



## Jamaluddin Al-Afghani: Pan-Islamism And Traces Of His Thoughts In Indonesia

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**Abstract :** *This article discusses the work of Jamaluddin al-Afghani in the development of Islamic civilization, especially in the phase of Islamic renewal (XIX century). This paper is intended to re-read how the struggle of Jamaluddin al-Afghani's thought, with its culmination of Pan-Islamism, and its effects on the development of thought in Indonesia. Studies are based on libraries research by collecting, discussing, and analyzing related literature on the focus of the study theme. Jamaluddin al-Afghani's long journey across the countries of the world, both in the east and west, witnessed his struggle and thinking, to give birth to the idea of unity so that the people as a way to be free from the grasp of western colonization, known as Pan-Islamism. This idea has not yet been found a concrete concept, because the ideas of Pan-Islamism are widely contained in Jamaluddin's writings in al-Urwatul Wutsqa magazine. The influence of Jamaluddin al-Afghani's thinking also had an impact on the development of educational institutions in Indonesia, Jami'at Al-Khairat and Muhammadiyah became institutions that represented this work.*

**Keywords:** Jamaluddin al-Afghani; Pan-Islamism; Indonesia.

### INTRODUCTION

The renewal phase is part of a new chapter in the long history of Muslims. This officially colored the growth and development of the Islamic religion which had experienced a golden age and decline and then sought to rise again in this phase.

In addition to the various internal factors behind the growth and development within the body of Islam itself, western domination and colonialization are also one of the causes that result in divisions among Muslims, the existence of excessive fanaticism and the moral

decline of the rulers that obliterate the Muslim identity are some of the parts of internal conditions that most influence the decline of Muslims.

In response to the deplorable condition of Muslims, the rise of Muslim leaders was marked by the rise of Islamic ideology that had liberating power and encouragement. Many Islamic reformers who were born with bright ideas opposed to old traditions, by historical experts, especially historical Islam are considered to have carried the values of individual independence to create and innovate both on a narrow and global level.

The beginning of the Islamic renewal movement and thought emerged in the late 18th and early 19th centuries AD with Jamaluddin al-Afghani (1838-1897) as a pioneer in this phase. Known in the Islamic world as a mujaddid and mujahid, al-Afghani successfully listed himself in the course of history as one of the figures who had a major influence and great reach in driving the struggle for the modernization of Islam.

The movement carried out by Jamaluddin al-Afghani is part of the history of the development of renewed thinking within Islamic civilization. It is important to know how Jamaluddin al-Afghani voiced his ideas, reforming modernist thought by largely adapting western concepts among people who were essentially outward at that time in the colonialization of western nations.

Al-Afghani's messages of renewal that have reached all Muslim-populated countries have also become an important part, including to Indonesia, which is still under Dutch colonization, which later became one of the lighters in fighting for the nation's intelligence and independence.

## RESEARCH METHODS

The study of this article is based on a literature review with an effort to link, discuss and analyze related literature on the focus of the study theme, namely Jamaluddin al-Afgani, Pan-Islamism, and traces of

Jamaluddin al-Afghani's thoughts in Indonesia. The analysis carried out focuses on tracing the history of related figures and institutions by presenting charts of their thoughts and ideas adopted and developed.

Historical analysis is considered very appropriate as an instrument of study related to the theme discussed. In addition to the study discussed is historical material, points and important ideas of the objects discussed are also scattered into the series of histories written, this will provide an open space for the author to record the main components of the renewal thoughts of Jamaluddin al-Afghani and the institutions and figures who get the influence of his thoughts, and then lead to the results of the studies carried out.

## RESEARCH RESULTS and DISCUSSION

### Biography and History of Jamaluddin Al-Afghani

Sayyid Jamaluddin al-Afghani or also known as Jamaluddin al-Afghani was one of the important figures driving the renewal and revival of Islam in the 19th century. Muhammad Sa'id Mursi mentioned that the real name of Jamaluddin is Muhammad bin Shafdar al-Husaini, adapaun Jamaluddin is his nickname, and al-Afghani is the ratio to him because he is from Afghanistan.

