LIVING QURAN SURAT AL-‘ASR TO INSTILL MORAL VALUES AND DEVELOP A PROGRESSIVE MUHAMMADIYAH

a Syamsul Hidayat, bIzzul Khaq

ABSTRACT

Objective: this study is to review the Study of Living Quran Al-Asr in Muhammadiyah Ethics in Pekajangan to realize ethical values and principles of Development in Muhammadiyah that are progressing. The text of the Qur’an that lives in society as a phenomenon is called the Living Quran. Muhammadiyah in its movement was inspired by the Qur’an, Surat Al-Asr and Al-Ma’un which was taught by Kyai Dahlan repeatedly for months. Kyai Dahlan’s teachings made him get the call kyai wal-Asri by the Pekajangan community of Pekalongan.

Theoretical framework: Letter Comprehension. Al-Asr in the frame of Muhammadiyah Ethics in Pekajangan as well as a picture of the implementation produced by their reading and interpretation of the Qur’an.

Method: This research uses a type of descriptive qualitative research with a sociological-historical approach, data collection is carried out by observation, interviews, and documentation with data analysis, namely data reduction, data presentation, and data verification.

Results and Discussion: They, namely the Muhammadiyah Pekajangan community understand the meaning of QS Al-Asr taught by Kyai Dahlan, recitation in every branch of Muhammadiyah Pekajangan is carried out every week as social control and forms civil society and Muhammadiyah Business Charity (AUM) from time to time always increases significantly in all sectors of life.

Conclusion: Pekajangan Pekalongan, which was previously a village full of violence and never taken into account, turned into a metropolitan village and eroded all forms of activities that were hated and wrathed by his God. Muhammadiyah Pekajangan movement from time to time from the beginning of its establishment to the present can be seen that the charity movement has progressed over time.

Keywords: living Quran, Al-Asr, muhammadiyah ethics, development, progress.

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ALCORÃO VIVO SURAT AL-’ASR PARA INCUTIR VALORES MORAIS E DESENVOLVER UM MAOMADIYAH PROGRESSIVO

RESUMO

Objetivo: este estudo é revisar o Estudo de Viver Alcorão Al-Asr em Muhammadiyah Ética em Pekajangan para realizar valores éticos e princípios de Desenvolvimento em Muhammadiyah que estão progredindo. O texto do Alcorão que vive na sociedade como um fenômeno é chamado Alcorão Vivo. Muhammadiyah em seu movimento foi inspirado pelo Alcorão, Surat Al-Asr e Al-Ma’un, que foi ensinado por Kyai Dahlan repetidamente por meses. Os ensinamentos de Kyai Dahlan fizeram com que ele recebesse o chamado kyai wal-Asri pela comunidade Pekajangan de Pekalongan.


Método: Esta pesquisa utiliza um tipo de pesquisa qualitativa descritiva com uma abordagem histórico-sociológica, a coleta de dados é realizada por observação, entrevistas e documentação com análise de dados, nomeadamente redução de dados, apresentação de dados e verificação de dados.

Resultados e Discussão: Eles, ou seja, a comunidade Muhammadiyah Pekajangan entender o significado de QS Al-Asr ensinado por Kyai Dahlan, recitação em cada ramo de Muhammadiyah Pekajangan é realizada a cada semana como o controle social e forma a sociedade civil e Muhammadiyah Business Charity (AUM) de vez em quando sempre aumenta significativamente em todos os setores da vida.

Conclusão: Pekajangan Pekalongan, que antes era uma vila cheia de violência e nunca foi levada em conta, se transformou em uma vila metropolitana e corroeu todas as formas de atividades que eram odiadas e atormentadas por seu Deus. O movimento Muhammadiyah Pekajangan de tempos em tempos, desde o início de seu estabelecimento até o presente, pode ser visto que o movimento de caridade tem progredido ao longo do tempo.

Palavras-chave: Alcorão vivo, Al-Asr, ética muhammadiyah, desenvolvimento, progresso.

1 INTRODUCTION

The Qur'an is often explained as a collection of sayings of Allah SWT revealed to Prophet Muhammad (PBUH) through the intermediary of Angel Gabriel (AS). Although the process of revealing the verses of the Qur'an is gradual, its message covers the entire time and space of man (Syihab, 2005). This holy book contains various types of information, including ethics, law, technology, economics, medicine, biology, and others, which provide guidance not only for the affairs of the hereafter but also for life in the world. This shows the flexibility of the content of the Qur'an. However, the information contained in the Qur'an is still basic, and it is the duty of the man who is given reason by Allah Almighty to analyze and detail its meaning (Munirah, 2017).

As a person of faith and also as an academic, we must be able to apply social science and science with the support of Islam supported by the Qur'an and hadith. This
will allow us to use our intellect and knowledge to seek the pleasure of Allah SWT, not just seek the world's benefits and pleasures. There are various ways to apply the Qur'an in life, such as making it part of a tradition, using the function of miracles in each verse, or making it the basis for an action performed. In the study of the science of the Quran, these things can be learned through the approach of Living Quran studies (Rahim & Alqahoom, 2023).

