

# THE STRENGTH OF THEOLOGICAL FOUNDATION AND MUHAMMADIYAH MOVEMENTS IN FACING THE CHALLENGES OF THE TIMES

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## ABSTRACT

This paper will analyze the theological foundations of the development paradigm of Muhammadiyah in Indonesia with reference to three interconnected theological frameworks which include the theology of development, transformative theology and Al-Maun theology. Muhammadiyah, being one of the largest Islamic reform movements in the world, stands out as a special case as it has been able to integrate Islamic theology with modernism models of social change, making it one of the unique models of faith-based development, both spiritual and material aspects of human flourishing. This paper examines how these theological views influence the vast mass of educational institutions, medical care centers, and social welfare programs run by Muhammadiyah and how they carry out practical insights into divine command as expressed in social action and empowerment of the community.

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## INTRODUCTIONS

Muhammadiyah is one of the most influential Islamic organizations in Indonesia, and its membership is estimated to range between 30 and 60 million members (Aqilla et al., 2024; Khoirudin et al., 2020). It was founded in 1912 by Ahmad Dahlan who settled in Yogyakarta. The long-term effect that the movement would have on the Indonesia society is not only due to its organizational ability but also its unique theological expression of the interdependence between faith and social change, which incorporated Islamic principles but a call to develop the society in totality (Putra & Arifin, 2024; Shodikin et al., 2025).

In contrast to secular development paradigms or quietist religious ones, which keep spiritual and worldly issues apart, the theological model developed by Muhammadiyah places development activity as an inherent part of Islamic faith, which is based on the Quranic call to establish justice and reduce suffering (Arifin et al., 2022; Rahman et al., 2021). The theological orientation of the organization aspects are of a modernist Islamic outlook that was born as a

reaction to colonialism, underdevelopment, and the necessity of the Muslim societies to remain positively engaged with modernity whilst still being scripturally grounded (Darmayanti et al., 2024; Trisno, 2024).

At the heart of this system is the Al-Ma'un theology that stressed the idea that true faith could not exist without social action - especially in the form of compassion to the poor, orphans, and marginalized people, and ritual worship without social charity would make no sense (Alifuddin et al., 2021; Putra & Arifin, 2024). It is a praxis-driven model that underlies the wide range of philanthropic and empowerment programs implemented by Muhammadiyah making the organization a dominant force of civil society and social change in Indonesia today (Al-Ansi et al., 2023; Shodikin et al., 2025).

This paper examines how the theology of development espoused by Muhammadiyah, transformative theology, which promotes social justice, and action oriented to social activism (Akmaliah, 2024; Efendi, 2021) and Al-Ma'uns theology is an integrated theology system that justified and inspired its extensive network of schools, hospitals, and social services, and was faithful to Islamic sources and promoting its Islam Berkemajuan (Progressive Islam) philosophy that combined religious values with rationality and social development (Khoirudin et al., 2020).

## METHOD

This study involves a qualitative research approach by using secondary data from several key sources includes foundational Islamic writings, texts and teachings. Contemporary analyses from Islamic studies journals and books which trace the organization's theological development and its social impact (Arifin et al., 2022; Shodikin et al., 2025). Additional insights come from historical Islamic reformist sources, digital repositories like JSTOR, Google Scholar, Garuda, and Suara Muhammadiyah (Akmaliah, 2024; Alifuddin et al., 2021; Efendi, 2021). Institutional reports base on Muhammadiyah's central board, education and health divisions, and organizational offer empirical evidence of how theology is put into practice through social services (Al-Ansi et al., 2023; Aqilla et al., 2024).

Document analysis follows a systematic approach adapted from the READ method (Ready materials, Extract data, analyze data, and Distil findings), involving careful identification and selection of relevant documents, critical evaluation of authenticity and credibility, systematic extraction of pertinent information, thematic analysis aligned with research questions. The method emphasizes examine thematic intersections, relevance and critics among the three theological frameworks.

