

The Beginning of Renewal and Religious Reform in Indonesia: *Tawhīd* Purification

Syahril

Universitas Muhammadiyah Bandung, Indonesia
syahril@umbandung.ac.id

Rustamadji

Universitas Pendidikan Muhammadiyah Sorong, Indonesia
Email:

Bulkani

Universitas Muhammadiyah Palangkaraya, Indonesia
Email:

Zainur Wula

Universitas Muhammadiyah Kupang, Indonesia
Email:

Abstract

This article discusses religious reforms and reforms in Indonesia which are linked to the forerunner to the birth of Muhammadiyah. Using a library survey, this article found that the reform movement in Indonesia began to occur in the early 20th century and could not be separated from the birth of Muhammadiyah. In this context, the renewal of Islam in Indonesia through Muhammadiyah is inseparable from the thoughts of Middle Eastern figures, such as Ibn Taymiyah and Muhammad Ibn Abdul Wahhab, especially in the aspect of creed (*tawhīd*) in the form of purification. This article presents the idea that renewal and reform are a dynamic movement and is still needed in the context of national development as a form of continuity of awareness in modern society.

Keywords: *renewal, reformation, purification, Muhammadiyah*

Awal Pembaharuan dan Reformasi Keagamaan di Indonesia: Pemurnian Tauhid

Abstrak

Artikel ini membahas pembaharuan dan reformasi keagamaan di Indonesia yang dikaitkan dengan cikal bakal kelahiran Muhammadiyah. Dengan menggunakan survey pustaka, artikel ini menemukan bahwa gerakan pembaharuan di Indonesia mulai terjadi pada awal abad ke-20 dan tidak bisa dilepaskan dari kelahiran Muhammadiyah. Dalam konteks ini, pembaharuan Islam di Indonesia melalui Muhammadiyah tidak terlepas dari pemikiran tokoh Timur Tengah, seperti Ibnu Taimiyah dan Muhammad Ibn Abdul Wahhab, terutama pada aspek tauhid dalam bentuk pemurnian atau purifikasi. Artikel ini mengemukakan gagasan bahwa pembaharuan dan reformasi merupakan gerak dinamis dan tetap diperlukan dalam konteks pembangunan bangsa sebagai bentuk kontinuitas kesadaran masyarakat modern.

Kata-kata Kunci: *pembaharuan, reformasi, pemurnian, Muhammadiyah*

INTRODUCTION

Islamic thought begins and grows from the study of the Qur'ān (Mugiyono, 2013) and Ḥadīth (Al-Karasneh and Saleh, 2010). The study is the response of Muslims to the development and demands of the needs they face in everyday life. These developments and demands were initially relatively small but then gradually enlarged. From that condition, the construction of Islamic sciences was formed, both theoretical like theology

and philosophy as well as practical ones like *fiqh*, *uṣūl al-fiqh* and sufism (Masyharuddin, 2006). Islamic thought can also be interpreted as Islamic civilization. It is the result of the accumulation of the struggle of adherents of Islam when dealing with the dialectical process. The argumentative occurs between permanent normative revelation and the historicity of human experience that is always changing according to the needs and dynamics of thought and society (Abdullah, 1995: 3).

The responses or attitudes of Muslims show that, in the course of their lives, always popping up on things that they face as a necessity. This fragmentation is captured by K.H. Ahmad Dahlan, who, in the end, he founded Muhammadiyah. A decision that was later considered to have reflected who the extraordinary figure was, whose character was recognized by many circles.

The writing of this article does not intend to discuss accurately, the fragmentation captured by K.H. Ahmad Dahlan. This article was written more to reveal, in general, say, the general atmosphere of the two reformist scholars (*'ulamā*), namely Ibn Taymiyyah and Muḥammad b. 'Abd al-Wahhāb which were as the background for the emergence of religious reform and reform in Indonesia, especially in the creed aspect. Its final form, of course, was born in Muhammadiyah, which was trained by K.H. Ahmad Dahlan.