Jamaluddin was born in 1838 AD or in other opinions mentioned in 1839 AD/1254 H and died in Istanbul in 1897 AD. He was a political leader as well as a reformer. In one of the sources it is mentioned that Jamaluddin is a dzurriyatun nabiyy (descendant of the Messenger of Allah), his nasab / family tree continued to the Prophet SAW through the path of Husein bin Ali bin

Abi Talib, this is what asbab Jamaluddin bears the title of the nickname "Sayyid".

There are differences of opinion about the origin of his birth. Some opinions claim that Jamaluddin is a Shi'i (Shi'a believer) of Iranian origin, but is taqiyyah in the midst of sunni-majority Muslim rulers and communities. But others say that Jamaluddin was born and hails from Kabul, Afghanistan.

This is like the inclusion of "Al-Afghani" which is a ratio and a sign that Jamaluddin is Afghan. On the opinion that Jamaluddin is not from Afghanistan shows that his real birthplace is in As'adabad, Iran. This has led to many figures, especially in Iran, preferring to refer to the thinker, the modernist Muslim warrior as al-As'adabi, not al-Afghani, even though the world already knows Jamaluddin as al-Afghani.

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However, despite the differences in origins as stated above, Jamaluddin al-Afghani was a figure who played an important role in the modernist movement or renewal in Islam. Al-Afghani was a thinker, warrior, and reformer at the same time. His

activities were very influential on the Islamic world, especially his very serious attention to the colonialism of Western nations and the absolutism of Muslim rulers. No wonder that Jamaluddin al-Afghani was loved and hated by some Muslim rulers, his political ideas became an inspiration to the people in their efforts to break free from Western colonization, and became a stumbling block that endangered power for the authoritarian, corrupt, and despotic Muslim rulers of his time.

The great figure of Jamaluddin al-Afghani was certainly not born out of thin air, from childhood to adolescence Jamaluddin was educated in an educated religious family environment with Hanafi faith. Sayyid Shaftar who was his father was the first figure to teach him the Qur'an, Arabic, and history. Furthermore, in order to broaden al-Afghani's scientific horizons and knowledge, his father brought in a teacher of Tafsir, Hadith, Fiqh and equipped with Sufism and Aqidah.

Until the age of 18, Al-Afghani not only mastered science in the field of religion, but he also pursued Philosophy, Law, History, Physics, Medicine, Science, Astronomy and Astrology. Among his teachers were Aqashid Sadiq and Murtadha Al-Anshori.

Jamaluddin al-Afghani's political activities began after his return from the hajj in 1857 AD, al-Afghani was appointed as an employee by the then Amir of Afghanistan, Dost Mohammad Khan. His political career continued at the age of 27 he was appointed Prime Minister by Muhammad A'zam, Amir following the downfall of Dost Mohammad Khan.

By then British Colonial influence had entered and was already interfering in the affairs of Afghan politics and social system. After his defeat against the British-backed camp, finally in 1869 AD al-Afghani decided to leave Afghanistan for India, then emigrate again to Egypt.

Jamaluddin al-Afghani settled in Cairo and distanced himself from political affairs to later concentrate on Arabic science and literature. His home became a meeting center for students, one of whom was another influential major mujaddid, namely Muhammad Abduh and Saad Zaghlul, figures who later became leaders of Egyptian independence.

After later becoming the figure behind the founding of the Hizbul Wathan National party, as a form of protest because it saw that British imperialist interference was far enough over Egypt. From a new chapter al-Afghani's continuation in the international movement against western colonialism and eastern depotism continues.

Jamaluddin al-Afghani left Egypt in 1879 AD, after his departure from India performing the Hajj for the second time as a means of rekindling his spiritual spirit. In the period 1884-1885 Al-Afghani left for Paris and founded an association with the aim of strengthening the Muslim brotherhood.

Together with Muhammad Abduh published a magazine/newspaper under the name *al-Urwatul Wutsqa*, with

subsidies from the western anti-imperialism figure, Wilfrid Blunt. The influence of this paper extends internationally to Indonesia. The magazine was published only 18 numbers for 8 months from March 13, 1884 to October 17, 1884 AD.

