

## The Ideology And Doctrine Of Muhammadiyah

Tasminatin\*, Moh.Nurhakim, Zulkarnaini

Universitas Muhammadiyah Malang, Indonesia

Email: tasminatinmimin@gmail.com\*, nurhakim@umm.ac.id

---

### ABSTRACT

---

#### Keywords:

Muhammadiyah ideology;  
Muqaddimah of the  
Muhammadiyah Articles of  
Association; Muhammadiyah's  
Faith and Ideals

---

This research discusses the ideology and doctrine of \*The Ideology And Doctrine Of Muhammadiyah\*, which is reflected in the Muqaddimah of the Muhammadiyah Articles of Association (MADM), the Principles of Muhammadiyah Beliefs and Ideals (MKCH), and the Personality of Muhammadiyah as the foundation of the da'wah and reform movement. This study is important for understanding the identity, direction of struggle, and contribution of Muhammadiyah to the life of the people and the nation. The purpose of this research is to analyze the concept of Muhammadiyah ideology and its relevance in facing contemporary developments. This study employed a qualitative approach with a descriptive-analytical method. Data were obtained through a literature review of Muhammadiyah's official documents, such as the Articles of Association, MKCH, as well as scholarly works related to Muhammadiyah's thoughts and movement. Data analysis was conducted using content analysis techniques to examine the ideological values contained in the documents. The results of the study show that the Muqaddimah of the Muhammadiyah Articles of Association affirms monotheism as the theological foundation of the struggle, MKCH emphasizes the orientation of da'wah amar ma'ruf nahi munkar and tajdid, while the Personality of Muhammadiyah serves as a moral and ideological guideline for all members of the organization. These values form the identity of Muhammadiyah as a progressive, rational Islamic movement oriented toward the benefit of the people. Thus, Muhammadiyah ideology remains relevant in responding to social, scientific, and national challenges in the modern era.

---

### INTRODUCTION

The Ideology And Doctrine Of Muhammadiyah is reflected in the Muqaddimah of the Articles of Association of Muhammadiyah (MADM), which is a fundamental document holding an important position in the history of Muhammadiyah's thought and development (P. P. Muhammadiyah, 1965; Nashir, 2010). This Muqaddimah functions not only as an administrative introduction to the Articles of Association, but also as an ideological statement that formulates the basis of beliefs, worldview, and the direction of Muhammadiyah's struggle as an Islamic movement (Muhammadiyah, 2026; S. Muhammadiyah, 2015; Nashir, 2010; Noer, 1980).

The Muqaddimah of the Muhammadiyah Articles of Association was formulated at the Muhammadiyah Tanwir Session in 1951 in Yogyakarta, during the early post-independence period of Indonesia (P. P. Muhammadiyah, 2000; Mulkhan, 1990). This period was marked by

strong socio-political dynamics and a national search for a form of life aligned with both religious and moral values of the nation.

In this context, Muhammadiyah considered it necessary to reaffirm its identity and orientation of struggle in order to remain consistent as an Islamic movement based on the Qur'an and Sunnah. This reaffirmation was important to ensure that Muhammadiyah would not be influenced by changing times and ideological shifts emerging within society (Bakry et al., 2020; Barton et al., 2021; Latief & Nashir, 2020).

The formulation of the Muqaddimah of the Articles of Association was carried out under the leadership of Ki Bagus Hadikusumo, who served as Chairman of the Central Executive of Muhammadiyah at that time. He was known for his strong aqidah, deep understanding of Islam, and broad national insight. Under his leadership, Muhammadiyah sought to strengthen its ideological foundation in order to carry out its role in a more structured and sustainable manner (Arqam et al., 2023; Widodo & Yusuf, 2019).

Muhammadiyah, as a modern Islamic movement, has consistently sought renewal in response to the challenges of the times without abandoning the fundamental principles of Islamic teachings. One of the important milestones in its ideological development was the formulation of Muhammadiyah's *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah* (MKCHM), an ideological document that emphasizes its identity, orientation of struggle, and life goals.

Muhammadiyah possesses a distinctive identity and personality that distinguishes it from other organizations. The personality of Muhammadiyah is not merely a formal identity but a moral and ideological guideline that directs all members, leaders, and institutions to move in a unified direction in the struggle of *da'wah* and *tajdid* (renewal). In the dynamics of continuously changing society, this personality serves as a spiritual and social compass so that Muhammadiyah does not lose sight of its founding ideals: to uphold and promote Islam in order to realize a truly Islamic society.