METHOD

This article was written by adapting historical methods. This method is expected to be able to collect and uncover existing historical sources (Buckley and Pérez, 2016). In its compilation, this method was conducted in the form of library or literature research, using reading material as a source or also called library research (Mann, 1998). Historical research is a process that involves gathering and interpreting symptoms, events, or ideas that arose in the past to find useful generalizations (cf., Connaway & Radford, 2016) in an effort to understand historical reality (cf., Ott, 2016, p. 242).

RESULTS AND DISCUSSION

The Islamic Khilafah in Baghdad was destroyed in 1258 AD. This caused Muslims to experience a long setback in various sectors of life until the end of the 19th century or the beginning of the 20th century. This condition is exacerbated by Western colonialism, which is increasingly widespread in Muslim areas. Nevertheless, there was still a resurgence period in that period, namely the rise of three major Islamic powers, namely the Ottoman dynasty in Turkey (1299-1922), the Safavids in Persia (1501-1736), and the Mughals in India (1526-1857).

This long period may be said to be a period of decline of Islamic civilization after about four centuries (650-1258) having a period and golden peak. Especially after the Crusades, the condition of Muslims experienced political weakness, in addition to experiencing a religious crisis. However, it was during this critical period that reformers (mujaddid) were born in several Muslim countries. Among them, Ibn Taimiyah, Muḥammad b. 'Abd

al- Wahnāb, Jamaluddin al-Afghani and Muhammad Abduh (Nashir, 2010).

1. Ibn Taymiyah (1263 - 1328)

The full name of this figure is Taqī al-Dīn Aḥmad b. ‘Abd al-Ḥalīm b. ‘Abd al-Salām Ibn ‘Abdillāh b. Abī al-Qāsim al-Khiḍr Ibn Muḥammad b. al-Khiḍr b. ‘Alī b. ‘Abdillāh al-Imām al-Ḥabr al-Baḥr al-‘Ilm al-Fard Shaykh al-Islām Abū al-‘Abbās al-Ḥarrānī al-Hanbalī Nazīl Dimasyq (al-Dhahabī, 2013: 53–56). Born in Ḥarrān, a small town in Syria on 1263, after about 150 years of the death of al-Ghazālī (Maududi, 2009: 59); and died on 1328 in Damascus. The family name "Ibn Taimiyah" means "Son of Taimiyah" in Arabic. "Taymiyya" is a woman's name. The pupil and main biographer Ibn Taymiyyah Ibn 'Abd al-Hādī, in Hoover (2019) offered two different explanations for the name. One of them is an ancestor who named his daughter Taymiyya after returning from a trip in the Tayma 'region in northwestern Arabia. The other is that the ancestral mother was a preacher named Taymiyya (Hoover, 2019: 15).

Harran is currently in southeast Turkey (Campo, 2009: 339–340), just north of the border with Syria. At the time of Ibn Taymiyah's birth, the city was under the control of the Mamluk Kingdom, but it did not last long (Hoover, 2019: 15). In 1269, when Ibn Taymiyyah was six years old, the Mongol invasion forced his family to flee from Harran to Damascus (Ahmed, 1997: 20; El-Tobgui, 2019).

Ibn Taymiyya eventually succeeded his father as director of the Sukkariyya madrasa and gave him his first general lesson there at the age of twenty-one (Badawi, 2019: 112). One year later, he began teaching the Qur'an commentary (interpretation [*tafsīr*]) at the famous Umayyad Mosque in Damascus and, a decade later, began teaching at the Hanbaliyya school (*madrasah*) in Damascus after the death of one of his teachers there. At around the same time, he was offered the position of prestigious and much-coveted chief justice (*qāḍī al-quḍāh*), which, however, was rejected (El-Tobgui, 2019).