The purpose of publishing the magazine was to encourage eastern nations to improve the situation, achieve victory and eliminate hopelessness, and reject the presumption alleged to Muslims that progress would not be achieved if they still adhered to their religion, disseminated information about political events and to strengthen friendship among Muslims.

In the end the magazine was banned from circulating in the Islamic world which was under western influence. In addition to *al-Urwatul Wutsqa* in Paris Jamaluddin also published the magazine *Dhiya al-Khafiqin* in London.

The history of Jamaluddin's struggle eventually docked in Istanbul, Turkey. The initiation of Jamaluddin's departure to Istanbul was based on the request of Sultan Abdul Hamid II, Ottoman Dynasty. The Sultan's objectives went hand in hand with Jamaluddin's widespread influence over Islamic states to oppose Europe, which at the time urged the position of the Ottoman Empire.

But this attempt failed, there was a difference of understanding between al-Afghani and the sultanate, the idea of unity democracy that al-Afghani put forward was contrary to the sultan's rule, al-Afghani was later detained which eventually restricted Jamaluddin's activities and banned him from leaving Istanbul, even in one source al-Afghani was imprisoned as a

political prisoner and could not develop political and religious ideas.

Istanbul became his final resting place, precisely on March 8, 1897 AD at the age of 59. The body may be buried, the heartbeat is no longer throbbing, but its ideas and struggles never die, along with the next generation of young people whose blood and passion never go out to fight for the banner of Islamic truth.

### **The Thoughts and Struggles of Jamaluddin Al-Afghani**

The dominance of Jamaluddin al-Afghani's movements and activities of thought went on a nomadic basis, moving from one country to another, but the region with the greatest influence was in Egypt. At first glance, if you look at the figure of Jamaluddin al-Afghani, he has a very comprehensive view of Islam. Al-Afghani states that Islam covers all aspects of life, both worship, law, and social. The unity of Muslims is an important and major part that must be realized again.

Jamaluddin al-Afghani argues that the strength of Muslims depends on the success of fostering unity and cooperation. Women are also inseparable from the spotlight, in their view men and women are the same in some way, in terms of humanity collectively the only siblings of the men are the women. Both men and women have the sense to think, there is no obstacle for women to become career women when the

situation demands and desires to do so. Al-Afghani wants men and women to progress and work together to create an advanced and dynamic Islam.

Echoes of struggle and belief in the unity of the people continue to hold. His greatness and gait spread to all corners of the world. His activities in moving the consciousness of Muslims and his revolutionary movement that evoked the Islamic world, made him recorded in gold ink as one of the originators of the history of Islamic struggle and renewal.

Muhammad Iqbal, the great Muslim writer and thinker of the 20th century in the writings of Dwi Sukmanila, stated; *"The soul that does not want to be silent always wanders from one country to another. Indeed, al-Afghani never demanded the designation of a reformer, but no one in this day is better able to express the vibe of the soul of the Islamic religion than himself. His spirit and influence still remain great for the Islamic world, and no one knows when it will end."*

As a political activist, al-Afghani's thoughts are contained more in oral works (speeches and orations) than in writing. However, his not-so-many writings still have great value in the history of people in modern times, such as *al-Urwatul Wutsqa* magazine with its echoes. Some of his writings have a very passionate speech, illustrating his assessment of how backwards Muslims are compared to the West, thus triggering enthusiasm to rise.

Among his writings are: 1) *Al-Hokumat al-Estebdiya*/Absolute Government (1879). 2) *Hakim al-Syarq*/Justice of the East (1879). 3) *Al-Radd 'ala al-Dahriyyin*/Rebuttal of Materialism (1881). 4) *Al-Urwat al-Wutsqa*/Le Lien Indissoluble (French

edition) (1884-1885). 5) *Al-Qadha wa al-Qadar* (1884), and other works.

Al-Afghani's writings spread across several languages such as, Arabic, Persian, and even French have inspired various Islamic revolutionary movements against Western colonization and oppression. Because al-Afghani was basically a political revolutionary who put forward his ideas only in outlines, in the form of passionate sentences and key phrases, without further intellectual elaboration.

