Islam Modernism Movement in Indonesia

(Muhammadiyah Modernization and Dynamism in Education and Socio-Religious)

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Abstract

The modernization / renewal and dynamization effort in the field of education and socio-religious needs to be done given the condition of past and present Muslims has not shown significant progress. Religion and social life are not made as a unity of living systems so that the mindset and behavior patterns of Muslims experience various disorientation of life journey. For this reason, it is necessary to research the modernization and dynamism of Muhammadiyah (which is one of the religious-based social organizations) in the field of education and socio- religious. This research method is research with type of literature study (literature study) with method of historical approach (history). Data collection techniques with documentation techniques. The research results show: the field of education, modernization and dynamism of Muhammadiyah in the form of integration of science of religion and general science, and still follow the pattern of education applied by the government. While the social and health aspects of the modernization process conducted by holding health equipment such as handling the eye disease problem and make health and social aspects as an integral thing with the establishment of PKU (Helper of Public Misery) .In the field of religion, Muhammadiyah undertakes modernization and dynamism by combining religious knowledge and general science in Muhammadiyah schools, conducting religious studies open space for direct discussion, and establishing the Tarjih assembly as an effort to unify the religious understanding of Muslims so as not to be divided.

Keywords: Islam, modernism, Muhammadiyah

1. Preliminary

Muslims based on their historical background place the development of their religion in the life of human civilization become an important part even give influence to system and pattern of life at that time. Nothing disowns the role and influence of the early and middle Islamic world into an unparalleled power of civilization in its time. This indicates that Islam is a religion that also concerns the affairs of the world. But later in the world civilization, Muslims are declining in all aspects of life whether it is social, economic, educational, political, and even cultural issues.

In fact almost as a whole can be expressed all the dimensions of Muslim life, especially in this case is the Islamic world dominated by Western colonialism such as political, cultural, economic, and also religious aspects. There are many factors that make Moslems experience degradation of life dimension one of them which is fundamental is Islamic ritual is only made as individuality aspect of individual religiosity and does not appear in reality implemented in all dimension of life. Religion serve as meaning of symbol of religiosity only for ritual of worship .This indicates that Muslims consciously give restrictions on religious legitimacy. The existence of these limits will openly clear the dividing between religious substantive aspects with all dimensions of life.

The secular legitimacy of religious authority becomes an unconscious problem at all times more and more apprehensive and impressed than an unusual should become so prevalent for their social life. The problem basically has a fairly close relationship with the social context behind it, but due to the subjective regarding the direct religious egocentric socio-religious context into an integrated whole.

Moreover, the condition of Muslims as portrayed by a lot of people are in a state that is very disappointing in which they are stuck in a sub-culture of thinking and activity are static *(old-fashioned),* trapped in a life of mysticism redundant and more wrenching again the domination of colonialism conducted by Western countries.

On the other hand, when Muslims suffer from disorientation of the purpose of life and degradation of civilization, the condition actually makes some Muslims in other areas to remain consistent in fighting for and preaching the values of Islamic teachings in accordance with the social culture of their respective communities .The fundamental reason for this is a desire to achieve prosperity and progress in their lives, while maintaining its belief that Islam is the only solution to their problems. His belief in the essence of solemn Islamic teachings laid the groundwork for producing a realistic work that directly matched their expectations for perceived feelings. Although secular legitimacy about Islamic terminology is still partially interpreted in various aspects of their life and culture.

For that reason, in many areas, especially the Muslim community that has a dominant strategic role, keeps making efforts to escape the tyranny of colonialism by Western nations with educative, academic, economic, political, socialist and cultured approaches. In this case especially the Indonesian nation through the movement that has been established by KH Ahmad Dahlan namely Muhammadiyah trying to realize these efforts for the realization of Islam that is realistic, solutif, and implementation.

Through one of its efforts, Muhammadiyah formulated its movements by tend to lead to the

conception of modernism or renewal in the effort of integration and interconnection of Islamic teachings with the reality of life. Islam does not cease to be a dogma but as a formulation of a living system that will always respond to all forms of progress of the times. So in this research is very necessary in reviewing the portraits and the existence of the Islamic modernism movement in Indonesia to focus more on the modernization and dynamism of the Muhammadiyah in the field of education and socio-religious.