In 1299, Ibn Taymiyya wrote one of his most famous creed opinions, *al-Fatwā al-Ḥamawīyyat al-Kubrā*, which was hostile to Ash'arī's theology and to another common Islamic theology (Hoover, 2020). Opponents of Ibn Taymiyya from the Islamic theolog accused him of anthropomorphism because of this creed. Because of the creed, Ibn taymiyyah was called to be "tried" at the house of al-Qazwīnī (d. 1338). But he was acquitted of all charges and allowed to continue his teaching and writing, after successfully explaining his beliefs (El-Tobgui, 2019).

Ibn Taymiyya also strongly opposed philosophical sufism, especially those who brought understanding *wiḥdat al-wujūd* or phanteism (Akasoy, 2012; El-Tobgui, 2019; Fancy, 2013: 49–50) of Ibn 'Arabī, but received practical sufism. he is believed to be strong as a follower of *al-Qādiriyyah* (Berkey and Berkey, 2003: 236; Homerin, 1985). He also opened the gates of the *ijtihād*, which was tightly closed at the time (Hallaq, 1984; Rafiabadi, 2003: 71; Rafik, 2019: 212). This is where Ibn Taimiyah became the figure of a great scholar and thinker who stood out in promoting the movement "Return to the

Qur'an and Sunnah" (*al-rujū' ilā al-Qur'ān wa al-Sunnah*), (Esposito, 2010: x; Khan, 2009: 103; Pavlin, 2013) also known as the Islamic purification movement. It causes the situation of the lives of Muslims at that time was indeed in a condition full of crisis. He was in the middle of an era when authentic Islam was tainted with a variety of deviations. So that, the movement "Return to the Qur'an and Sunnah" which was echoed was indeed very contextual with the critical times at that time (Nashir, 2010).

Original or pure Islam has not been tainted by the practices of deviations of *shirk* (polytheism) in which Muhammadiyah environment known as TBC (*Takhayyul* [Superstition], *Bid'ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales]) (Mohamad, 2015; Nashir, 2010). Muhammadiyah also adapted, if not said to adopt, neo-sufism from Ibn Taymiyyah plus from his student Ibn al-Qayyim (d.). Interestingly, it turns out that Ibn Taymiyyah's neo-Sufism is in the form of salaf-based Orthodoxy-Sufism or sunni-Sufism. Thus, the movement "Return to the Qur'an and Sunnah applies to all aspects of Islam; the creed, worship, *muāmalah* and morality (Bachtiar, 2015).

2. Muhammad bin Abd al-Wahhab

Among the renewal movements born in the second phase (in the early 1740s,) was the Wahhabi movement. Muslim religious scholars in Mecca took note of a new doctrine coming out of Central Arabia. The author of that doctrine, Muḥammad b. 'Abd al-Wahhāb, declared that Muslims had reverted to idolatry (Commins, 2006: 1). His full name is Muḥammad b. 'Abd al-Wahhāb b. Sulaymān b. 'Alī b. Aḥmad b. Rāshid b. Yazīd Ibn Muḥammad b. Yazīd b. Mushrif (al-Qannūjī, 1978: 194). He was born in the 'Uyaynah region of the Nejd region in 1703 and died in 1792 in the same city. He was the son of a well-known judge and scholar in the city of Uyainah, and at an early age had memorized the Qur'an and learned religion from his father. After studying religious knowledge in depth, Muḥammad b. 'Abd al-Wahhāb made Ibn Taimiyah as a reference for his thoughts, especially in the field of monotheism, as well as resting his fiqh on Imam Ibn Hanbal. He tried hard to revive the teachings of Salaf al-Salih, especially to purify Islamic creed (Haddad, 2015: 339).