#### **Pan-Islamism: The Idea and Discourse of Unity**

The talk of Jamaluddin al-Afghani cannot be separated from the pinnacle of his political thought, Pan-Islamism. An idea that calls for the unity of Muslims throughout the country in order to keep pace with the progress of European countries. The concept of Pan-Islamism emerged in the upheaval of al-Afghani's life which saw the condition of Muslims confined under Western colonization as well as muslim rulers who were merely puppets of Western imperialists.

In its time, western domination was very blind, there was hardly any Islamic territory that the West did not control. The British controlled Egypt, as did India after the destruction of the Mughal dynasty. In addition the British also colonized Afghanistan, in Africa, France colonized Algeria and other territories. Italy controlled Libya,

while in Southeast Asia Britain and the Netherlands perched on the top of colonialization.

Muslim rulers who were afraid of losing their position were willing to cooperate with Western imperialism. The system of Caliphate that bound all Muslims slowly declined and replaced with the ideology of nationalism adopted from the West. These dark and bitter times seem to be the hell of the world for Muslims.

In these times Jamaluddin al-Afghani emerged by revealing his skill in thought and his ability to defend the oppressed from the trappings of the invaders. Pan Islamism in a broad sense is the concern and solidarity between all Muslims. This sense of brotherhood is as one very basic aspect of the Islamic system. A Muslim is a brother to another Muslim.

The theme of Pan-Islamism proclaimed by al-Afghani is a positive response to the clash of the Eastern world (Islam) with the Western world. This is what gives rise to a national and overarching consciousness in its modern form. For in a static society that consciousness can never grow well, just as the Islamic world sleeps peacefully for a long time, lives in a state of apathy and regresses.

Pan Islamism as a universal Islamic political entity had consequences that caused al-Afghani to come into direct contact with the West. Al-Afghani's thinking made Islam an anti-colonialist and imperialist ideology that called for political action against the West. Islam was the most essential factor for the Muslims' struggle against Europe and the West in general. Al-Afghani argues also that the decline of Muslims

is due in part to the fact that people have abandoned the true teachings of Islam.

The concepts of qadha and qadar which in some understandings have been transformed into fatalism make people static. The division among Muslims and the weak brotherhood between Muslims are other supporting factors. Ahmad Amin described *al-Urwatul Wutsqa* magazine as an article containing the main ideas of Pan-Islamism aimed at:

1. Make Muslims aware of the obligations that must be carried out with the aim of eliminating the weaknesses they have and showing the way to go to overcome the problem.
2. Cultivate self-confidence and eliminate the attitude of despair in the body of Muslims.
3. Reject the presumption alleged to Muslims that progress will not be achieved if they still adhere to Islam.
4. Disseminate information about events and political developments that occur.
5. Strengthen solidarity among Muslims.

Al-Afghani stated that Muslims must return to the true teachings of Islam, sanctify hearts, glorify morals, sacrifice for the benefit of the people, and the unity of Muslims must be realized so that the people will progress according to the demands of the times. Muslims are moving forward by developing education in general, whose ultimate goal is to strengthen the Islamic world

politically in the face of Western world domination. Islamic teachings are in accordance with reason / science, or in other words Islam does not contradict science.

Although the main value of Pan-Islamism theoretically aims to unite Muslims in order to overcome Western penetration, the concept of Pan-Islamism praxis is still abstract. The question arises whether the form of cooperation is in order to unite Muslims in the form of associations, federations led by a person, or bodies that coordinate such cooperation, and or like commonwealth countries under the British state.

Because of course al-Afghani knows of the existence of heads of state in every Islamic state. According to Munawwir Sjadzali, the Pan-Islamism initiated by al-Afghani is an association between Islamic countries and Muslims in the colonies to oppose internal tyranny, corrupt Muslim businessmen, oppose colonialism and western imperialism and realize social justice.

Al-Afghani emphasized solidarity among Muslims because of religious ties, not technical or racial ties. A Muslim ruler, although initially small, will flourish and be accepted by other religious tribes and nations while still enforcing religious laws. The leadership relay should ideally be chosen from the most devout people in the religion, not because of the inheritance/monarchy system. It is this concept of solidarity of people that al-Afghani proclaims. Although in the practical context Al-Afghani's efforts with his Pan-Islamism were not successfully realized.