Efforts to elaborate the Muhammadiyah movement in modernizing and dynamizing the field of education and social-religious serve as a problem formula that will be found solution (answer) in this study. Therefore the purpose of this study is to obtain a descriptive information and to know the role and existence of Muhammadiyah in the effort to modernize and dynamizing field of educational and social-religious life.

2. Research Methods

2.1 Types of Research

This research is included in the category of *literature review* (*literature review / literature study*) which focuses on the aspects of the study through the relevant literature. In this research, data collection is done by examining various literatures, or anywhere with the main purpose of obtaining data and information about the object of research either through books u or other visual tools. And can also be obtained through magazines, journals, newspapers, various types of reports and documents (whether or not already published). Literature study was conducted to obtain accurate data in accordance with the focus of this study. Various kinds of literature either in the form of print media such as journals and books or other visual media ie archives, papers or articles is a source of data to be used in research.

This literature study is a textual study of a manuscript and writing and then conducted a contextual analysis based on the historical approach of the Islamic modernism movement Muhammadiyah in its attempt to modernize and conduct the dynamism process in the field of Islamic, social and religious education. The literature chosen is only one that fits the research focus or supports the theories in this study.

The study of literature is very useful for research based on historical, social, and other qualitative researches as supporting data source research. This is due to the fact that the data are very literary and very informative to be found through various types of literature available. As a provider of research data and information resources, books and other literature have a central role in terms of research publications making it easier for researchers to get the data they need.

2.2 Research Approach

While the approach used in research is the historical approach. The approach is interpreted as an effort in the framework of research activities to make contact with the person being studied, or methods to achieve understanding of the problem under study .

Hence the broad meaning of the historical approach is the review of various sources containing information about the past and carried out systematically or describing the symptoms but not what happened at the time of the study. Approach to history *(history)* has the objective to describe everything that has happened in the past. Narrowly the historical approach is intended to review a problem from the point of historical review, and answer the

problem and analyze it using historical analysis methods. If related in this research historic approach aims to describe process of modernization and dynamism of Muhammadiyah in the field of Islamic, social, and religious education in Indonesia.

2.3 Data Collection Procedures

The data collection process starts from the main data source retrieval .The main source of data in this study is a book entitled *Purifying the Faith: The Muhammadiyah Movement in Indonesian Islam* by James L. Peacock in the translation edition entitled Muhammadiyah Movement (Refining the Islamic Doctrine in Indonesia). The secondary data source is a book entitled *Education Reform Muhammadiyah: A Necessity* writings from Winarno Surakhmad, et al, then the book entitled *Genealogy and Modernization of Education System Muhammadiyah 1911-1942 by* Farid Setiawan.

Secondary data sources are also obtained through books relevant to the title of this research, magazines, journals, newspapers, internet, articles and so forth. Techniques of collecting research data is done by way of documentation is how to collect data through written relics or written objects such as archives, including books, magazines, documents, regulations, meeting minutes, diaries, and so on.

2.4 Data Analysis Technique

After the data collected and then performed the data analysis phase of content analysis (*content analysis*).Content analysis seeks to reveal the information behind the data presented in the media or text. *Content analysis* can be interpreted as a technique of collecting and analyzing the contents of a text. Therefore, in this case, *content analysis is* used to reveal information in various literatures about the process of modernization and dynamism of Muhammadiyah in the field of Islamic, social, and religious education.

3. Findings and Discussions

3.1 A Brief History and Concept of Modernism

In fact modern times are driven by the development of Western philosophy, which focuses on the discussion of humanity, individualism and freedom. In the end, this tendency leads to consequences that lead to sketches of doubt. For the other side of modernization is the strengthening of industrialization. In contrast, in developing countries, industrialization is caused by modernization. This is what makes modern times lead to problems that tend to be negative but also fosters many positive influences.

At first in the world of philosophy, also known as modernism. The term modernism was originally conceived and inspired by Descartes. It is then strengthened and supported by the people or movement of enlightenment (*enlightment / aufklarung*). This movement is called the *Renaissance* movement in the early 15th - 16th century AD. The *Renaissance* movement intends to oppose the church which it considers to have imprisoned the creativity of human thought, which in turn occupies a central position with its rational power, which at this time Rene Descartes emerged as the main character. The *Renaissance* gives a dominant influence on the reasoning of human thinking which becomes more rationalist and stops the dominance of the dogmatic aspect of doctrinarian. This is because the aspect of rationality can be seen directly the empirical evidence.