Living Quran is a new field of study in the science of the Qur'an that focuses on social phenomena associated with the Qur'an or derived from it in certain Muslim societies (Laila, 2014). This study can be interpreted as a scientific study that examines the dynamic relationship between the Qur'an and social phenomena that exist in society, where existing social practices are sometimes different from the content of meaning contained in the verses or surahs of the Qur'an (Irmi et al., 2023).

The study of the Living Quran has become a phenomenon in society such as making the verses of the Qur'an read as a routine activity after maghrib and read before starting an event or an activity, therefore we can invite and realize that the function of the Qur'an is not only read but also needs study and practice (Mustaqim, 2019).

In the sociological approach, the focus of the study of the Living Quran is not on the value of truth or one's misunderstanding of the Qur'an. What is more important is to uncover the content of a person's interpretation on which a particular behaviour in society is based. Therefore, this study aims to explain the social facts found in Muhammadiyah Pekajangan about the spirit of charity and mutual advice in truth and patience, seen from the point of view of Muhammadiyah ethics and the spirit of civilization (Zakiyuddin, 2017)

Muhammadiyah is an Islamic organization and movement founded by Kyai Haji Ahmad Dahlan in 1330 H or coincides with 1912 A.D. The organization was founded in Kauman Yogyakarta, a village beside the Kraton Yogyakarta (Haidar, 2018). As the name implies, Kauman is a village that contains many people or religious experts. And now it has Amal Usaha Muhammadiyah (AUM) mushrooming throughout the country. All the benefits obtained are not only for the organization and its management but more for the human ummah (Bahaaeldin et al., 2023).

In society, Muhammadiyah aims to realize authentic Islam. They hope that the values of comprehensive and ideal Islamic teachings can be realized in real life, where people live justly, and prosperously, and are recognized by Allah Almighty.
Muhammadiyah not only focuses on matters of worship, Arabic grammar, and various other sciences but also wants to cover world issues to create a more advanced and empowered society (Rahim & Alqahoom, 2023).

Likewise, Muhammadiyah Pekajangan can be called a miniature Muhammadiyah, because there are all autonomous organizations of Muhammadiyah (ortom) and Amal Usaha Muhammadiyah (AUM) in it such as the field of social services, especially in the education, health, and economic movements. Even though geographically Pekajangan is not a regency/city but only limited to villages in general. However, there is a special side to this village historically and sociologically. Interestingly, the branch of Muhammadiyah Pekajangan has been established since 1922 which is counted as the oldest branch owned by Muhammadiyah (Retduwan, 2017).

At the beginning of the establishment of Muhammadiyah Pekajangan was able to bring these changes. These ideas came from in-depth study and manifestation of the Quran, Surat Al-Asr and Al-Ma'un which later Muhammadiyah Pekajangan was able to provide refreshment of people's lives against ignorance and poverty, against oppression and injustice. Muhammadiyah Pekajangan with its high work ethic, ethos of worship, economy, social, and science is at the forefront of the people, guiding and empowering people towards a more enlightening life. No doubt, Kyai Dahlan got the title kyai waAl-Asri from the pekalongan pekajangan community because he likes to repeat when teaching surah al-'Ashr which later became the deepest spirit and motivation of the movement even though it was only three verses (Hidayat, 2017 & Azaki, 2018).

2 THEORETICAL FRAMEWORK
2.1 LIVING QURAN

Various definitions have been offered to determine the direction of study in the Living Quran. The living Quran is a phenomenon that exists amid the life of the Muslim community whose object of study is the Quran. Living Quran itself has the essence of a practice of the meaning of the Qur'anic verse, not solely focusing on the Qur'anic verse. The definition of Living Quran itself, researchers have described various definitions (Nuha, 2018).

The concept of the Living Quran or living Qur'an has several meanings from exegetes, including Sayyid Qutb interprets the living Quran as a Qur'an that lives in every Muslim person who understands and applies its teachings in everyday life (Mustafa,
As for Muhammad Abduh, the Living Quran is a Qur’an that is always relevant and applicable in every age and place and can be applied in the social and political life of society. Meanwhile, Fazlur Rahman, dephysicalizing living Quran is the Qur’an that can develop itself and continue to transform in facing the challenges of the times, so that it remains relevant and has an impact on human life (Fazlur 1979).

Yusuf al-Qaradawi, a scholar who is very influential in the Islamic world interprets the living Quran as a Qur’an that is not only understood literally, but also interpreted in a social and historical context, so that it can be applied in modern life with relevance and accuracy (Yusuf, 2001).

From the above understanding, it can be seen that the concept of the Living Quran includes aspects of understanding, application, relevance, and transformation in the face of an ever-evolving era. Therefore, a good understanding of the concept of the Living Quran will be very helpful in applying the teachings of the Qur’an in everyday life (Pramuko, 2017).