Therefore, al-Afghani's greatness is not focused on al-Afghani's figure as a thinker, although his revolutionary

thinking remains very important because it shows a distant future outlook and a keen reading power of the times.

Al-Afghani's main greatness, however, lies in his role as a generator of political consciousness for Muslims in dealing with the West, and paving the way for how to deal with this current of world modernization. Al-Afghani is a little-known figure, but whose personality influence is enormous. Even al-Afghani's ideas still give color to contemporary Islamic movements.

### **The Influence of Thought in Indonesia**

The idea of renewal of Jamaluddin al-Afghani not only influenced his birthplace and region of movement, al-Afghani's thought expanded and then penetrated into all regions of Muslim-populated countries in the world, including in Indonesia which was marked by the emergence of institutions with ideologies aimed at educating people's lives through education and the struggle against western colonization.

### **Jami'at Al-Khair**

The influence of Pan-Islamism quickly penetrated into various fields and urged the implementation of renewal, including in the field of education. Through the magazines *al-Urwatul Wutsqa* and *Al-Manar* initiated by Muhammad Abduh and his student Rasyid Ridha, the part

that is strongly emphasized is the importance of general education in addition to religious education. According to Muhammad Abduh, modern science and Islam are very aligned, modern science is part of *sunnatullah*, while the basis of science in Islam is *wahyullah*.

Muhammad Abduh's statement raised awareness among the Indonesian Arab community about the need to establish an Islamic organization that manages education. This group felt that they had the opportunity to answer the educational problems that existed in Indonesia, especially Batavia. Dutch political policy in the field of education opened new horizons for Muslim scholars, especially in Batavia who had a desire to open educational institutions in Indonesia. At the initiative of several forward-thinking Arab community leaders, the first modern Islamic educational institution in Indonesia was born, namely Jami'at Al-Khair.

The organization was originally intended as a forum for cooperation and protection, but also reflected the strong religious sentiments of its founders, who were always ready to provide assistance to any Islamic-leaning organization. Because the members and leaders of this organization are generally composed of people who are located, they can use most of their time for the development of the organization without harming their efforts in making a living. However, this is also one of the main causes that support the progress and development of Jami'at Al-Khair.

Madrasah Jami'at Al-Khair experienced significant development, and was able to build cross-border relations, namely by bringing in a teacher named Muhammad Al-Hasyimi

who came from Tunis with a program of introduction to the scouting and sports movement in the educational environment of Jami'at Al-Khair, which then along with the establishment of the scouting movement, Jami'at Al-Khairat established cooperation with political parties that had just emerged at that time, namely Budi Utomo and Sarekat Islam.

Although the original purpose of Jami'at Al-Khairat was as an organization engaged in the social field of education, but in its journey it also contributed to the economic and political fields. The political activities carried out led to the change of Jami'at Al-Khair from an association to an educational foundation.

In politics Jami'at Al-Khair was active in assisting the movement of Libyan fighters. In addition in foreign relations, in 1912 Jami'at Al-Khair conducted foreign explorations, including:

- a. Jami'at Al-Khair brought in Sheikh Ahmad al-Sukartiy, through his representative who was in Mecca. A figure who had a major role in the development and progress of Jami'at Al-Khair, although later it was the attitude of his own members that caused him to quit Jami'at Al-Khair.
- b. In the next moment Jami'at Al-Khair sent his students abroad. Qualified funds support the continuity of this program.

The classification of Jami'at Al-Khair as an international organization is felt from the success of these two programs. This impression is also reinforced by the good relations established between the founding figures of Jami'at Al-Khair and figures of Islamic movements abroad, such as Rasyid Ridha, Amir Syakib Arsalan, and so on. So that some of the history of Islam in Indonesia is contained in the book *Hadhir Al-Alam Al-Islami*.

Domestically, Jami'at Al-Khair showed an attitude that was not in line with the Dutch East Indies government, so that Jami'at Al-Khairat took part in relations with Islamic countries outside Indonesia, and established political relations with Islamic parties in the country.