## RESULT AND DISCUSSIONS

### Result

#### Divine Command of Material Progress Theology

##### Conceptual Foundations

The theology of development of Muhammadiyah (teologi pembangunan) is a purposeful theological expression making material and social advancement to be in line with, and indeed required by, the Islamic thought. This view criticizes not only the secularist supposition that development is entirely technical but also traditionalist supposition that too much attention is paid to worldly things to the neglect of religious piety. Rather, Muhammadiyah assumes that human beings are agents of God on earth (khalifah), and are obliged to manage the earth and to better the state of being human.

The Quran has a number of principles on which the theological basis of this development paradigm can be developed. The idea of istikhlaf (vicegerency) makes human beings' representatives of God endowed with the duty of proper management and development of the earth. It is written in Surah Al-Baqarah (2:30) that God says he is going to place a khalifah in the earth which means that it is the duty of man to take care of worldly matters. This theological anthropology is contrasted with the escapist or other worldly orientations and it focuses on the fact that spiritual excellence is achieved through practical involvement with the worldly challenges.

In addition, Muhammadiyah theology of development is based on the Quranic idea of Imarah (civilization building) that includes development of the society, physical, intellectual and moral as well. The organization understands many verses of Quran which teaches believers to think about the creation process, to discover knowledge and to make justice as the divine commandments on the entire development of society.

### **Faith and Modernity Integration**

One of the unique aspects of the development theology of Muhammadiyah is the positive attitude to modernity and scientific rationality (Arifin et al., 2022; Trisno, 2024). The organization does not accept the fact that Islamic authenticity demands denial of modern knowledge or technology. In its turn, it states that the Islamic focus on reason (aql), observation, and empirical investigation is in line with the scientific methodology. The theological stance has helped Muhammadiyah to build thousands of contemporary schools, universities, hospitals, and clinics without having to suffer the cognitive dissonance occurring between faith and modernity that has crippled some religious groups (Khoirudin et al., 2020).

This integration can be integrated in the theological justification based on Islamic epistemological principle that all knowledge is based on God and has divine ends. Muhammadiyah theologians believe that the Quran encouragement to pursue knowledge ('ilm) does not refer to only to religious sciences but to all kinds of beneficial knowledge. This broad interpretation of ilm gives theological justification to seek modern education, scientific research and technological innovation as a way of worship and service to God (Darmayanti et al., 2024).

### **Development as Worship**

The key tenet of the theology of Muhammadiyah is that the development work is an act of worship (ibadah) when its intention (niyyah) is appropriate and based on the Islamic ethic (Rahman et al., 2021). The theological relocation broadens the classical concept of worship to include social action directed at the betterment of human welfare in addition to the ritualistic understanding of worship (through prayer, fasting, and pilgrimage). By presenting development as prayer, Muhammadiyah draws in the religious drive and dedication to social change, turning the voluntary goodness to the religious duty (Alifuddin et al., 2021).

This worldview relies on the hadith literature which focuses on the spiritual good of work that is beneficial. The Prophet Muhammad, when referring to the statement that the best people are those who are most useful to others, offers a scriptural justification of putting social utility first. In the same way, religious teachings that God still helps a servant who helps others can provide theological support in terms of continuous participation in development activity (Putra & Arifin, 2024).

### **Transformative Theology: Muslim as Social Changer**

#### **Theological Activism**

Muhammadiyah positively projects technical theology (teologi transformatif) as the purpose of presenting Islam not as a tradition or system of beliefs but as a social transforming force (Akmaliah, 2024; Efendi, 2021). This theological orientation addresses the situation of injustice, poverty, ignorance, and oppression by stating that real Islamic practice must involve acting to transform these situations. Transformative theology, therefore, makes Muslims actors of change and not passive receivers of Godly word or victims of fate (Arifin et al., 2022).

The theological context of this activist orientation is based on the story in the Quran of prophetic mission. Quran always describes prophets as not only spiritual leaders but social reformers who opposed oppression of power in the society and strived to build just societies. The paradigmatic model of transformative engagement is exemplified by the very example of the Prophet Muhammad in Medina, who created a just social order, developed systems of welfare and encouraged economic justice. Muhammadiyah transformative theology is based on the Quranic notion of *islah* (reform/improvement), which is used many times in the Quran with reference to social and moral reform (Efendi, 2021).