Muḥammad b. 'Abd al-Wahhāb's reform movement was a link with the previous reforms pioneered by Ibn Taimiyah (Hasan, 2017). He emphasized the refinement of Islamic teachings in referring to the original sources of the Qur'an and Sunnah, in the form of traces of the Salaf al-Salih (Al-Atawneh, 2010: 56) which was echoed by Ibn Taimiyah (Bowering, 2015: 16; Nawab and Osman, 2014). He may be said to be a continuation of Ibn Taimiyah's renewal with an emphasis on purification that is more practical or even harsh. That is, the movement to return the people to pure Islamic teachings is not merely returning to the two sources of teachings, namely the Qur'an and the Sunnah of the Prophet (Leo, 2017: 48–49), as well as a movement to eradicate the practices of *shirk* (polytheism) and heresy which expanded at that time directly and loudly, like the destruction of sacred grave buildings (Isakhan and Zarandona, 2018).

The development of Sufism is seen as polluting the purity of monotheism and weakening the vitality of the lives of Muslims (Rustom, 2018). It is in this connection that the purifying style of reform becomes the main focus (Wiktorowicz, 2005). A fairly strict purification pattern revolves around the following: (1) All that is allowed and must be worshiped is God, and those who worship God other than Allah have become polytheists and may be killed; (2) Most Muslims are no longer adherents of pure monotheism because they ask for help no longer from God, but from the sheiks or guardians and supernatural powers, such people have also become polytheists; (3) To mention the name of the Prophet, sheik or angel as an intermediary in prayer is also a *shirk*; (4) Asking for intercession other than to God is also *shirk*; (5) Vow apart from God is also *shirk*; (6) Acquiring knowledge other than the Qur'an, Hadith and *qiyās* (analogy) is *kufur*; (7) Not believing in God's *qadā* and *qadar* is also *kufur*; (8) Likewise interpreting the Qur'an with *ta'wīl* is *kufur* (Nashir, 2010).

With the character and orientation of the purification movement that is hard and simple, and after working together with the Su'ud dynasty, *Wahhābiyah* developed into a flow of the Islamic movement that spread to various parts of the Islamic world, especially through the procession of the pilgrimage where all Muslims came to two holy cities (Mecca and Medina) where *Wahhābiyah* was born and grew up. In Indonesia the term Wahhabi is even attached to that strict style of Islam, especially through the Paderi movement in West Sumatra.

In the early 19th century scholars from the Minangkabau studied and developed the Wahhabism they had learned in the holy land. After returning from the Holy Land, the scholars brought the idea of renewal to West Sumatra, a movement that wanted Islam to be carried out purely in accordance with al-Qur'an and Sunnah (Dobbin, 1974), and invited Muslim societies to clean religious life from the influence of a local culture that is considered to violate the teachings of the Sunni version of Wahhabi Islam (Kartodirdjo, 1988: 377; Nashir, 2008). From this reference, the direct influence of the Wahhabi movement to Indonesia (more precisely to West Sumatra) occurred through the Minangkabau Ulama, not through K.H. Ahmad Dahlan and Muhammadiyah. However, Muhammadiyah with the movement to eradicate TBC (*Takhayyul* [Superstition], *Bid'ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales]) in the past is also often identified with the Wahhabi movement. The tolerant and open movements and thoughts of K. H. Ahmad Dahlan himself, personally, are not the same as Muḥammad b. 'Abd al-Wahhāb who is hard and simple. The movements and thoughts of K. H. Ahmad Dahlan and more closely associated with Muhammad Abduh, a reformer from Egypt (Nashir, 2010).

3. *Tawḥīd* Purification and TBC (*Takhayyul* [Superstition], *Bid'ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales])

Despite living in different times, Ibn Taymiyyah and Muḥammad b. 'Abd al-Wahhāb was seen as facing the same situation and conditions of society (Kurniawan et al., 2019). At that time, Muslims seemed to no more prolonged hold to the pure teachings of Islam as

taught by the Prophet Muhammad. Especially in the aspect of monotheism, the belief of the Islamic ummah has been assumed to no longer be based on the Qur'an and Sunnah.