One of the theoretical studies of the Living Quran is a book entitled "The Qur'an and the Just Society" by Abdullah Saeed, which was published in 2018. This book discusses the concept of the Living Quran as a guide for society in creating a just and just society based on the values contained in the Qur'an (Saeed, 2018).

In addition, there is also a book "Living Quran: An Ethical Reading of the Quran" by Farid Esack, published in 2005. This book discusses the ethical interpretation of reading the Qur'an as the Living Quran, and how it can shape the understanding of Islam as a religion that values justice, equality, and humanity (Farid, 2005).

The study of the theory of the Living Quran also continues to grow along with the times. Some Muslim writers and academics continue to conduct research and studies on the concept of the Living Quran, to provide a broader view and understanding of the Qur'an as a relevant and applicable life guide in every age and place.

2.2 ETHICS OF MUHAMMADIYAH

Muhammadiyah ethics are moral teachings and Islamic values that are embraced and upheld by the Islamic organization Muhammadiyah. Muhammadiyah ethics are built based on the Quran and the hadith of the Prophet Muhammad SAW and are influenced by the thoughts of Islamic scholars and modern thinkers inspired by Islamic teachings.
This ethos was originally started by interpreting QS. Al-Asr and Al-Ma'un periodically which in turn motivated became a phenomenon of the movement. The ethos is in the form of worship, economics, social, and science (Hidayat, 2017). And this ethic has three basic capitals including Ihsan, Tasawwuf, and Irfany.

The vocabulary of Ihsan from the beginning of prophethood emphasized the need for divine spirituality attached to human persons, then tasawwuf in the next era gave rise to and popularized the term "love" between others, love for others without any conditions, which was accompanied and developed in the tradition of Irfany epistemology which emphasized the attitude of unity in diversity, "sympathy" and "empathy" towards other people and groups who are different (empathy perpetuates the distinction between the object and subject; An empathetic attitude can penetrate the sharp distinction between subject and object) (Marwah et al., 2018).

Muhammadiyah's ethics has gone beyond Weber's thesis on Protestant ethics. Weber's model of the Protestant ethic stopped at the birth of a capitalistic spirit among ascetic Calvinists. With living al-Ma'un and living al-'Ashr which in Muhammadiyah ethics is not only influential in giving birth to an entrepreneurial ethos among its followers, it even manifests in a civilizational system simultaneously which includes personality, social, political, economic, and cultural systems. The form of civilization stretches from the fields of education and culture, health services, compensation and social empowerment, economy and welfare, philanthropy, disasters, and so on (old and new tridents) (Abdullah, 2013).

3 METHODOLOGY

This research is a type of field research using descriptive, analytical, and qualitative research methods. What is meant is a study that aims to describe precisely the characteristics of individuals, and the state of certain groups (Dadan, 2015). Data collection in this study was obtained through observation, interviews, and documentation which includes images, recordings, historical records or writings, and others that have a relationship and support this study. This study has a descriptive-analysis approach. The descriptive method is a method for examining an object, a thought, or a condition. Analytical methods are general procedures that combine the strengths of the scientific method with the use of formal procedures to solve processes and problems. Analytical methods are often used to clarify a concept, principle or idea (Luthfiyah, 2016). This
research obtained data sources through the first two sources, primary sources, namely the Muhammadiyah Pekajangan community who implemented the Al-Asr letter, and representatives of the Muhammadiyah Pekajangan Branch Leaders who became informants in the study. While secondary sources are books, journals, scientific articles, and others (An, 2023).

4 RESULTS AND DISCUSSION

4.1 HISTORICAL PROFILE OF THE ESTABLISHMENT OF MUHAMMADIYAH

The life of the Pekajangan community in the past showed less positive daily behaviour. The attitude and behaviour of the Pekajangan people in the past can be known from the origin story of the name of this village. One source mentions, that the origin of the name Pekajangan comes from the word "Kajang" which is said to mean the dwelling place of mistresses or bitches: delinquent women commercial sex workers (PSK) (Interview with Islah Ishom, 2023).

The small village covered by wilderness was used as a den for bandits and bromocorahs and also to hide their mistresses. As a den of bandits and a place for delinquent women, social life in Pekajangan is full of violence. It is said that this is where the name Pekajangan comes from. Indeed, the village which is geographically located to the south of the city of Pekalongan is very remote so the population is not much. The main livelihood of these villagers is farming, but the rice harvest has never been able to meet the needs of daily life (Sain & Karuok, 2022).

Its remote location, small population, and underdeveloped economic conditions make this area a fertile ground for criminal acts. The daily life of the Pekajangan people is very far from the teachings of Islam. This condition has prompted some local leaders to carry out socio-religious renewal movements (Interview with Abdul Shomad, 2023).