According to the organization, the very practice of Islam is understood as an entire program of reform (*tajdid*) in the context of which there should be constant work to bring its ideals to life in the transforming conditions of historical time. This dynamic interpretation is also in contrast to the traditional approaches of considering the Islamic law as fixed and immutable and its focus on principles of *maslahah* (public interest) and *maqasid al-shari'ah* (objectives of Islamic law) as the direction towards their application in context.

#### **Liberation and Empowerment**

The focus on the empowerment of humans and their emancipation out of the conditions of oppression is also an important aspect of the transformative theology of Muhammadiyah (Ikrima et al., 2024; Shodikin et al., 2025). Although the theological view adopted by Muhammadiyah does not use the expressly Marxist terminology of certain

liberation theologies, it also has preoccupations with the marginalized and structural transformation. The organization supports this idea by claiming that Islam does not only require personal moral enhancement, but social organization changes that foster poverty, ignorance, and injustice (Akmaliah, 2024).

This theological dedication to empowerment is reflected in the vast educational network of Muhammadiyah that has made quality education democratic to the Indonesian society (Aqilla et al., 2024). The focus on education is an indication that the organization has theological beliefs that ignorance is a form of oppression that people need to be freed. The knowledge enables people to better their situations, contribute productively to society, and live to their full capacity as the representatives of God (Khoirudin et al., 2020).

Equally, the healthcare programs of Muhammadiyah suggest a revolutionary theology which considers health as a right and disease as an evil to be averted (Al-Ansi et al., 2023). The theological principle that treating the suffering is a divine command, and not a charity of choice, is reflected in the organization whose hospitals and clinics serve poor communities in large numbers.

### **Gender and Social Justice**

The transformative theology of Muhammadiyah has also concerned the relations between genders, but with certain internal variances of thoughts. The women wing of the organization, Aisyiyah, has been on the forefront in educating and empowering women without losing the touch with the Islamic identity. The theological rationale behind educating women and admitting women to the public arena relies on Quranic verses which affirm the spiritual equality between women, instances of women leadership and scholarship during the early days of the Islamic religion, and morals of justice which do not discriminate against women arbitrarily.

This is a revolutionary theological step in the Indonesia Islamic world, confronting both colonial restrictions of the female and the traditional patriarchal interpretations. Although Muhammadiyah is more conservative than secular feminist movements, their theological framework has allowed tremendous change in the education, health and social participation of women through instituting the changes based on Islamic ideas, but not as imported ideas.

### **Al-Maun Theology: Faith in Social Action Scriptural Foundation**

Al-Ma'un theology is so named because this theology is based on the Quranic text Al-Ma'un (107), a brief but theologically important verse that bridges the authentic faith and the social action (Putra & Arifin, 2024; Rahman et al., 2021). The surah criticizes people who boast of being religious and yet they do not take care of orphans and the poor and this ritualistic worship without caring about the society is the same as not believing in the existence of God. This surah has been made in the theological focus of Muhammadiyah as a social service as an inseparable part of Islamic faith (Alifuddin et al., 2021; Shodikin et al., 2025).

A scathing indictment of hypocritical Islam is given in the Al-Ma'un surah:

*"Have you not the one who rejects the Recompense? That is, he who sends the orphan away and does not prompt to feed the poor. Woe who prays and heedless to their pray, who have their show [of their deed] and naught withhold simple assistance".*

In the case of Muhammadiyah, this text confirms that the true Islamic religion cannot be extricated without the interest in the vulnerable members of the society (Putra & Arifin, 2024). In the connection of belief in divine judgment to the surah with taking care of orphans and the poor, there is a recommendation that social conscience is a basic aspect of faith as opposed to being an add-on. The importance of ritual worship itself in his teachings of Ahmad Dahlan was that it lacked sense without social charity, thus, social welfare, education, and health care became the key elements of the religious practice (Rahman et al., 2021).