The purpose of this research is to understand and analyze the ideology and doctrine of Muhammadiyah, as well as its goals and ideals, in order to contribute to the development of knowledge and understanding of Muhammadiyah.

## **METHOD**

This study uses a qualitative approach with a descriptive-analytical method. This approach was chosen to understand and analyze the ideology and doctrine of Muhammadiyah, as well as the goals and ideals of Muhammadiyah's life. The data sources of this research are the official documents of Muhammadiyah, such as the Articles of Association, Bylaws, and other documents relevant to the research topic. In addition to primary documents, this research also uses secondary sources such as academic journals, books, and articles discussing Muhammadiyah's ideology and doctrine from databases including Google Scholar and institutional repositories.

The data collection technique used is literature study (library research), which is collecting and analyzing data from written sources that are relevant to the research topic. This involves reviewing and exploring several journals, books, documents, and other sources of data and information considered relevant to the research. The data analysis technique used is content analysis, which is analyzing the content of official documents of Muhammadiyah to

understand the ideology and doctrine of Muhammadiyah, as well as the goals and ideals of Muhammadiyah's life. The analysis process involves identifying key themes, concepts, and values contained in the documents, coding them into categories, and synthesizing them to develop a comprehensive understanding of Muhammadiyah's ideology. Data validity is guaranteed by using credible and relevant data sources, as well as verifying data with other sources through triangulation. The findings are presented thematically, organized according to the three foundational documents of Muhammadiyah ideology: MADM, MKCH, and Muhammadiyah's Personality.

1. **Research Approach:** This study employed a qualitative approach with a descriptive-analytical method to examine and analyze the ideology and doctrine of Muhammadiyah, including its goals and ideals.
2. **Data Sources:** The data were obtained from official Muhammadiyah documents, including the Articles of Association, Bylaws, and other relevant organizational documents.
3. **Data Collection:** Data were collected through a literature review of relevant written sources related to Muhammadiyah's ideology and doctrine.
4. **Data Analysis:** Data were analyzed using content analysis to examine ideological values contained in Muhammadiyah's official documents.
5. **Data Validity:** Data validity was ensured through the use of credible and relevant sources, as well as cross-checking information across multiple documents.

## **RESULT AND DISCUSSION**

### **Muqaddimah Articles of Association of Muhammadiyah**

1. **Theology Foundations and Outlooks on Life**
  - a. In substance, the Muqaddimah of the Muhammadiyah Constitution emphasizes that Islam is the religion of Allah that was revealed to His apostles from the Prophet Adam (AS) to the Prophet Muhammad PBUH as a guide for all mankind. Islam is understood as a perfect and comprehensive teaching, which regulates the relationship between man and the soul and the relationship between man and his fellow human beings and their environment. (Haedar Nashir, DR, Muhammadiyah Ideology and the Role of 'Aisyiyah, paper at the Tanwir 'Aisyiyah Session for the period 2005 - 2010, in Samarinda, 6-8 July 2007  
This affirmation shows that Muhammadiyah places the Aqidah of tauhid as the main foundation of all activities and struggles of the ummah. All forms of charity and effort are understood as part of worship and devotion to Allah. On this basis, Muhammadiyah views that the progress of the ummah must go hand in hand between the spiritual, intellectual, and social dimensions.

2. **Social and Community Dimension**

The Muqaddimah of the Muhammadiyah Constitution emphasizes that community life is sunnatullah. Human beings are created as social creatures who cannot live alone, but must cooperate in a common life that is orderly and just.

On the basis of this view, Muhammadiyah positioned itself as a movement that was actively involved in social life. Da'wah is not understood narrowly as a mere verbal activity, but as a comprehensive effort to improve the living conditions of the community. This principle

then gave birth to various Muhammadiyah charities in the fields of Education, Health, Social, and Humanitarian Services.

### 3. The Principle of Organized and Knowledgeable Struggle

One of the important features of the Muqaddimah of the Muhammadiyah Articles of Association is the affirmation that the Islamic struggle must be carried out in an orderly, planned, and organized manner, and based on science. Muhammadiyah rejects the pattern of struggle that is individualistic, emotional, and non-systemic.

The organization is seen as a means to gather the potential of the people, organize the steps of struggle, and achieve the common goals effectively. This principle makes Muhammadiyah known as an Islamic movement that is modern, rational, and upholds planning, deliberation, and professionalism.

