to nurture religious moderation. Social movements typically emerge in reaction to societal challenges or issues. Indonesia's multifaceted diversity and pluralism provide the backdrop against which the campaign for religious moderation unfolds. Social movements tend to flourish where there is a perceived necessity for change, and the coexistence of diverse religious beliefs and practices often generates such a necessity.

Mr Dulsukur's and other mosque administrators' emphasis on refraining from using moderation as a tool to vilify other groups signifies a non-confrontational and all-encompassing approach. Social movements frequently advocate inclusivity and collaboration over conflict or exclusion. In this scenario, the movement promoting religious moderation endeavors to engage with various religious groups without engendering conflicts. The emphasis on conveying positive messages without coercion aligns with the communication and persuasion tactics commonly employed by social movements. Social movements try to persuade individuals or groups to adopt fresh beliefs or behaviors. In this context, the emphasis lies on persuasion rather than compulsion.

The social movement at Al-Khuzaemah Mosque illustrates how the principles of social movement theory can be applied to promote religious moderation. It underscores this social movement's objectives, challenges, and strategies, underscoring the imperative for a balanced and all-encompassing approach in a diverse society.

Muhammadiyah residents adhere to religious moderation, which always emphasizes attitudes or characters such as *'tawasuth, tawazun, ta'adul, tasamuh,* and others. Followers seek to relate well to others, be friendly to diversity, and always compete to be the best. The statements made by Muhammadiyah officials, such as Mr. Dulsukur and Mr. Angga Setiyawan, emphasize the importance of moderation in a diverse and pluralistic state like Indonesia. They stress the need

for a moderate approach in interactions with fellow citizens and the avoidance of using moderation as a tool to attack other groups. It reflects a commitment to peaceful coexistence and harmonious relationships within a multicultural society.

CONCLUSION

As delineated in this study, the social movement within Al-Khuzaemah Mosque commences with a dedicated commitment to fostering integration with the surrounding community. The organization of regular religious study gatherings and providing training opportunities for Muhammadiyah cadres further bolsters this commitment. The deliberate selection and engagement of external speakers, coupled with an unwavering adherence to Muhammadiyah's core values in preaching, have been instrumental in ensuring that the principles of religious moderation permeate the movement's endeavors. Importantly, this has transpired while respecting and accommodating the religious practices of other coexisting groups. As a result of these concerted efforts, a grassroots social movement championing religious moderation has not only taken root but has also flourished substantively within Al-Khuzaemah Mosque.

The coalescence of Muhammadiyah's commitment to religious moderation with a community-centric approach has catalyzed a robust social movement that espouses and practices moderation in religious beliefs and actions. This research illuminates the profound connection between mosque management, grassroots social movements, and promoting religious moderation within Muhammadiyah. It underscores the significance of fostering inclusive and harmonious religious practices in diverse communities, contributing to a more balanced and moderate approach to faith. This study invites further exploration into the dynamics of grassroots social movements in religious organizations, paving the way for continued research and a deeper understanding of their societal implications.

RECOMMENDATIONS

Based on the empirical findings of this investigation, it is prudent to propose several recommendations aimed at bolstering the role of mosques and advancing religious moderation within the grassroots of the Muhammadiyah social movement: 1) Augment Community Engagement: Mosques, exemplified by Al-Khuzaemah Mosque, should persistently foster active interaction with the local community. It can be effectuated by organizing periodic events, workshops, and educational programs tailored to address contemporary challenges while advocating religious tolerance and moderation. 2) Forge Collaborative Alliances with Civil Society: Cultivate strategic collaborations with civil society entities, government agencies, and non-governmental organizations (NGOs) to address societal concerns collectively. Mosques can function as central nodes for the

initiation and execution of community development initiatives, encompassing endeavors such as poverty alleviation, educational enhancement, and healthcare provisions. These recommendations, underpinned by the study's empirical insights, can invigorate the pivotal role played by mosques and foster an environment conducive to promoting religious moderation within the Muhammadiyah social movement's grassroots.