The consequences of the impurity of the teaching are also reflected in the practice of *bid'ah* (heresy) and *khurāfāt* (old wives tales) in everyday lives. Many Muslims came to the tombs of saints or sheiks to ask for *shafā'ah* (help) and blessings. In praying, they use the names of prophets, '*ulamā*', or angels as *wasīlah* or intermediaries. Muslims are portrayed as believing in supernatural forces outside of God's power that can bring benefits and harm to humans (Baidhawiy, 2010).

From several sources it is mentioned that the Ibn Taymiyyah movement was more individual (Hoover, 2007: 50); did not get government support at the time. This is because the government adheres to schools that are different from those adhered to by Ibn Taymiyyah (Al-Matroudi, 2006: 13). While Muḥammad b. 'Abd al-Wahhāb, after expressing his personal opinion, was supported by the government (Su'ud Dynasty) (Bosworth, 2014: 57; Hitti, 1970: 741). So that the influence of the movement reportedly occurred massively, spreading to various corners of the region where the Muslims are. Situations and conditions faced by Ibn Taymiyyah and Muḥammad b. 'Abd al-Wahhāb, believed to have greatly influenced K.H. Ahmad Dahlan when performing the Hajj and settled to study Islam in Mecca for thirteen years (1890-1903) (Mulkhan, 2010: 70).

Through the reading sources he obtained, K.H. Ahmad Dahlan seemed to feel called to carry out the mission of Islamic renewal, which began with purification of monotheism first. K.H. Ahmad Dahlan's soul calling to carry out the mission was due to the similarity of the community he faced in Indonesia (Java, at the time) (Ch, 2010: 37; Priatna and Hakim, 2013: 80; Sholikhin, 2010: 430), with the community faced by Ibn Taymiyyah and Muhammad b. 'Abd al-Wahhab.

CONCLUSION

The mission and reform movement carried out by Ibn Taymiyyah and Muḥammad b. 'Abd al-Wahhāb has colored the history of the journey of Islamic thought which, of course, begins with the movement "Return to the Qur'an and Sunnah ", followed by eradicating TBC (*Takhayyul* [Superstition], *Bid'ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales]). Without the missions and movements of these two figures, it may be that the Islamic Ummah will be far lost in deviations that, perhaps, they are unaware of. The mission and movement also reached and were captured and then continued by K.H. Ahmad Dahlan as the forerunner to the birth of Muhammadiyah. What distinguishes between K.H. Ahmad Dahlan with two predecessors are the dimensions of time and place. In the narration of Ibn Taymiyyah and Muḥammad b. 'Abd al-Wahhāb has not yet seen a narrative that touches on the side of modernity. Meanwhile, because of the dimensions of time and place, the narrative put forth by K.H. Ahmad Dahlan clearly shows the importance of the modernity side.