Not only that, in the field of economics, members of Jami'at Al-Khair founded *N.V. Handel-Maaschappij Setija Oesaha* which is engaged in printing. Founded in 1913 in Surabaya, the director and editor-in-chief were entrusted to H.S. Tjokroaminoto, the first issue was the *Oetoesan Hindia* newspaper.

The values of the struggle against colonialism as the ideas of Jamaluddin al-Afghani's Pan-Islamism with Muhammad Abduh continue to be echoed by Jami'at Al-Khair. This can be seen in articles written in foreign daily, especially in Arab countries. Relations with the Ottoman Turks also strengthened the resistance movement carried out by Jami'at Al-Khair to the Dutch Colonials.

This movement was suspected, then suppression and threats from the Dutch side were made to Jami'at Al-Khair, until later some of his figures were

arrested, interrogated, and then some of them were imprisoned.

In 1918 the Dutch finally issued a ban on the involvement of Jami'at Al-Khair in the activities of indigenous organizations. Seeing this, in 1919 Jami'at Al-Khair finally carried out a defensive strategy, by maneuvering back to the Articles of Association, namely that all activities of the association were focused on the field of education under the auspices of the Jami'at Al-Khair Education Foundation.

### **Muhammadiyah**

This idea originated during the second time Ahmad Dahlan's presence in Mecca after his first return to the country in 1903. At this time Ahmad Dahlan studied and studied a lot of religious sciences that had been studied before, Ahmad Dahlan was also recorded as a disciple of Sheikh Ahmad Khatib al-Minangkabawi.

In addition, Ahmad Dahlan also studied Islamic renewal thoughts, through the magazines *al-Urwatul Wutsqa* and *Al-Manar* which contained the renewal thoughts of Jamaluddin al-Afghani, and his student Muhammad Abduh. Through the relations and connections of Kyai Ahmad Baqir, Ahmad Dahlan is also recorded to have had conversations and discussions with Rasyid Ridha, as well as other Egyptian scholars.

From the discussion and reading activities carried out while in Mecca, Ahmad Dahlan

initiated to grow and develop ideas of renewal on Indonesian earth. In 1906 Ahmad Dahlan returned to Yogyakarta, then became a religious teacher in his village, Kauman.

Ahmad Dahlan's educational and religious activities were then more focused around the Yogyakarta Palace. However, this has no effect on the spirit of renewal that is still turbulent in his soul. Dahlan kept thinking about the surrounding environment that still needed a lot of improvement.

As a figure who permeates the values of Islamic renewal, the proselytizing carried out by Ahmad Dahlan is emphasized on dialogue and discussions that are carried out to convince the target of his proselytizing, especially against parties who do not agree. Ahmad Dahlan believes that by means of dialogue, each party will get new information and knowledge. Dialogue is a means and a tool to reach the truth.

His proselytizing was quite bold for the size of his time, such as his criticism of the direction of the qibla of mosques in Yogyakarta which was considered inappropriate, so that there was dialogue and discussion between scholars in Yogyakarta which was actually quite strong to Ahmad Dahlan's opinion, as well as his delivery that allowed women to leave the house outside the affairs of the taklim assembly and so on, this certainly caused criticism, condemnation, even threats. Ahmad Dahlan is widely considered to have gone outside the line of proselytizing that prevailed at that time.

The next step taken by Ahmad Dahlan to expand the reach of his proselytizing is to join various existing

organizations. Starting from 1909, Ahmad Dahlan became a member of Budi Utomo which was a modernist organization that existed at that time, then joined Jami'at Al-Khair in 1910.

Ahmad Dahlan also established a school in a modern system, combining religious and general lessons in one package. Local applications of classical learning, no longer carried out in *surau/langgar/masjid*, as well as male and female students who are no longer separated. The school ran well and received a positive response, before Ahmad Dahlan finally developed it by establishing Muhammadiyah on November 18, 1912.

According to Mushtafa Kemal Pasha and Ahmad Adaby Darban, there were two main factors behind the establishment of Muhammadiyah: *First*, the subjective factor. The results of Ahmad Dahlan's deepening and study of QS. Ali Imran: 104 who call for there to be a class/group that performs amar ma'ruf wa nahi munkar. Understanding the call of this verse, Ahmad Dahlan was then moved to build an association that serves in the mission of proselytizing in the community.