Starting from the pioneering recitations carried out by local leaders, religious life in Pekajangan gradually began to improve. Slowly, but surely, Pekajangan underwent social changes in the economic, religious, and political spheres. The condition of Pekajangan changed after this area became the centre of the batik handicraft industry, sarong, and stagen which was previously only limited to part-time livelihoods. In this process of change, the role of the city of Pekalongan is very strategic, especially as a gateway to trade routes that connect with several major cities. From the city of Pekalongan, household handicraft products from Pekajangan are distributed to the cities.
of Semarang, Solo, and Yogyakarta. Socio-political conditions in the three cities are also very influential in the process of economic growth and social change in Pekajangan (Rozikin & Sofwani, 2023).

Economic growth in Pekajangan goes hand in hand with the process of social change, especially in the religious sector. The social change was driven by local scholars. The influence of the cities of Semarang, Solo, and Yogyakarta is very visible in the process of social change in Pekajangan. The driving figures of change in Pekajangan have generally received religious education in Solo (Jamsaren) and have relations with the cities of Semarang and Yogyakarta.

Along with economic growth and religious studies in Pekajangan village, the negative behaviour of the local community began to change. Those who have capital choose to establish a handicraft company. Those who do not have a model choose to become labourers. Slowly, the centres of violence in Pekajangan village began to shift.

Pekajangan turned into a village centre for the household handicraft industry in the early 20th century. As an "industrial village", Pekajangan also has a strategic role in the process of social change in the surrounding areas. The process of social change in Pekajangan can be understood from various points of view. From the economic aspect, for example, social change began with the opening of the Semarang-Solo-Yogyakarta trade route which became a market for handicraft products from Pekajangan. Social changes in the economic aspect not only produced high-quality products but also at the same time gave rise to a new elite class. The emergence of a class of local entrepreneurs became a new force in the process of social change in Pekajangan (Yayuli, 2022).

The birth of a new elite class of local entrepreneurs in Pekajangan then received an injection of new enthusiasm when in Solo appeared Sarekat Dagang Islam (SDI) which was previously only limited to an association of batik entrepreneurs named Rekso Roemekso (Deliar, 1996).

When Haji Samanhoedi founded Sarekat Dagang Islam (SDI) and then changed to Sarekat Islam (SI) under the leadership of H.O.S. Tjokroaminoto, the city of Semarang turned into a "field of revolution", especially when a revolutionary movement emerged led by movement figures from Semarang. This social change has a major influence on the cities of Pekalongan and Pekajangan. Until entering the independence period, economic growth in Pekajangan continued to increase. When entering the Old Order period, around the 1950s-1960s, handicraft products from Pekajangan reached the peak of their
popularity. Even now, after entering a century, handicraft products from Pekajangan have flooded the domestic market, especially in big cities in Indonesia (Arifin & Munir, 2023).

From the religious aspect, the social change in Pekajangan started with the study movement in mushalla (violation/surau) which was pioneered by local figures. Among the original figures of the Association who pioneered religious studies were: Haji Machali, Haji Djazuli, M. Tjardan Ibrahim, and K.H. Abdurrahman.

In addition to being pioneered by local leaders, the religious studies forum also brought scholars from other places, including three figures from Salatiga, namely Kyai Mu'allim, Kyai Abu Umar, and M. Chumasi. The method of conducting recitation is still very simple with very minimal facilities. However, among the studies held in Pekajangan, there was one study that was held systematically.

Starting from a study that is arguably very simple, the Ambudi Agama group was born (Soediardjo, 1968) as a traditionalist religious movement that later became the Tikal-would-be company of the Muhammadiyah branch of Pekajangan.

When the leaders from Pekajangan held simple recitations centered on mushallas, in Solo the Sidik Amanah Tabligh Vathonah (SATV) recitation group was born (Takashi, 2005). In fact, in the 1920s, several scholars of the Rifa'iyyah order established an Islamic boarding school in Kedungwuni (Darban, 2004). In Pekalongan, the study group started by Ahmad Rasyid (AR) Sutan Mansur held religious studies (Rasyid, 2009). This group is known as Nurul Islam.

The influence of the city of Solo is evident in the process of social change in Pekajangan in this aspect. Among the studies held in Pekajangan, the pioneers were mostly alumni of the Jamsaren Islamic boarding school. An example is the Ambudi Agama recitation group pioneered by K.H. Abdurrahman (born 1879). He who pioneered this study group had recited to Kyai Amin in Banyuurip, Kyai Agus in Kenajagan, Kyai Abdurrahman Thaif in Wonoyoso, and Kyai Idris in Pondok Jamsaren (Solo).