### 4. Contents of the Muqaddimah Articles of Association of Muhammadiyah

MADM is based on seven main points of thought that contain fundamental views on human beings, life, and the goals of the Islamic movement. The main points are:

- a. Human life must be monotheistic – All aspects of human life must be based on the idea of Allah SWT, reject all forms of shirk, and make Allah the center of life devotion.
- b. Human life is social – Human beings are created as social creatures who are obliged to build a life together on the basis of help, justice, and brotherhood.
- c. Only the law of Allah is the foundation – All the rules and values of life uphold and fight for the teachings of Allah as stated in the Quran and the Sunnah of the Prophet.
- d. Fighting to uphold Islam is obligatory – Every Muslim is obliged to strive to uphold and fight for the teachings of Islam in all areas of life.
- e. The struggle must emulate the Prophet - Efforts to uphold Islam must follow in the footsteps and da'wah methods of the Prophet PBUH which are full of *khikhmah*, patience, and love saying.
- f. The struggle must be through organization - In order to achieve the goal regularly and effectively, the Islamic struggle must be carried out collectively through an organized organization, such as Muhammadiyah.

The goal is the realization of an Islamic Society that is pleased by Allah SWT. – The ultimate goal of Muhammadiyah's struggle is to build a society that lives based on Islamic values, Justice, Prosperity, and receives the Pleasure of Allah SWT. (Abdul Munir Mulkan, *Ideology of the Muhammadiyah Movement* (Jakarta: LP3ES, 1990)

The content of this Muqaddimah shows how strong the synthesis between theological and social values is in the view of Muhammadiyah. He is not only talking about divinity, but also about social, moral, and national responsibility. In the pre-independence context, Muqaddimah serves as a roadmap for the struggle of Indonesian Muslims to build an independent and dignified civilization.

### 5. Relevance and Implementation of Muqaddimah Articles of Association of Muhammadiyah

Even though it was compiled more than eight decades ago, the values contained in the Muqaddimah of the Muhammadiyah Articles of Association are still relevant today. It became the ideological foundation for the "Progressive Islam" movement that became the hallmark of Muhammadiyah in the 21st century.

Its relevance can be seen from several aspects:

- a. Spiritual and moral aspects – Muqaddimah emphasized the importance of monotheism as the center of life, relevant in the midst of the moral and spiritual crisis of modern people.
- b. Social and humanitarian aspects – the message of building a just and prosperous society remains the nation's main challenge. Muhammadiyah realizes this through charity in the fields of Education, Health, and Social Empowerment.
- c. The aspects of nationality and independence – the spirit of struggle contained in it inspired Muhammadiyah to continue to play an active role in maintaining the integrity of the Republic of Indonesia and advancing the nation based on Islamic values.
- d. The aspect of modern thinking – the emphasis on rationality, science, and social work in Muqaddimah is in line with Muhammadiyah's agenda in facing the digital era and globalization.

The implementation of Muqaddimah of the Muhammadiyah Articles of Association is manifested in the life of the organization through da'wah, education, and social programs based on the principles of monotheism, justice, and the welfare of the people. For every Muhammadiyah cadre, understanding and practicing Muqaddimah is not only an organizational obligation, but also an ideological commitment to uphold Islamic teachings in real life

### **Eyes, Convictions and Ideals (MKCH)**

Muhammadiyah as a modern Islamic movement always tries to renew itself in accordance with the challenges of the times without abandoning the basic principles of Islamic teachings. One of the important milestones in his ideological journey was the birth of Muhammadiyah's Matan of beliefs and ideals (MKCHM), an ideological document that emphasized the identity, orientation of struggle, and life goals of Muhammadiyah.

Ratified in the Tanwir Muhammadiyah in Ponorogo in 1969, MKCH has become the main guideline in the life of the organization, charity, and da'wah of Muhammadiyah until now.

#### **1. History and Background of the Birth of MKCH (Tanwir Ponorogo, 1969)**

The 1960s were a very dynamic period for the Indonesian nation and also for Muhammadiyah. After the independence revolution and political upheaval of the 1950s – 1960s, Indonesia entered a new chapter with the emergence of the New Order. In the atmosphere of rapid socio-political change, Muhammadiyah felt the need to emphasize the basis and ideological direction of its movement so that it would not be swayed by practical political interests or changes in social orientation.