### **Social Ethics and Orthopraxy**

The Al-Ma'un theology emphasizes orthopraxy (correct practice) and orthodoxy (correct belief) and states that faith cannot be validated only by doctrinal correctness or ritualistic accuracy but only by ethical action that meets human needs (Alifuddin et al., 2021). This theological direction is a reaction to the trends in the Islamic discourse



making theological discussions, ritualistic precision, or personal holiness more prominent and social responsibility less so (Putra & Arifin, 2024).

The theology uses massive amount of Quran and hadith literature that focused on social ethics. The scriptural account of the definition of faith through social action has been supported by quotes in the Quran that places the characteristics of righteousness (birr) as feeding the hungry, setting prisoners free and assisting the needy (2:177). Likewise, many hadith stress on the fact that faith cannot be complete unless one is concerned with the welfare of others and that taking things out of their path is a kind of act of faith.

The theology formulated by Muhammadiyah through Al-Ma'un therefore develops a theological framework in which the social service programs such as schools, hospitals, orphanage, disaster relief efforts are not just the tools to be used in da'wah (Islamic outreach), but they are part of the Islamic practice (Ikrima et al., 2024; Shodikin et al., 2025). Through this theological belief that faith must be expressed in solution of human suffering and social welfare, the organization has developed a wide network of social welfare.

### **Practical Implementations**

The real-life practicalities of Al-Ma'un theology can be observed all over the organization of the Muhammadiyah and its programs (Al-Ansi et al., 2023; Aqilla et al., 2024). The organization runs thousands of schools that cater to communities on both ends of the socioeconomic divide in Indonesia based on the theological belief that educational deprivation is a religious duty. Such institutions do not only offer religious education but also offer a holistic modern education, which reflects the aspect of spiritual and material growth (Khoirudin et al., 2020).

Al-Ma'un theological commitments are also reflected in the healthcare network of Muhammadiyah such as hospitals, clinics, and mobile health services (Al-Ansi et al., 2023). The organization has opened up facilities in underserved regions, proving that access to healthcare is an issue of religious interest as opposed to being a technical policy. The theological reason is entirely different than secular humanitarian practices, making medical service a prayer of faith and divine will.

The orphanages and social welfare programs that the organization runs are direct solutions to the vulnerable groups mentioned in Surah Al-Ma'un (Rahman et al., 2021). The content of these programs is a mixture of material help and educational and spiritual counseling that can be attributed to the holistic concept of human welfare that Muhammadiyah has towards both physical and spiritual wellbeing.

Moreover, the models of governance at Muhammadiyah, based on Al-Ma'un principles and focused on accountability and transparency, as well as community empowerment, are aligned with the rest of the objectives such as the Sustainable Development Goals (SDGs) (Ikrima et al., 2024; Romansyah et al., 2023; Shodikin et al., 2025).

### **Critique of Formalism**

The other significant role of Al-Ma'un theology in the discourse of Muhammadiyah is its opposition to religious formalism, the inclination to focus on ritual purity and disregard moral content (Alifuddin et al., 2021; Putra & Arifin, 2024). The organization postulates that there is a wrong setting of priorities among the Muslims, with some being obsessed with trivial elements of the ritual, even though they are not following significant ethical directives. Al-Maun theology refocuses on the substantive ethical issues, especially social justice and compassion towards marginalized people (Efendi, 2021).

This criticism applies to religious communication which stresses some purity of doctrine or sectarian identity and does not show concern with the burning social issues. According to the theological view of Muhammadiyah, a revival of the real Islamic religion should not only be based on the texts of the past but also on the fulfillment of Islamic moral values in the solution of the challenges in the present (Akmaliah, 2024). This focus has occasionally drawn the wrath of the more conservative Islamic communities towards the organization, who see this focus as blurring the religious uniqueness. Nevertheless, Muhammadiyah asserts that its system is closer to the Quranic concerns as compared to formalistic options.