K.H. Dimyati, Head of Pekajangan who will later support the establishment of the Pekajangan Muhammadiyah Branch, is also an alumnus of Jamsaren. K.H. Cholil, the first leader of the Muhammadiyah Pekajangan Branch, had also studied at the Islamic boarding school fostered by K.H. Idris. Social change in Pekajangan from a political aspect can be seen when the Dutch colonial government issued the Teacher Ordinance policy (1905). This policy has made it difficult for religious teachers, not only in Pekajangan but almost completely throughout the Dutch East Indies.
The Dutch colonial government strictly monitored indigenous associations that were considered illegal. In addition, the practice of conducting teaching without government permission is prohibited so the study of Ambudi Agama is threatened with dissolution.

While studying in Jamsaren (Solo), K.H. Abdurrahman had heard about the Muhammadiyah movement led by K.H. Ahmad Dahlan in Yogyakarta. K.H. Cholil, who had studied in Yogyakarta, also corroborated the news about the Muhammadiyah company. Likewise, K.H. Dimyati, Lurah Pekajangan, who had studied in Jamsaren (Solo) and Tremas (Pacitan) gave encouragement and support to K.H. Abdurrahman to visit Yogyakarta to meet HB Muhammadiyah.

Based on information from several friends of K.H. Abdurrahman, Muhammadiyah was able to overcome problems caused by the policies of the Dutch colonial government. The founder of the Ambudi Agama association finally took the initiative to visit the Hoofdbestuur (HB) Muhammadiyah office which is located at Kauman no 44 (now an eyeglass shop). He came to Yogyakarta accompanied by Kyai Asmu'i, his close friend, a former lurah in Pondok Jamsaren, Solo.

At HB Muhammadiyah office, K.H. Abdurrahman was welcomed by K.H. Ahmad Dahlan, Haji Mochtar, Haji Abdurrahman Machdun, Haji Wasool Dja'far, and others. On that occasion, K.H. Abdurrahman immediately tabayyun, asking what and how the Muhammadiyah company is. Then, it was explained that Muhammadiyah is an Islamic association guided by the Qur'an and the Sunnah of the Prophet Muhammad.

During the meeting, K.H. Abdurrahman explained the problems faced while holding studies under the Ambudi Agama association led by which he did not know how to save his educational institution which was threatened with dissolution. However, this Pekajangan figure is very interested in the efforts made by Muhammadiyah in Yogyakarta. It occurred to him to establish Muhammadiyah in Pekajangan.

When K.H. Abdurrahman and K.H. Asmu'I visited the HB Muhammadiyah office in Yogyakarta, at that time the Muhammadiyah statutes had been revised, especially on the scope of Muhammadiyah. Because, when K.H. Abdurrahman and K.H. Asmu'i were interested in establishing a Muhammadiyah branch in Pekajangan, HB Muhammadiyah welcomed them positively and immediately followed up.

However, in the historical records of Muhammadiyah during the era of K.H. Ahmad Dahlan's leadership, statute changes occurred many times. For example, in 1912,
the statute of Muhammadiyah was still within the scope of the "Yogyakarta Residency." The Statutes of 1912 were revised in 1914 to include the "Dutch East Indies."

Changes to the statutes of Muhammadiyah occurred again in 1921. If HB Muhammadiyah had issued besluit no. 13/Pk dated November 5, 1922, as a formal-legal principle for the establishment of the Muhammadiyah Pekajangan Branch, then the time of the visit of K.H. Abdurrahman and K.H. Asmu'I to Yogyakarta was estimated at around 1921.

The analysis of written sources is corroborated by oral source information from K.H. Ishom Cholil. According to K.H. Cholil's son, K.H. Ahmad Dahlan had visited Pekajangan twice, in 1921 and 1922. Based on this source, in 1921 K.H. Ahmad Dahlan visited Pekajangan, which means not long after the visit of K.H. Abdurrahman and K.H. Asmu'i to Yogyakarta.

In 1922, the second visit also authorized the Muhammadiyah Pekajangan Branch. Based on this source, the formation of the Pekajangan Branch of Muhammadiyah was not through the SI channel as the formation of the Pekalongan branch. Muhammadiyah Pekajangan Branch was formed based on the will of local leaders to directly contact HB Muhammadiyah in Yogyakarta.

HB Muhammadiyah Yogyakarta gave a positive response to K.H. Abdurrahman's desire to form a branch in Pekajangan. It was explained that Muhammadiyah was an organization that had obtained official permission from the government, as stated in the besluit of the Governor-General of the Dutch East Indies on August 22, 1914 (Pasha, 2000). The permit allows Muhammadiyah to establish branches to provide religious education or teaching, provide assistance to the poor, and establish orphanages, and polyclinics.

Finally, with strong determination, K.H. Abdurrahman returned to Pekajangan. He sincerely merged the Ambudi religious association into a branch of Muhammadiyah in his village. On November 15, 1922, Muhammadiyah Yogyakarta issued an official decree stipulating the establishment of the Muhammadiyah Pekajangan Branch. Under the association of the Muhammadiyah Pekajangan Branch, all activities that have been pioneered by K.H. Abdurrahman run smoothly. The colonial government could not dissolve the recitation activities, because Muhammadiyah was an organization that was officially recognized and had permission from the Governor-General of the Dutch East Indies. Under the auspices of Muhammadiyah, K.H. Abdurrahman was able to preach
comfortably without obstacles from the Dutch colonial government.