Previously, Muhammadiyah had the Muqaddimah of the Muhammadiyah Articles of Association (MADM) as the philosophical foundation of the movement, however, the Muqaddimah was compiled in a pre-independence context. Meanwhile, in the 1960s, the nation's situation demanded the reaffirmation of ideological values that were more contextual with the new era. Many members of Muhammadiyah are active in various political, educational, and social fields, which require guidelines that affirm the position of the organization so as not to lose direction.

Therefore, at the Tanwir Muhammadiyah in Ponorogo in 1969, Muhammadiyah leaders such as KH. Faqih Usman, KH. Djarnawi Hadikusumo, and young figures at that time such as AR Fachruddin, initiated the birth of Matan Keyakinan dan Cita – Ideals of Muhammadiyah Life (MKCH). This document became the official ideological statement of Muhammadiyah

during modern Indonesia, as a result of deep reflection on the development of the nation and the Islamic world. MKCH was ratified as a result of the Tanwir Decree and then affirmed in the 41st Congress in Surakarta in 1970 AD. Yogyakarta: PP Muhammadiyah, 1969

## 2. MKCH as a Formulation of Muhammadiyah Ideology

The beliefs and ideals of Muhammadiyah Life are formulated in a short, concise, and meaningful form. The content includes the main teachings of Islam, the vision of struggle, and the outlook on life of Muhammadiyah. MKCH consists of five main items, namely;

1. Muhammadiyah is an Islamic Movement, da'wah amar makruf nahi mungkar, and tajdid – Muhammadiyah strives to uphold the teachings of Islam by calling for goodness, preventing evil, and carrying out reforms according to the guidance of the Qur'an and Sunnah.
2. Muhammadiyah has an Islamic creed and is sourced from the Qur'an and the Sunnah of the Prophet – All beliefs and charities of Muhammadiyah are based entirely on the pure teachings of Islam without additions or deviations.
3. Muhammadiyah argues that Islam is a universal religion – Islam regulates all aspects of human life: personal, family, community, to the state, towards happiness in this world and the hereafter.
4. Muhammadiyah works for the realization of a truly Islamic Society – the ultimate goal is a society that upholds Islamic values in all areas of life and receives the pleasure of Allah SWT.

Muhammadiyah carries out da'wah and Tajdid in all fields of life – Its activities include education, social, economic, and cultural to bring the progress of the ummah in accordance with the teachings of Islam. ( Haedar Nashir. Muhammadiyah Reform Movement. Yogyakarta: Voice Muhammadiyah, 2010

The MKCH formulation became the manifesto of Muhammadiyah's ideology which emphasized that Islam is not just a ritual religion, but a comprehensive system of life. He placed da'wah and charity as a tangible form of devotion to Allah and social contribution to the people and nation. Thus, MKCH became the foundation that strengthened the identity of Muhammadiyah as a Tajdid (renewal) movement rooted in monotheism and oriented towards the progress of civilization.

## 3. MKCH as a guideline for the Life and Movement of Muhammadiyah

Apart from being an ideological guideline, MKCH is also a guideline for all citizens and Muhammadiyah Charities. Through MKCH, Muhammadiyah views that every charity, whether in education, health, economy, or social, is a form of worship that must be based on monotheism and sincerity. (Deliar.1980)

In the context of national life, MKCH also affirms the position of Muhammadiyah as a non-political and practical da'wah movement, but still has a moral responsibility for the life of the community and the state. On this basis, Muhammadiyah is active in the development of the nation through the approach of cultural da'wah and social empowerment, without being trapped in the struggle for political power.

### 1. Relevance and Implementation of MKCH

After more than half a century, the values in MKCH remain relevant in the lives of Muslims in Indonesia. Relevance is seen in four main aspects:

- a. Theological Aspect: MKCH affirms monotheism as the basis of all activities. In the midst of the current of secularization and modern materialism, this principle reminds the people that all activities must be oriented towards the devotion to Allah.
- b. Social and Humanitarian Aspects: The ideal of creating a major society that fair and prosperous are very relevant to answer the problem of poverty, inequality, and the moral crisis of the nation.
- c. Scientific and modernization aspects: MKCH emphasizes the importance of science-based charity and real work. This is in accordance with the challenges of the digital era and globalization, where the advancement of science and technology must be accompanied by spiritual values.
- d. Nationality Aspect: MKCH teaches that practicing Islam correctly means contributing to the welfare of the nation. Muhammadiyah and MKCH are committed to maintaining the integrity of the Republic of Indonesia and building a just, peaceful, and progressive civilization. (Suara Muhammadiyah.2015)

The implementation of MKCH can be seen in various Muhammadiyah charities: thousands of schools and universities, hospitals, social institutions, and community empowerment movements. All of this is an embodiment of the ideals of Muhammadiyah as stated in the MKCH - which is to realize a true Islamic society through real work, not just slogans.