If in medieval times philosophy devoted attention to the abstract and in the world of idealism

dominated by the religiosity of the church, then in the *Renaissance the* attention was directed to the concrete, the universe-oriented, the human, the life of society, and the history. From that logic was born the brightness in the natural life of man, that is, in the age of *Aufklarung* in the 18th century, where David Hume has cultivated the peak of his empiricism that firmly rejects the metaphysical truth in scientific activity and continues to stimulate new discoveries, a secular new science inquiry and not bound by any interest.

3.1.1 The Meaning of Modernism

In the dynamics of life in Indonesia is usually better known the modern term, modernism, and modernization. Terms such as modern, modernism and modernization contain the meaning and meaning of the mind, the flow of movement and efforts to change the notions, customs, old institutions and so forth in order to fit the opinions and new circumstances caused by modern science and technology.

According to Achmad Jainuri modernism is an intellectual tendency of certain groups that arise because of the developmental challenges faced by society. The political challenge of the nineteenth and early twentieth centuries faced is how to free itself from Western occupation, the cultural challenge is the entry of new values due to the advancement of Western science, the socio-economic challenge is how to alleviate ignorance and poverty, and the religious challenge is how to improve the insight of religious knowledge and encourage people to understand the teachings of religion independently, or better known as the challenge of democratization of religion.

Studying and studying the dynamics of modernism in Indonesia, in particular, can be done through at least two perspectives: *first*, in relation to the institution and *second*, individually. The first analysis connects modernization with Islamic movements that use forms of organization as a means to strive for ideals, or an activity system that leads to organizational objectives, or groups bound in a common business charity to achieve a particular goal. The second analysis, can help understand the ideas and modern ideas of a movement emphasizes individual characteristics, or so - called *socio-psychology* .This perspective is primarily to understand modernization as a process of changing the way in which to receive, state, and judge. In this way modernization is defined as a form of individual function and a set of tendencies to act in a certain way.

3.2 The Reality of Indonesian Islamic Modernism

Islam is a universal religion in which the values of its teachings apply to all mankind. Besides Islam is a mercy for all nature that has universal values that concern all human beings. Islam which means the attitude of submission, obedience and submission to God is a common attitude that is owned by every adherent. Islam according to his soul always receive progress, because the Qur'an itself is a universal and up-to-date revelation of God meet the demands of the times. Islamic universalism is reflected in the values principles that can be applied in modern life.

Modernism itself is the result of certain changes in the characteristic of religious thought; and many of the reasons that support or oppose it are consciously or not with the first principles underlying the structure of Muslim faith and worship.

The Islamic Renewal Movement known as the tajdid movement with various predicates for

its behavior such as Reformism, Puritanism, Revivalism and Modernism is actually one form of implementation of Islamic values after the Prophet's death. The idea of renewal movement is based on two things. First, the belief in the universality of Islam that brings mercy to the universe, but not all of the universal doctrine is formulated in detail and detail by the Qur'an and al-Hadith.

In social and social issues such as Islam provide basic guidelines that are general, therefore it takes interpretation, in accordance with the demands of needs and developments. In this context, the renewal of Islamic thought, as well as the demands of the times, is also a religious responsibility. Secondly, the belief of Islam as the final religion of revelation implies the belief that no Prophet will appear to bring revelations and religious guidance after the death of Prophet Muhammad (PBUH). So from among the scholars as the heirs of the Prophet, emerging reformers responsible for renewing religious understanding among his people.

This function is institutionalized and then manifested in various Islamic thought reform movements. Globally the renewal movement is inseparable from the Islamic thought movement around the world. KH Ahmad Dahlan for example, by building Muhammadiyah (1912) said to get inspiration from Muhammad Abduh, taken is purification, education and social. K. H. Ahmad Dahlan was not an intellectual figure, but was inspired by Muhammad Abduh. Likewise Muhammad Abduh is a disciple of Jamaluddin, but that is not taken politics.

Cokroaminoto in Indonesia has a disciple of Sukarno, and Sukarno took from Cokroaminoto his speech, but not Panismism, plus marxist socialism. But Harsono Cokroaminoto is his son and student, taking Pan-Islamism.