The visit of K.H. Ahmad Dahlan around 1921 to fill out studies in Pekajangan. According to K.H. Ishom Cholil, K.H. Ahmad Dahlan had stayed at K.H. Cholil's house (now alley 20). On this occasion, the founder of Muhammadiyah gave very useful lectures for the residents of Pekajangan, especially to encourage local leaders who intend to establish the Muhammadiyah Pekajangan Branch.

By reading the source of information based on the narration of K.H. Ishom Cholil, the event of HB Muhammadiyah's visit to Semarang which continued to Pekalongan Batang in 1922 was not in the context of the inauguration of the Muhammadiyah Pekajangan branch. Because the visit was through branch and local SI channels.

Based on the besluit HB Muhammadiyah 13/Pk/November 15, 1922, the structure of the Muhammadiyah Pekajangan Branch was inaugurated by K.H. Ahmad Dahlan at that time. This inauguration event coincided with K.H. Ahmad Dahlan's second visit to Pekajangan. Based on historical document sources of Muhammadiyah Pekajangan, when inaugurating this branch, K.H. Ahmad Dahlan gave lectures (Muarif, 2012).

Among K.H. Ahmad Dahlan's lectures to the management of the Muhammadiyah Pekajangan Branch are as follows: "If you have entered Muhammadiyah, it means that your mind has said it is true. If you do not want to obey the right things for fear of hardship, fear of weight and other kinds of fears, do not establish Muhammadiyah or become a member or try to lead Muhammadiyah." K.H. Ahmad Dahlan's speech was intended to encourage the newly appointed management of the Pekajangan branch of Muhammadiyah.

Tough challenges will certainly be faced by the local branch of Muhammadiyah management, as well as the struggle of the pioneers of Muhammadiyah in Yogyakarta. To Muhammadiyah residents in Pekajangan, K.H. Ahmad Dahlan advised them to "be careful with Muhammadiyah affairs." The founder of Muhammadiyah willed to "not seek a living in Muhammadiyah, but to support Muhammadiyah," (Syamsuddin, 1999).

K.H. Ahmad Dahlan inaugurated the Pekajangan Muhammadiyah Branch on November 15, 1922. Besluit HB Muhammadiyah no. 13/Pk signed directly by K.H. Ahmad Dahlan (president) and Moh. Hoesnì (secretaries) is still written in handwriting, not yet typed. HB Muhammadiyah representatives who attended were: Haji Mochtar, Haji Abdurrahman Machdum, and Haji Wasool Dja'far. Besluit HB Muhammadiyah no. 13 / Pk dated November 15, 1922, was then renewed during the leadership of K.H. Ibrahim
on July 15, 1928.

Based on historical documents of Muhammadiyah Pekajangan, the first structure in 1922 is as shown in the table below:

<table>
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<tr>
<th>Department</th>
<th>Field</th>
<th>Name</th>
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</thead>
<tbody>
<tr>
<td>Adviseur</td>
<td></td>
<td>K.H. Dimyati</td>
</tr>
<tr>
<td>President</td>
<td></td>
<td>K.H. Cholil</td>
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<tr>
<td>Voorzitter Tabligh</td>
<td>and Teaching</td>
<td>KH. Abdurrahman</td>
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<tr>
<td>vice voorzitter</td>
<td>Teaching</td>
<td>H. Mundar</td>
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<tr>
<td>voorzitter Tabligh</td>
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<td>KH. Sayuthi</td>
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<tr>
<td>Voorzitter Endowments/Schools</td>
<td></td>
<td>H. Masyhari</td>
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<td>Voorzitter 'Aisyiyah</td>
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<td>Hj. Sofiyah</td>
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<tr>
<td>vice voorzitter</td>
<td>'Aisyiyah</td>
<td>Hj. Rauchach</td>
</tr>
</tbody>
</table>

Source: PCM Pekajangan 2023 Archives

4.2 LIVING AL-ASR MUHAMMADIYAH ACCORDING TO KH. AHMAD DAHLAN

Ahmad Dahlan practised the interpretation of verses of the Quran. He did not write a book of tafsir, but his interpretations are collected in seventeen groups of verses recorded by KRH Hadjid. It was this group of verses that received more attention from Kyai Ahmad Dahlan and was often taught to his students. Call it QS. Al-Asri is only 3 verses, but its content is very important. Kyai Dahlan pondered and repeated Surah Al-Asr for approximately 7 months. In Shaykh Muhammad Abduh's tafsir Juz Amma there are 37 letters, but Kyai Dahlan chose only one of these letters.