### **An integrated theological System**

#### **Complementary Perspectives**

Although analytically different, these three theological frameworks which are development theology, transformative theology, and Al-Ma'un theology comprise a coherent system of theology as a part of the thought of

Muhammadiyah (Arifin et al., 2022; Trisno, 2024). Development theology offers the cosmic and anthropological model, or the models of human beings as vicegerents of God, who have a role of stewardship of the earth. Transformative theology is the activist, dynamic aspect of faith, and it sees Islam as being reform-oriented (Akmaliah, 2024; Efendi, 2021). Al-Ma'un theology bases these views on certain scriptural requirements and the focus on the fact that genuine faith is expressed in social care and activity (Putra & Arifin, 2024; Shodikin et al., 2025).

Simultaneously, these theological views form a wholesome vision of the Islamic practice that does not follow the sacred-secular dichotomy which is common in the modern western thinking. In the case of Muhammadiyah, interaction with worldly existence, i.e., education, healthcare, economic development is not an obstacle to the life of religion but its expression (Khoirudin et al., 2020). On the contrary, religious identity and practice is not confined to personal conviction or group ceremony but inevitably moves out to civil action against social issues (Aqilla et al., 2024).

### **Theological Novelty and Persistence**

The theological system used by Muhammadiyah can be seen as innovation and continuation with the tradition of Islam (Darmayanti et al., 2024; Trisno, 2024). The innovation in the organization lies in exactly describing development and social transformation as theological terms, integrating sources in scripture with contemporary problems in a systematic way, and making social service a high priority in religiousness. Such movements are indications of the interaction with contemporary realities of the world such as colonialism, underdevelopment, nation building as not explicitly mentioned in classical Islamic writings.

At the same time, Muhammadiyah has not lost its connection with the Islamic tradition because it utilizes Quranic exegesis and hadith interpretation as the basis of the theological stance, insists on continuity with the example of the prophets, and presents its approach as a recovery of authentic Islam, not innovation (Arifin et al., 2022; Rahman et al., 2021). The theological approach of the organization is a representation of the principle of *tajdid* (renewal/reform), which states that every generation has to interpret Islamic sources in a new way, and at the same time, must be loyal to old values.

### **Islam Berkemajuan: Progressive Islam Philosophy**

The main idea of the integrated theological approach of Muhammadiyah is the notion of Islam Berkemajuan (Progressive Islam), as the philosophical synthesis of all the theological commitments of the organization (Khoirudin et al., 2020; Trisno, 2024). This liberalist focus combines religious ideals and rationalism and social progress, and these ideas inspire educational, healthcare, and economic programs that prove the ability of Islamic theology to help make modern, inclusive, and meaningful social change (Arifin et al., 2022). Islam Berkemajuan reflects the beliefs held by Malaysian Muhammadiyah as to the need to strive to realize Islam as both the promotion of civilization and justice as well as bettering material conditions but preserving spiritual roots (Darmayanti et al., 2024).

### **Theological Comparative Perspectives**

The theological concept developed by Muhammadiyah can be compared to other religiously based development strategies. Christian liberation theology has some similarities regarding its focus on divine preferential option toward the poor and its need to bring structural change, although its explicitly Marxist analysis and its orientation on the issue of political liberation are not similar to the Muhammadiyah approach. The holistic view of the world, with its focus on integral human development and subsidiarity, is echoed in the Muhammadiyah, despite different institutional settings giving rise to different manifestations of it.

The theological orientation of Muhammadiyah can be compared to Salafi views, which are based on the belief in purity of the dogma and the correctness of the ritual, Sufi approaches, which are based on the view of the spiritual development and Islamist views, which are based on the view of political power. The theological synthesis of Muhammadiyah recognizes the significance of proper belief and spiritual growth and demands that they cannot be detached in terms of active participation in social change by taking part in institutional development (Akmaliah, 2024).