KH Hasyim Asy'ari with Nahdlatul Ulama (NU 1926) whose influence is very large with many supported kiai (kiai) with his boarding school, besides there are kiai and pesantren who do not agree with K. H. Hasyim Asy ' ari.Despite the NU, Tajdid is open to modernization but still maintains good tradition. Because the scholars of 'NU cling to jurisprudence with its famous term is المحافظة على قديم الصالح والأخذ بجديد الأصلح maintain the relevant old ones and retrieve new, more relevant ones).The three Islamic thinkers in Indonesia (H. Cokroaminoto, KH A.Dahlan and KHHasyim Asy'ari), hopefully the three figures can already represent a number of other figures. The struggle of Muslims in Indonesia through politics until now was started by Cokroaminoto, with its SI in1911.The social and educational field with its spirit of ijtihad is the mission of KH A.Dahlan. While K. H.Hasyim Asy 'ari with the suggestion of schools.

3.3 Muhammadiyah Historical Review

Etymologically, the word Muhammadiyah comes from the Arabic word محمد the name of the last Prophet and Messenger of Allah. Muhammad himself means the praiseworthy.Then get an additional *yes' ratio* that functions to embody or embody or meaningful followers.Jad i Muhammadiyah is a group of followers of Prophet Muhammad SAW. (Well in that case it is a plural form).In terminological terms, according to primary sources are described as follows:

Muhammadiyah is an Islamic organization founded by KHAhmad Dahlan, on 8 Dzulhijjah in 1330 H., coinciding with November 18, 1912, in Yogyakarta.

Muhammadiyah is the organization of Islamic da'wah movement *amar ma'ruf*, *nahi munkar* and *tajdid* , Aqidah of Islam, and sourced from al-Qur'an and as-Sunnah.

The purpose and objectives of Muhammadiyah are explained in the Articles of Association of Muhammadiyah Chapter III, article 6 (six), as follows: "The purpose and objective of Muhammadiyah is to uphold and uphold the Islamic religion so as to realize the true Islamic society".

The dynamic pattern of half a century since the development of reform in Southeast Asia, the movement has grown in different ways in various parts of Indonesia. It is only in Indonesia that the modernism (renewal) movement of Muslims becomes a great and orderly force.

At the beginning of the 20th century there were a number of small movements, renewal in Indonesia and merged into several regional movements and a formidable national movement of Muhammadiyah. The spirit of innovation brought by Muhammadiyah is also inspired by various movements of Islam in the world, especially the Middle East which at that time very vociferously voiced to restore Islam to its original position as a source of life that is modernist, contextual and not *old* (static).

With hundreds of branches in Indonesia, millions of members spread throughout the archipelago, Muhammadiyah became one of the strongest Islamic movements ever in Southeast Asia. As a movement that seeks to promote Islam purely, Muhammadiyah has provided many services in modernizing society and the development of education. Even in the social and health field, many health care clinics or hospitals, orphanages, and hundreds or thousands of schools and educational institutions run by Muhammadiyah make Muhammadiyah the most prominent non-Christian private movement in Indonesia in modernizing and mendinamisasi (advance) the field of community, health, religion, and education.

However, the progress made by Muhammadiyah in the early days of its pioneering, does not deny the increasing number of movements in Indonesia that compete with it. When the establishment of Muhammadiyah, the movement of *Indische Partij* (IP) and Islamic Union (SI) was established. The *Indische Partij* movement was a nationalist party that brought together Dutch-educated intellectuals. While the Islamic Union originated from the santri (clerics of the cloud) who also took part in the economy and business world but eventually became the first nationalist movement in Indonesia.

3.4 Modernization and Dynamism of Muhammadiyah in the Education, Social, and Religious Sectors

The process of modernization and dynamism which was initiated and implemented by Muhammadiyah in all areas of life focused mainly on two areas namely social and religious categories. Social field concerns all aspects and forms of community from a community either in the form of patterns of relationships, communication, influence, and all community activities. While the religious field associated with religious rituals, religious activities, and all matters relating to human relationships with God.

As in the social field managed by Muhammadiyah, will be described in the following sections:

3.4.1 Field of Education

The category of social sector managed by Muhammadiyah such as education became the main aspect and became the beginning of the activities undertaken by KH Ahmad Dahlan before establishing Muhammadiyah organization. Education is the key of a social organization to take part and to participate in the pattern of social life. Muhammadiyah is one of the Islamic organizations that emphasizes the improvement of religious life by activating educational and social charities.