KRH. Hadjid then continued his explanation by basing on the book Risalah Tawhid by Muhammad Abduh which quotes Shaykh Muhammad bin Abdul Wahhab, saying Imam Shafi'i: "law mÉ anzala AllÉhu blasphemy ŏalÉ khalqihÈ illÉ hÉdzihi al-sÉrah lakafathum"

It means: "As Allah does not send down to his creatures, except for this letter, the letter of Al-Asr is sufficient to guide." This letter strongly shows how deep the meaning of this fact of life is, so do not neglect this letter. This letter already covers the facts of life.

Kyai Dahlan is not only read to the parents of the men at 7.00 am but also to the 'Aisyiyah at 08.00 am. But also the young women at the time of Ba'da Dhuhur were told to write and memorize it.

The interpretation of Kyai Ahmad Dahlan does not stop only at the textual meaning of the Quran. More than that, he connected the verses of the Quran with conditions or
problems that occurred in the surrounding community and then sought solutions to these problems. According to Hadjid, his teacher's interpretation falls under the grand theme of Islamic socialism (isyirakiiyah Islamiyah) and focuses on the amali ethos.

Kyai Dahlan classifies lessons into two aspects, namely "learning knowledge" (knowledge and theory) and "learning charity" (doing, acting). Call it theoretical sense and practical sense. All lessons should be piecemeal, level by level. For example, a child will learn the letters a, b, c, and d if he does not understand the 4 letters a, b, c, d, no need to add the lesson with e, f, g, h. Likewise, learning to do charity, must be in a graded way. If you can't do it at the same level, you don't need to add it. The point is that in the creative work of Shaleh charity, Kiyai Dahlan forbids fanaticism and blind tawlid. For Kiai Dahlan, learning is to free people from ignorance. The key to learning is education, the refinement of the critical and free-creative mind.

This is where the spirit of Muhammadiyah's social renewal lies accompanied by business deeds that benefit humanity and humanity. So Amal sholeh Muhammadiyah can be, Amal Usaha in article 7 paragraph 1 of the Articles of Association of Muhammadiyah, "to achieve its aims and objectives, Muhammadiyah carries out Da'wah Amar Ma'ruf-Nahi Mungkar and Tajdid which is manifested in business in all areas of life". Then Paragraph 2 states, "Muhammadiyah's business is manifested in the form of charitable businesses, programs, and activities of various kinds and their implementation is regulated in the Bylaws".

Now, Muhammadiyah's efforts are manifested in charitable efforts, programs, and activities that do not escape the principle of the movement, namely doing pious deeds. All steps of Muhammadiyah are based, motivated, framed and have an orientation to the message of Islamic teachings. Islam highly values deeds equal to faith. There are 360 words about "charity" in various sights in the Qur'an that illustrate how God placed the concept of charity so important. The basic essence is that Islam attaches importance to charity, but more concretely the form of manifestation and actualization of Islam is in amal sholeh.

The steps taken by the Muhammadiyah movement in the form of business are not just a series of activities without a solid foundation and noble goals. On the contrary, these efforts are a tangible form of da'wah or Islamic mission implemented by Muhammadiyah, therefore referred to as charitable efforts. Thus, charity is an action that is realized through effort and is based on virtue values, as commanded by Allah that
Muslims, both individually and collectively, have faith and charity. Therefore, the charity efforts carried out by Muhammadiyah are not just a series of practical actions but have a philosophy that bases itself on the mission of the Muhammadiyah movement to strengthen and maintain the religion of Islam, so that the True Islamic Society (MIYS) is realized.

And the discussion of living Al-Asr as an ethical basis is fundamental for Muhammadiyah. The ethos and spirit of civilization development cannot be denied as the driving force of Muhammadiyah's charitable philosophy with the motto of a little talk works a lot as a manifestation of making the best use of time. There are at least three main domains of the social field that are developed and become the "brand" of Muhammadiyah. Namely, the field of education by establishing modern schooling schools. The field of health services by establishing many hospitals, maternity homes, polyclinics, and the like (healing). And the field of social benefits such as orphanages, nursing homes, and other charitable assistance (feeding). This ethos is what makes Muhammadiyah able to cross the age of 100 years by having thousands of schools, hospitals, orphanages, and other social welfare services.

4.3 IMPLICATIONS OF LIVING SURAH AL-ASR

Based on the results of observations in researching Surat Al-'Ashr, it turned out to be very close to the subjective, objective, and intersubjective experiences of students and residents of Muhammadiyah Pekajangan. From the past until now when he was still a Muhammadiyah student when he was about to go home from school in addition to reading prayers "اَللّٰهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِِّـبَاعَهُ " always accompanied by reading Surat Wal-'Asri together. After that, they were only allowed to go home by the ustadz and ustadzah. Similarly, when reciting at the landfill held at the Aisyiyah Pekajangan landfill and the Muhammadiyah Mosque or Musholla, every time the assembly ends with a letter al Ashr. It seems that al' Ashr became the ideology for Muhammadiyah education (Alhabshi et al., 2021).