#### 4. Muhammadiyah Personality

The personality of Muhammadiyah has an important meaning because it is the basis for the unity of the movement and the views of the members of the organization. In the midst of a diversity of social, cultural, and professional backgrounds, this personality fosters a shared awareness of the mission of Islam in the field. He binds all charities, institutional assemblies, and ortoms to be in one vision of da'wah amar ma'ruf nahi munkar. ( Central Executive of Muhammadiyah, Personality of Muhammadiyah (Yogyakarta: PP Muhammadiyah, 1965)

In addition, personality also functions as an ideological fortress that protects Muhammadiyah from deviating directions, both to the extreme conservative and to excessive liberalism. By adhering to this bribery, Muhammadiyah can maintain its identity as a da'wah movement based on the Qur'an and Sunnah, but remain open to the advancement of science and social change.

The idea of the personality of Muhammadiyah was born in the post-independence period, when the Indonesian nation was looking for a direction of development and various socio-political forces were trying to pull Muhammadiyah into the vortex of practical political interests. This situation raises concerns about the shift in Muhammadiyah's orientation from da'wah to power politics.

In the Tanwir Muhammadiyah in Ponorogo in 1962, there was an awareness of the need for a formulation that affirms the identity of the organization so that it remains istiqomah on the path of da'wah and tajdid. After going through an in-depth study, a document on the personality of Muhammadiyah was compiled which was then ratified at the 35th Muhammadiyah congress in Jakarta in 1965. (Haedar Nashir, Muhammadiyah Reform Movement (Yogyakarta: Suara Muhaammadiyah, 2010)

This document is a normative reference for all Muhammadiyah citizens in thinking, behaving, and acting.

a. The Basis and Main Characteristics of Muhammadiyah Personality

The personality of Muhammadiyah is based on the Qur'an and the Sunnah of the Prophet, and is based on the ideals to establish a true Islamic society. The personality of Muhammadiyah emphasized that Muhammadiyah is:

- 1) Islamic movement, da'wah amar ma'ruf nahi mungkar, and Tajdid
- 2) Non-political in nature
- 3) Have a spirit of Ikhlas and real deeds
- 4) Progress-oriented and renewal

From this basis, Muhammadiyah has and is obliged to maintain the following characteristics:

- a) . Doing charity and fighting for peace and well-being
- b) Increase friends and practice Islamic ukhuwah
- c) Broad-chested, broad-minded, with a firm hold on to the teachings of Islam
- d) Religious and social suffrage
- e) To heed all laws, laws, regulations, as well as legal state policies and philosophies
- f) Amar ma'ruf nahi munkar in all fields and be a good example
- g) Active in the development of society with the intention of islah and development, in accordance with Islamic teachings
- h) Cooperation with any Muslim group in an effort to broadcast and practice Islam and defend its interests
- i) Assisting the government and cooperating with other groups in maintaining and building the State to achieve a just and prosperous society that is pleasing to Allah SWT
- j) Be fair and corrective in and out wisely.

From this formulation, it can be identified some of the main characteristics of the personality of Muhammadiyah:

- 1). Pure faith
- 2). Social and educational charity
- 3). Have a modern and rational spirit
- 4). Disciplined organization

b. Charity as a Form of Personality

One of the most concrete forms of Muhammadiyah's personality is charity, educational institutions, hospitals, orphanages, and universities spread throughout Indonesia which are a real manifestation of the spirit of da'wah and tajdid.

Through schools and colleges, Muhammadiyah instills Islamic values that enlighten and form a generation with noble character and knowledge. In the field of health and social, Muhammadiyah shows that it is not only lectures, but also real services to the community regardless of ethnicity, religion, or class.

Thus, charity has become the "social face" of the personality of Muhammadiyah - that is, Islam that is progressive, works with knowledge, and is oriented towards the benefit of mankind.

c. The Personality of Muhammadiyah in the Current Era

In the modern context and digital era, the personality of Muhammadiyah faces new challenges: the flow of globalization, the secularization of values, and the emergence of extreme and liberal religious beliefs that obscure the meaning of Islam as Rahmatan Lil-

'alamin. Therefore, the values in the personality of Muhammadiyah must be actualized in the form of Islam with a rational, open, and solutive Islam to humanitarian problems.