### **Critical Analysis and Contemporary Challenges Strengths and Contributions**

The theological system of Muhammadiyah has shown an exceptional level of practical effectiveness as millions of followers devote time, money, and knowledge to social development projects (Aqilla et al., 2024; Shodikin et al., 2025). The concept of development work as a religious duty, as opposed to voluntary charity, ensured the continuation of its work, significantly organized resources in large institutional networks (Alifuddin et al., 2021). The theological articulation has also helped Muhammadiyah to embrace modernization and development without undergoing identity crises and reactionary rejections that have afflicted other religious groups (Khoirudin et al., 2020).

Spiritual and material aspects of human development are holistically integrated in the framework and provide a strong alternative to both secular developmentalism which tends to ignore the spiritual and communal elements of human flourishing) and otherworldly religiosity (which disregards material circumstances and factors influencing human dignity and potential (Rahman et al., 2021; Trisno, 2024). This comprehensive vision is specifically applicable to the contexts of which religious identity continues to play a central role in the life of individuals and communities, as it makes Muhammadiyah one of the major actors of civil society and social change in modern Indonesia (Al-Ansi et al., 2023).

### **Limitations and Tensions**

Although it has been successful, the theological structure of Muhammadiyah has a number of challenges and limitations. Critics claim that the focus on the institutional development and delivery of services at the organization at times dominates over the consideration of the structural injustice and power relations. Although transformative theology is characterized by the concern towards the system change (Akmaliah, 2024; Efendi, 2021), the practical approach of Muhammadiyah usually concerns the service provision instead of addressing the political and economic systems that generate poverty and marginalization.

There are also in-fighting tensions in the theological framework on the issue of Islamic identity and universal human values. Although the social programs of Muhammadiyah are offered to all Indonesians irrespective of their religion (Aqilla et al., 2024), there is concern about whether the theological motivation means that non-Muslims are secondary beneficiaries of interest or Islamic ethics is genuinely given equal attention. This can be ambiguous in the theological discourse of the organization.

Moreover, with the Indonesian society continuing to be more pluralistic and with more and more people having different interpretations of Islam, Muhammadiyah has a problem with retaining theological coherence and being relevant. There are instances where the younger generations will ask whether the current modernist theological structure of the organization is sufficiently impacting current challenges including environmental crisis, digital transformation, and global inequality.

### **Gender and Authority**

Although the education and participation of women have improved, in the theological system of Muhammadiyah, some ardent patriarchal assumptions about the religious power and other leadership are still present. Though, in 'Aisyiyah, women agency is given a strong space, the final religious and organizational power is mainly male dominated. The theological rationale of this structure is based on disputed reading of the Quranic texts and hadith on gender roles and leadership (Akmaliah, 2024). These interpretations have been countered by progressive voices in Muhammadiyah but much work is still needed to explain the gender equality more as a part of the theological system of the organization.

### **Environmental Theology**

One of the major discrepancies in the classical theological expression of Muhammadiyah relates to the environmental ethics and the ecological responsibility. The historical emphasis of Muhammadiyah on human development has not paid enough attention to ecological boundaries and environmental destruction even though the idea of khalifah (vicegerency) might be helpful in fostering a strong environmental theology. Due to the extreme environmental issues in Indonesia deforestation, pollution, climate change, Muhammadiyah theologians are also

starting to create more pronounced environmental aspects of the theology of the organization, yet this is still a sphere which needs enhancement (Ikrima et al., 2024).

### **Relevance in the present and Future Engaging Globalization**

The theological framework of Muhammadiyah can be used to find resources to negotiate the conflicts between the local tradition and the forces of globalization in the era of increasing globalization (Darmayanti et al., 2024). The fact that Islamic principles are used in the organization as the base of the modernization offers an alternative to the blind acceptance of globalization and the reaction rejection of outside influences. This theological orientation allows to critically confront the global processes and keep the religious and cultural identity (Khoirudin et al., 2020).

On other hand, Muhammadiyah is not well placed to deal with global problems that need transnationalism such as climate change, economic inequality, migration, in its theological framework. The organization has also started to come up with clearer theological materials to engage on a global level, focusing on the Islamic values of justice, compassion, and human dignity as universal values to influence international collaboration and unity (Romansyah et al., 2023).