*Second*, the objective factor: On the internal side, Ahmad Dahlan sees the fading of the purity of Islamic practice because it does not make the Quran and Hadith the main reference by most Muslims. In addition, according to Ahmad Dahlan, educational institutions owned by Muslims

have not been established in preparing a generation of Muslims who are ready to carry out the mission of the caliph on earth. Meanwhile, on the external side, there is an increase in Christianization in society, as well as the penetration of European nations, especially Dutch colonialization in Indonesia.

The concept of *tajdid* (renewal) proselytizing emphasized by Ahmad Dahlan through Muhammadiyah is a purification of the original sources of Islamic teachings, the Quran and Hadith, staying away from the practices referred to by Ahmad Dahlan and known as *TBC* (*Takhayyul*, *Bid'ah*, and *Khurafat*).

Ahmad Dahlan's points of thought in favor of purification proselytizing were outlined by AR Fachruddin in the book *Towards Muhammadiyah* as quoted by Imam Anas Hadi in an article entitled "KH Ahmad Dahlan's Thought On Islamic Education In Indonesia", as follows:

- a. Straightening tawhid, imposition on Allah Almighty. Only God is obligated to be worshipped. Only God is obliged to obey His rule and be shunned by His prohibitions. Only Allah is Great, Almighty, All-Knowing, All-Powerful, in summary only Allah is All-Perfect.
- b. Allah is the only *Al-Khaliq* (The Creator) and besides Allah all *makhluk* (creation). Wherefore everything must be destroyed and only God is eternal.
- c. Our human relationship is direct to God, without any who/what intermediaries. Hence all we ask for is God Himself. Condemning or praying for God is the greatest sin, a sin that cannot be forgiven,

if not truly repenting to God with taubat nasuha, a real taubat.

- d. Straightening out the examples of worship, or those advocated by the Prophet Muhammad SAW. Worship is that there must be a command from Allah, examples and commandments of Rasulullah SAW. Worship is not justified if it is only commanded by someone, even if the one who rules is the teacher, or the ruler or even someone who is wealthy.
- e. Develop Akhlakul karimah and social ethics.
- f. Develop a system of social relations in accordance with Islamic guidance

The social practice promoted by Ahmad Dahlan based on the study of surah al-Ma'un was realized with real charity with the establishment of many orphanages and hospitals. The renewal movement that must not be separated from the advancement of education inspired the establishment of Muhammadiyah schools and campuses which are now widely scattered in Indonesia.

However, Ahmad Dahlan's presence on the Indonesian da'wah stage is not only a legacy in the form of orphanages, hospitals, and established schools, but also an attitude of dialogue to minimize differences, and welfare in the environment.

## CONCLUSION

The renewal movement promoted by Jamaluddin al-Afghani has exerted a great influence on the socio-political order of the Islamic world in particular. Jamaluddin al-Afghani was the first reformist in the renewal of highly influential Islamic thought. His position was more emphasized as a political leader than as a thinker of Islamic renewal, but his activities were based on ideas about renewal in Islam.

The culminating idea of his political thought, with the value of the unity of the people called Pan-Islamism became the crucible and movement offered by al-Afghani to resist the domination and hegemony of western imperialists.

Although in the practical order this idea was not successfully realized, its ideas and renewal thoughts emerged as a generator of inspiration and political awareness of Muslims in the face of the West, and paved the way for how to deal with this current of world modernization. Even al-Afghani's ideas still give color to contemporary Islamic movements.

Indonesia has not missed spawning a movement with great influence on this order, the existence of the movement and ideas for the renewal of Jamaluddin al-Afghani and Muhammad Abduh adopted by Jami'at Al-Khairat and Ahmad Dahlan together with the Muhammadiyah organization has had a major effect on the socio-educational, political, and economic realms for the Indonesian nation.

The correlation of thought between Jamaluddin al-Afghani and the two institutions is inseparable, especially when viewed from the ideas

that have been written by the history of civilization.

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