ACKNOWLEDGEMENT

REFERENCES

Anshori, M. A., Prasojo, Z. H., & Muhtifah, L. (2021). Contribution of Sufism to the Development of Moderate Islam in Nusantara. *International Journal of Islamic Thought*, *19*(1), 40–48. https://doi.org/10.24035/ijit.19.2021.194

Azra, A. (2020). *Muhammadiyah dan Moderasi Beragama, Perspektif Islam Berkemajuan*. UIN Syarif Hidayatullah. https://www.uinjkt.ac.id/muhammadiyah-dan-moderasi-beragama-perspektif-islam-berkemajuan/

Baidhawy, Z. (2014). Muatan Nilai-nilai Multikultural dan Antimultikultural dari Mimbar Masjid di Kota Solo. *Analisa*, *21*(2), 173. https://doi.org/10.18784/analisa.v21i02.13

Budiman, M., & Wijaya, M. M. (2022). Moderation Islam of Ibn Rushd's Thoughts to Counter Radicalism in Indonesia. *Religia: Jurnal Ilmu-Ilmu Keislaman*, *25*(2), 171–188. https://doi.org/10.28918/religia.vi.5715

Burhani, A. N. (2016). *Muhammadiyah Berkemajuan: Pergeseran dari Puritanisme ke Kosmopolitanisme*. Mizan Pustaka.

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixex Methods Approaches*. Sage Publications.

Cucu, & Nurrahmi, H. (2021). Mosque as a Place To Build Moderate Community. *HIKMATUNA: Journal for Integrative Islamic Studies*, *7*(2).

Drs. Anasrullah. (2022, October 2). *Moderasi Beragama di Muhammadiyah* [Personal communication].

Gazalba, S. (1994). *Mesjid, Pusat Ibadat, dan Kebudayaan Islam*. Pustaka Al-Husna.

Hasyim, S. (2019). Religious pluralism revisited: Discursive patterns of the ulama fatwa in Indonesia and Malaysia. *Studia Islamika*, *26*(3), 475–509. https://doi.org/10.36712/sdi.v26i3.10623

Husna, U., & Thohir, M. (2020). Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. *Nadwa: Jurnal Pendidikan Islam*, *14*(1), 199–222. https://doi.org/10.21580/nw.2020.14.1.5766

Ir. Dulsukur. (2022, October 6). *Manajemen Masjid Muhammadiyah* [Personal communication].

Jamil, A. (2013). Islam dan Kebangsaan: Teori dan Praktik Gerakan Sosial Islam di Indonesia (Studi atas Front Umat Islam Kota Bandung). *Harmoni: Jurnal Multikultural & Multi Religius*, *12*(1), 130–142.

Kastolani, Munajat, & Yusof, A. (2020). Back-to-Islam Versus Islamic Moderation Movements in Indonesia. *HIKMATUNA: Journal for Integrative Islamic Studies*, *6*(2).

Kementrian Agama RI. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.

M. Quraish Shihab. (2019). *Wasathiyyah: Wawasan Islam Tentang Moderasi Beragama*. Lentera Hati.

Maulana, L. (2022, October 10). *Sejarah dan Perkembangan Masjid Al-Khuzaimah* [Personal communication].

Merleau-Ponty, M. (2002). *Phenomenology of Perception* (C. Smith, Ed.). Routledge.

Mubasyaroh. (2014). Da'wah Model of Prophet Muhammad in Madina. *QIJIS: Qudus International Journal of Islamic Studies)*, *2*(1), 47–62.

Muhibbin. (2019). *Hakekat Moderasi Beragama, Moderasi Beragama dari Indonesia untuk Dunia*. LKiS.

Muktafi. (2019). *Pengarusutamaan Islam Moderat di Masjid Nasional Al-Akbar Surabaya* [Ph.D Dissertation]. Universitas Islam Sunan Ampel.