### **Digital Age Challenges**

Digital revolution establishes new contexts of implementing the theological principles of Muhammadiyah. One wonders how development theology, transformative theology, and Al-Maun theology can be applied to digital divides, online education, telemedicine, and building virtual communities (Al-Ansi et al., 2023). The organization is starting to adjust the programs to the digital setting, yet theological reflections on the issues that are peculiar to the digital setting, such as misinformation, surveillance, digital alienation, etc. are still underdeveloped.

### **Interfaith Engagement**

In Indonesian society where the affirmation of diversity and the need to cooperate between different religions increasingly prevails, the theological system of Muhammadiyah is questioned by the question of the relationship between its Islamic roots and universal humanism and interfaith unity (Shodikin et al., 2025). The organization has had a lot of interfaith dialogue and cooperation, yet theological explanations of the premises underlining the interfaith engagement are sometimes undeveloped. Future theological may consider the ways in which Muhammadiyah underlying theology can be used to base actual interfaith collaboration and Islamic identities and beliefs.

### **Sustainable Development Goals Alignment**

The models of government and program activities at Muhammadiyah are becoming more consistent with global development processes, including the Sustainable Development Goals (SDGs) (Ikrima et al., 2024; Romansyah et al., 2023). This correspondence proves the ability of the organization to address the world discourse of development and still retain its own theological roots. The focus on transparency, accountability, and community empowerment of the Al-Ma'un-inspired governance of Muhammadiyah can be linked to Islamic principles of ethics and the modern best practices in development service (Shodikin et al., 2025).

## **CONCLUSION**

The theological framework of Muhammadiyah, such as theology of development, transformative theology, and Al-Ma'un theology is an important addition to the Islamic thought and practice Through the expression of a full-fledged theological vision that combines faith and social action, spiritual growth and material development, religious identity and modernity, Muhammadiyah has been able to design an exemplar of faith-based development that has been proven to be effective and sophisticated in its practice and theoretical

The theological creativity of the organization does not require denying of Islam sources but rather a formal interpretation, which connects modern problems with scriptural foundations This methodology places divine command not as the abstract teaching but as the concrete command to solve the human suffering, to enhance justice, and to create all-inclusive institutions to facilitate human prosperity. The theological paradigm justifies the contemporary knowledge and institutions without renouncing the religious identity, which helps Muslims to enter modernity as part of the Islamic tradition instead of feeling the modernity as an external challenge.



The theological system developed by Muhammadiyah provides useful tools in answering the eternal questions on faith and practice, belief and action, spiritual life and social life despite limitations and the current challenges. In the face of the rapid change, modern societies face the question of meaning, purpose, and community, which is where the integrated theological vision of Muhammadiyah proposes that the religious traditions have the potential to make a significant contribution to human development when perceived dynamically and implemented in practice.

The management of faith-based development over a century of experience by the organization has shown that theological belief can drive long-term institutional growth, that religious groups can effectively respond to modernity, and that the interpretation of scriptures can have significant implications on how communities respond to social issues. These lessons are applicable beyond the specific Islamic backgrounds, and they are applicable to learners in any religious group who endeavor to apply ancient knowledge to modern issues.

Muhammadiyah theological framework is a living tradition that Indonesian society and other Muslim communities across the globe will constantly adapt to new situations and stay connected to the sources. It was the distinctive combination of faith and social action that has been deeply rooted in Al-Ma'un and transformative theology that has helped Muhammadiyah become an influential force of social development and justice in Indonesia in how Islamic theology can be used to facilitate modern, inclusive, and effective social change.

The future evolution of this theological paradigm to cover the environmental crisis, the digital revolution, global inequality, and the multi-faith collaboration, will determine the ability of the organization to stay relevant and effective in the future decades. The theological wisdom that genuine faith is the expression of itself in the concrete action that serves human need that was already present in the teaching of Ahmad Dahlan that ritual worship has no meaning without social charity is as powerful and as brilliant and as it was many years ago.

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