The process and efforts of modernization by Muhammadiyah in the world of education is to establish schools and educational institutions in learning activities to integrate and interconnect the relationship of science with the general science. Then to make it happen Muhammadiyah established Mu'allimat madrasah in 1924 AD the school was originally named *Kweekschool* Muhammadiyah which was split into two parts namely the son named madrassa Mu'allimin and part daughter named Mu'allimat.

Previously, the school established by Muhammadiyah in the early days was the continuation of the school established by KH. Ahmad Dahlan who was originally named madrasah *Ibtidaiyah Diniyah Islamiyah a* year before Muhammadiyah stood.In it is taught the science of religion and general science equivalent to the school number 2 or *Volkschool* owned by the Dutch government to get subsidies since 1914 AD Then another Muhammadiyah school was established in Karangkajen in 1913, Lempuyangan in 1915 AD, and Pasargede in 1916 AD, all of which were managed by Muhammadiyah with the same level as the Numbers 2 government schools.

So that the *output* of educational and learning outcomes at Muhammadiyah school is to give birth to intellectual ulama 'and ulama' intellectual (meaning people who are good at general knowledge and understand the science of religion and people who understand the science of religion and intelligent in general science).

The explanation that needs to be described here is the dynamic pattern of Muhammadiyah in the environment and education world. The pattern and process of the dynamics of education undertaken by Muhammadiyah by applying the two systems of education is *first*, by following the existing government school system by adding spirits and religious lessons, such as HIS *met* with Qur`an, MULO, HIK, and *Schakel School .Second*, establish an educational institution that is characterized by Muhammadiyah. Quality, nature, and ways of teaching have its own style. The education system implemented by Muhammadiyah is the basis of its strength in managing and operating educational institutions. Even until the development of Muhammadiyah today, the two educational systems are still used as the basis for the movement of development and Muhammadiyah education progress.

In its development Muhammadiyah moved quickly and dynamically in education, even in 1932 AD, Muhammadiyah had operated 316 schools in Java and Madura, and 207 of them used Western systems, 88 religious schools, and 21 schools using other systems. Statistically, beginning up to the mid-day of its founding and the present, Muhammadiyah shows its attitude to being serious in dealing with the world of education.

3.4.2 Social and Health Sector

In addition to education, Muhammadiyah manages social fields based on the world of health

such as establishing hospitals, polyclinics, and orphanages managed by institutions or social bodies within Muhammadiyah.For example, in 1918 AD, Muhammadiyah founded the General Adversary Tribunal (PKU) and in 1921 AD, became a special part of Muhammadiyah. Even in 1926 M., the process of dynamic PKU Muhammadiyah growing by establishing clinics in Surabaya, Malang, and Solo. Dynamically, at that time, special clinics in Yogyakarta and Surabaya had treated 12,000 patients. It is with this dynamic process that Muhammadiyah's business charity especially in the field of health is greeted enthusiastically by the people in need.

Even the process of modernization is also done by opening a special clinic that handles eye diseases in Surakarta (Solo) and Malang. Certainly setting up a hospital specialized in treating eye diseases required sophisticated equipment in his time. Nevertheless, this is the attempt of Muhammadiyah to modernize its clinics and hospitals in order to compete with the very few Dutch-owned hospitals at that time.

Still in the framework of modernization, Muhammadiyah with a radical modernist transformative movement combines the world of health with society, one example is the mass *circumcision* held in 1926 AD, assisted by the local Muhammadiyah clinic. Of course the implementation of mass *circumcision* community-based humanitarian community always bersanding world health, even support each other.

Meanwhile, in the social field of Muhammadiyah, modernization and dynamism is done by establishing many poor houses for the *dhu'afa'* and orphanage for children left behind by their parents. In reality, Muhammadiyah's movement in the social field had been started in 1920-1930 and even two years earlier with the establishment of actual PKU in it not only to take care of the health sector, but also to take care of social field such as to build a poor house and orphanages. All of them are under the responsibility and shade of Muhammadiyah through the field of PKU (Helper of Public Woes).