Its implementation can be seen in various ways: the development of e-da'wah, technology-based education, sharia economics, digital philanthropy, and public policy advocacy. All of this shows that the personality of Muhammadiyah remains relevant and dynamic, able to adapt to the development of the times without losing the essence of its values.

Today's Muhammadiyah citizens are required to display al-karimah morals, integrity, and exemplary in their respective professions, both in the bureaucracy, the world of education, business, and the general public. In this way, the personality of Muhammadiyah becomes alive and real, not only an organizational document, but also a progressive work culture and behavior of Muslims.

## CONCLUSION

The Ideology And Doctrine Of Muhammadiyah is reflected in the Muqaddimah of Muhammadiyah's Articles of Association, which serves as an ideological foundation affirming Muhammadiyah's identity as an Islamic movement based on monotheism, oriented toward social progress, and conducted in an organized and scholarly manner. This document holds not only historical value but also serves as an important reference for understanding the direction, character, and objectives of Muhammadiyah's struggle over time.

The vision of Muhammadiyah's Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah (MKCH) represents an important milestone in the development of Muhammadiyah's ideology. Formulated at the Tanwir in Ponorogo in 1969, this document emphasizes Muhammadiyah's identity as an Islamic movement oriented toward monotheism, worship, and progress. Its values remain relevant amid changing times, serving as a moral and spiritual compass for Muhammadiyah cadres and charitable institutions in contributing to the development of society and the nation toward an ideal community that is pleasing to Allah SWT.

The personality of Muhammadiyah represents the spirit and identity that maintains the consistency of this Islamic movement throughout history. It emphasizes that Muhammadiyah is not merely an organization but a da'wah movement oriented toward renewal, progress, and public benefit. Across different eras, the personality of Muhammadiyah has functioned as a relevant moral, ideological, and social guideline, directing the steps of the ummah toward the realization of a truly Islamic society.

## REFERENCE

- Arqam, M. L., Suwarno, R. W., & Shalihin, R. R. (2023). Perception Index of Muhammadiyah Ideology: A Survey on Al-Islam and Kemuhammadiyah Values and Understandings. *Al-Hayat: Journal of Islamic Education*, 7(2), 401–412. <https://doi.org/10.35723/ajie.v7i2.403>
- Bakry, K., Asse, A., Syamsuddin, D., Salenda, K., & Shaari, R. (2020). Political Dynamics of Muhammadiyah and Its Relevance to the Concept of the State in Islam. *Al-'Adalah*, 17(2), 383–396. <https://doi.org/10.24042/adalah.v17i2.6824>
- Barton, G., Yilmaz, I., & Morieson, N. (2021). Authoritarianism, Democracy, Islamic

- Movements and Contestations of Islamic Religious Ideas in Indonesia. *Religions*, 12(8).  
<https://doi.org/10.3390/rel12080641>
- Latief, H., & Nashir, H. (2020). Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020). *Journal of Current Southeast Asian Affairs*, 39(2), 290–309.  
<https://doi.org/10.1177/1868103420910514>
- Muhammadiyah. (2026). *Situs Resmi Muhammadiyah*. <https://muhammadiyah.or.id>
- Muhammadiyah, P. P. (1965). *Kepribadian Muhammadiyah*. PP Muhammadiyah.
- Muhammadiyah, P. P. (2000). *Pedoman Hidup Islam Warga Muhammadiyah*. PP Muhammadiyah.
- Muhammadiyah, S. (2015). *MKCH dan Relevansinya dalam Gerakan Islam Berkemajuan*. MPK PP Muhammadiyah.
- Mulkhan, A. M. (1990). *Ideologi Gerakan Muhammadiyah*. LP3ES.
- Nashir, H. (2010). *Muhammadiyah Gerakan Pembaharuan*. Suara Muhammadiyah.
- Noer, D. (1980). *Gerakan Modern Islam di Indonesia 1900-1942*. LP3ES.
- Widodo, H., & Yusuf, M. (2019). Islam Berkemajuan dalam Perspektif Muhammadiyah. *Islamica: Jurnal Studi Keislaman*, 13(2), 185–208.  
<https://doi.org/10.15642/islamica.2019.13.2.1-24>