4.3.1 Interactive Review of Ranting Leaders

In the past, the study of Ambudi Agama was the forerunner of the establishment of Muhammadiyah Pekajangan. Ambudi Agama itself became an Islamic oasis amid dry Islam in Pekajangan village at that time. Little by little the pekajangan community whose
Islam red because it did not do a little evil, eventually faded and disappeared. And now the study that is for mutual advice in truth and patience is still burning, only renamed GOALKEEPER and Semi-Monthly Review. This GOALKEEPER is carried out every week on 16 branches of the Pekajangan branch which is led by the Muhammadiyah Youth Branch Leaders (PCPM) Pekajangan and this semi-monthly study is carried out by the Tabligh Council of Muhammadiyah Branch Leaders (PCM) Pekajangan at the Muhammadiyah Pekajangan Da’wah Building.

This study is not only to gain religious knowledge but also to become social control with mutual reminders and advice between others. Philosophically, GOALKEEPER is indeed a fortress in caring for and maintaining the common good from things conceding possibility, and deceivity (Interview with Lukman Hakim, 2023). This is one of the efforts to form a true Islamic society.

4.3.2 Muhammadiyah Business Charity Pekajangan from Time to Time

In 1923, the Muhammadiyah Pekajangan Branch already had two schools, namely Volkschool Muhammadiyah Pekajangan and Volk-school Muhammadiyah in Ambokembang. Over time, from the leadership of the initial period to the leadership of the current period, Muhammadiyah Business Charity is increasing and more complete all sectors of life activities (Nashir et al., 2019).

Table 2 Latest AUM Data PCM Benchmark:

<table>
<thead>
<tr>
<th>Charitable Enterprises</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>TK/PAUD/Kelompok Belajar</td>
<td>9</td>
</tr>
<tr>
<td>SD Muhammadiyah</td>
<td>7</td>
</tr>
<tr>
<td>SMP / Mts Muhammadiyah</td>
<td>2</td>
</tr>
<tr>
<td>SMA / MA Muhammadiyah</td>
<td>3</td>
</tr>
<tr>
<td>Universitas Muhammadiyah</td>
<td>1</td>
</tr>
<tr>
<td>RSI (Rumah Sakit Islam)</td>
<td>1</td>
</tr>
<tr>
<td>RSIA (Rumah Sakit Ibu dan Anak)</td>
<td>1</td>
</tr>
<tr>
<td>Pondok Pesantren</td>
<td>1</td>
</tr>
<tr>
<td>Masjid</td>
<td>1</td>
</tr>
<tr>
<td>Musholla</td>
<td>18</td>
</tr>
<tr>
<td>Panti Asuhan Yatim</td>
<td>38</td>
</tr>
<tr>
<td>Rumah Tahfidz Puteri Aisyiyah</td>
<td>2</td>
</tr>
<tr>
<td>TPA/Madin</td>
<td>12</td>
</tr>
<tr>
<td>HW Sport Center</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: PCM Pekajangan 2023 Archives

Branch class but has so much AUM and is counted complete and in it, there are a lot of useful activities of course. From sharpening the mind, maintaining fitness and health and caring for faith. Interestingly, there are plans next year to open an Extraordinary
5 CONCLUSION

The conclusion in this study is that Pekajang, which was previously a village full of violence and never taken into account, turned into a metropolitan village and eroded all forms of activities that were hated and wrathed by his God. This is inseparable from the existence of Muhammadiyah which stands in the middle of the Pekajangan community. With the study of Ambudi Agama led by KH. Abdurrahman, KH Asmui, KH Dimyati, and KH Cholil, KH Abdurrahman faced serious challenges due to the strict policy of the Teacher Ordinance. This policy almost made religious studies associations in Pekalongan, Batang, and Pekajangan not function. The Nurul Islam and Ambudi Agama associations were almost closed. However, KH Abdurrahman did not give up. He heard about the success and existence of Muhammadiyah in Yogyakarta which was said to be able to overcome the problem of the Teacher Ordinance. Together with KH Asmui, KH Abdurrahman decided to go to Yogyakarta and meet with the leadership of Muhammadiyah. Finally, Muhammadiyah Pekajangan was formed. Interestingly, Kyai Dahlan got the title of kyai wAl-Asri from the pekalongan pekajangan community because he liked to repeat for seven months when teaching this surah al-'Ashr which later became the deepest spirit and motivation of the movement. The breath of the living Quran Surat Al-Asr is the theological basis of Muhammadiyah Ethics. The Muhammadiyah Pekajangan movement from time to time from the beginning of its establishment to the present can be seen that the shaleh charity movement carried out has progressed over time. The existence of the Branch Leader Interactive Study (KIPER) and semi-monthly is an effort to tausiah truth and tausiah patience. This is inseparable from the Muhammadiyah Ethics which is passionate about building a true Islamic society.
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