3.4.3 The Field of Religion

3.4.3.1 Propagation of Islamic Doctrine

In the case of the spread of Islamic teachings, considering at that time the colonial government increasingly aggressively spread the Christian doctrine known as the *gospel* principle, the step of modernization and dynamism that Muhammadiyah undertook in overcoming it is through the field of education. By holding schools like government-owned schools, Muhammadiyah actually adds with the science of religion. Yet what happened at that time, there was no school or religious boarding school that combines the common knowledge with the science of religion, otherwise Muhammadiyah did something unusual at that time with the aim that the teachings of Islam can develop dynamically.

Then Muhammadiyah carried out religious studies which was the continuation of the study which KH had initiated. Ahmad Dahlan before. This religious study is informal with considerable members. The process of modernization in the field of religious studies is in this activity the participants of the study were given the extraordinary opportunity to discuss and open Islam widely. These small gatherings eventually emerged in the area of the Yogyakarta Residency including Kauman such as the study groups of Sopo Tresno, *Fath al-Asrar wa Miftah as-Sa'adah, Thoharat al-Qulub, Ta'awanu ala Birri wa al-Taqwa*, then *Hayat*

al-Qulub and *Ihwan al-Muslimin* in Suronatan, Sumarah Allah in Notoprajan, Budi Islam in Ngadiwinatan, *Taqwim ad-Din* in Ngupasan, *Qiyam al-Islam* in Purwodiningratan, Ambudi Suci in Langenastran, Manduroso and Krido Agomo in Blunyah, Wanito Mulyo in Karangkajen, and Sarekatul Mubtadi in Kotagede.

3.4.3.2 Main Affairs of Religion

In this case, Muhammadiyah was inspired by KH's idea Ahmad Dahlan who tried to restore the practice of Islam to the authentic teachings of Islam based on al-Qur`an and as-Sunnah. The idea of modernization and dynamism of the authentic value aspects of Islamic teachings is seen in the events of KH Ahmad Dahlan in straightening the direction of *Qiblah* involving the majority clerical meetings in Yogyakarta including Kanjeng Kyai Penghulu HMKholil Kamaludiningrat. The unusual thing among the Muslims at that time made the majority of ulama 'in Yogyakarta at first unusual with this method of discussion, but the meeting that took place at that time precisely the scholars' discuss with each other's argument.

Substantively, the alignment symbol of *qibla* direction is not only the alignment of the direction of *the* direction of the *Qiblah* physically, but more than that, the effort that Muhammadiyah inflames is that Islam is open and dynamic, not static and dogmatic as the disease experienced by Muslims at that time. Islam opens the widest space of ijtihad and is open to anyone. His teaching is logical and empirical and can be reached by all circles, not just clerics or clerics' only, even the *priyayi* and abangan can access it easily.

The effort to modernize and dynamize Muhammadiyah in the main religious issue by establishing the Tarjih assembly in 1927 initiated by KH Mas Mansur from Surabaya, East Java. This assembly is considered very important because there are still many differences of opinion and understanding in religious law in society, which consequently can bring the influence of divisions within the body of Muhammadiyah's own organization or even in Muslim unity in general. In this case Muhammadiyah does not want any more Islamic divisions caused by *khilafiyah* problems in the field of *furu'* as has happened to Muslims in the past.

4. Cover

4.1 Conclusion

The effort and process of modernization and dynamism of Muhammadiyah in the field of education and socio-religious become an integrated unity integrated. In essence, social and religion are not partial, and they are both universal and fully integrated.

Meanwhile, in the field of modernization and dynamism education conducted by Muhammadiyah in the form of integration of science of religion and general science, and still follow the pattern of education applied by the government in addition to keep the education system with the characteristics of Muhammadiyah. While in the field of health and society become two things that together. The process of modernization undertaken by the holding of health equipment which at that time was not owned by indigenous peoples such as handling the problem of eye diseases, usually handled by the colonial government hospital. The most important thing here is how Muhammadiyah efforts in making health and social aspects as an integral part with the establishment of PKU (Helper of Public Woes). In the field of religion Muhammadiyah make efforts to modernize and dynamize by combining the science of

religion and general science at Muhammadiyah schools, held an open religious study of space for direct discussion, and established the Tarjih assembly as an effort to unify the understanding of Muslim religion so as not to be divided.

4.2 Suggestion

Then the suggestion that needs to be elaborated is that Muhammadiyah should always maintain organizational consistency in the context of modernization and dynamism of education and social-religion for the realization of Islam that is solutive, applicative, innovative, and open to all human beings.

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