Musahadi. (2018a). The Role of Mosque and Khutba in Socio-Economic Development of Indonesia: Lessons from Kauman Mosque in Central Java. *GJAT: Global Journal Al-Thaqafah*, *8*(2), Article 2. https://doi.org/10.7187/GJAT122018-5

Musahadi. (2018b). The Role of Mosque and Khutba in Socio-Economic Development of Indonesia: Lessons from Kauman Mosque in Central Java. *GJAT: Global Journal Al-Thaqafah*, *8*(2), 55–66. https://doi.org/10.7187/GJAT122018-5

Mu'ti, A. (2022, October 12). Moderasi Beragama dalam Perspektif Muhammadiyah. *Muhammadiyah.or.Id*. https://muhammadiyah.or.id/moderasi-beragama-dalam-perspektif-muhammadiyah/-MxX_M0

Mu'ti, A., & Burhani, A. N. (2019). The Limits of Religious Freedom in Indonesia: With Reference to the First Pillar Ketuhanan Yang Maha Esa of Pancasila. *Indonesian Journal of Islam and Muslim Societies*, *9*(1), Article 1. https://doi.org/10.18326/ijims.v9i1

Muttaqin, A. (2019). Social Movement in Pengajian at Jogokariyan Mosque. *Jurnal Living Hadis*, *4*(1), 103. https://doi.org/10.14421/livinghadis.2019.1612

Nardini, G., Rank-Christman, T., Bublitz, M. G., Cross, S. N. N., & Peracchio, L. A. (2021). Together We Rise: How Social Movements Succeed. *Journal of Consumer Psychology*, *31*(1), 112–145. https://doi.org/10.1002/jcpy.1201

Nashir, H., Qodir, Z., Nurmandi, A., Jubba, H., & Hidayati, M. (2019). Muhammadiyah's Moderation Stance in the 2019 General Election: Critical Views from Within. *Al-Jami'ah: Journal of Islamic Studies*, *57*(1), 1–24. https://doi.org/10.14421/ajis.2019.571.1-24

Nirwana, & Darmadali, W. S. (2021). Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course. *Elsya : Journal of English Language Studies*, *3*(2), 117–125. https://doi.org/10.31849/elsya.v3i2.6780

Palahuddin. (2022). Mencari Solusi Defisit Ulama: Potret Kaderisasi Ulama Muhammadiyah. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, *20*(2), 183–200. https://doi.org/10.32729/edukasi.v20i2.1303

Putra, A., & Rumondor, P. (2019). Eksistensi Masjid di Era Rasulullah dan Era Millenial. *Tasamuh*, *17*(1), 21.

Rahman, A. A., Thaidi, H. 'Azeemi A., & Rahman, M. F. A. (2019). A Proposed Mosque Model For Zakāt Governance Towards Achieving Global Peace. *Al-Shajarah: Journal of Islamic Thought and Civilization of The International Islamic University Malaysia (IIUM)*, *Special Issue*.

RI, T. P. K. A. (2019). Moderasi Beragama. In *Kementerian Agama* (Vol. 53, Issue 9). Kementerian Agama RI.

Rifa'i, A. (2016). Revitalisasi Fungsi Masjid Dalam Kehidupan Masyarakat Modern. *UNIVERSUM*, *10*(2). https://doi.org/10.30762/universum.v10i2.256

Salim, A. (2020). The Madrasa Resistance Against Radicalism. *Nadwa*, *13*(2), 315–336. https://doi.org/10.21580/nw.2019.13.2.5173

Setiyawan, A. (2022, October 5). *Kaderisasi Muhammadiyah di Tingkat Ranting* [Personal communication].

Tugiman, A. (2019, November 29). *Penjelasan BIN Soal 41 Masjid di Lingkungan Pemerintah yang Terpapar Radikalisme*. www.kaskus.co.id/threat/5bf40a60d675d40e318b4567/

Yen, E. G. (2018). Pengantar Studi Fenomenologis dalam Penelitian Teologis. *TEDEUM: Jurnal Teologi Dan Pengembangan Pelayanan*, *8*(1), Article 1.

Zuhrah, F. & Yumasdaleni. (2021). Masjid, Moderasi Beragama dan Harmonidi Kota Medan. *Harmoni*, *20*(2), 317–329. https://doi.org/10.32488/harmoni.v20i2.512

Zulaili, I. N., Sholikhah, H. A., & Syaie, A. N. K. (2023). Gerakan Keagamaan Berbasis Masjid: Eksistensi Dakwah di Masjid Namira Lamongan. *Harmoni: Jurnal Multikultural & Multi Religius*, 22(1), 1–21.