REFERENCES

- Abdullah MA (1995) *Falsafah Kalam Di Era Postmodernisme*. Yogyakarta: Pustaka Pelajar.
- Ahmed MA-B (1997) *Impact of the Historical Settings of Ibn Tayhiyah on His Program of Reform*. Ph.D Thesis. The Ohio State University.
- Akasoy A (2012) Andalusi Exceptionalism: The Example of “Philosophical Sufism” and the Significance of 1212. *Journal of Medieval Iberian Studies* 4(1). Routledge: 113–117. DOI: 10.1080/17546559.2012.677197.
- al-Dhahabī S al-DA ‘Abdillāh M ibn A al-Dimashqī (2013) *Tarjamat Shaykh Al-Islām Ibn Taymiyyah* (ed. K b. S b. ‘Alī al-Rib’ī). Dimashq: al-Risālat al-‘Ālamiyyah.
- al-Qannūjī Ṣiddīq b. Ḥasan (1978) *Abjad Al-‘Ulūm* (ed. ‘Abd al-Jabbār al-Zakkār). Dimashq: Dār al-Kutub al- ‘Alamiyyah.
- Al-Atawneh M (2010) *Wahhābī Islam Facing the Challenges of Modernity: Dār al-Iftā in the Modern Saudi State*. BRILL.
- Al-Karasneh SM and Saleh AMJ (2010) Islamic Perspective of Creativity: A Model for Teachers of Social Studies as Leaders. *Procedia - Social and Behavioral Sciences* 2(2): 412–426. DOI: 10.1016/j.sbspro.2010.03.036.
- Al-Matroudi AHI (2006) *The Hanbali School of Law and Ibn Taymiyyah: Conflict Or Conciliation*. New York: Routledge.
- Bachtiar H (2015) Ne-Sufisme Muhammadiyah dalam Artikulasi Teoretika. In: Bachtiar H (ed.) *Diskursus Neo-Sufisme Muhammadiyah: Genealogi, Konstruksi dan Manifestasi*. UMMPress.
- Badawi N (2019) *Islamic Jurisprudence on the Regulation of Armed Conflict: Text and Context*. Leiden: BRILL.
- Baidhawiy Z (2010) The Problem of Multiculturalism: Radicalism Mainstreaming Through Religious Preaching in Surakarta. *Journal of Indonesian Islam* 4(2). 2: 268-286–286. DOI: 10.15642/JIIS.2010.4.2.268-286.
- Berkey Jonathan P. and Berkey Jonathan Porter (2003) *The Formation of Islam: Religion and Society in the Near East, 600-1800*. Cambridge University Press.
- Bosworth CE (2014) *New Islamic Dynasties*. Edinburgh University Press.
- Bowering G (2015) *Islamic Political Thought: An Introduction*. Princeton University Press.
- Buckley PJ and Pérez PF (2016) The Role of History in International Business in Southern Europe. *Journal of Evolutionary Studies in Business* 1(2). 2: 1–13. DOI: 10.1344/jesb2016.2.j010.
- Campo JE (2009) *Encyclopedia of Islam*. New York: Infobase Publishing.
- Ch MNA (2010) *Matahari Pembaruan: Rekam Jejak K.H. Ahmad Dahlan*. Yogyakarta: JB Publisher.
- Commins DD (2006) *The Wahhabi Mission and Saudi Arabia*. London ; New York: I.B. Tauris.
- Connaway LS and Radford ML (2016) *Research Methods in Library and Information Science*. 6th ed. ABC-CLIO.

- Dobbin C (1974) Islamic Revivalism in Minangkabau at the Turn of the Nineteenth Century. *Modern Asian Studies* 8(3). Cambridge University Press: 319–345.
- El-Tobgui CS (2019) Ibn Taymiyya: Life, Times, and Intellectual Profile. In: El-Tobgui CS (ed.) *Ibn Taymiyya on Reason and Revelation*. Brill, pp. 78–131. DOI: 10.1163/9789004412866_005.
- Esposito JL (2010) *The Future of Islam*. Oxford University Press.
- Fancy N (2013) *Science and Religion in Mamluk Egypt: Ibn al-Nafis, Pulmonary Transit and Bodily Resurrection*. Routledge.
- Fouad H (2020) Unveiling the Innovators—A Glimpse on Sufi-Salafi Polemics. *Religions* 11(3). 3. Multidisciplinary Digital Publishing Institute: 144. DOI: 10.3390/rel11030144.
- Golan A (2003) *Prehistoric Religion: Mythology, Symbolism*. Ariel Golan.
- Haddad GF (2015) *The Biographies of the Elite Lives of the Scholars, Imams & Hadith Masters: Biographies of the Imams & Scholars*. Zulfiqar Ayub.
- Hallaq WB (1984) Was the Gate of Ijtihad Closed? *International Journal of Middle East Studies* 16(1). Cambridge University Press: 3–41.
- Hasan I (2017) Salafi Movement Orientation in Indonesia. In: *4 th International Conference the Community Development in ASEAN*, 21 March 2017. Psychology Forum, Universitas Muhammadiyah Malang.
- Hitti PK (1970) *History of the Arabs*. Macmillan International Higher Education.
- Homerin ThE (1985) Ibn Taimīya's al-Şūfiyah wa-al-Fuqarā'. *Arabica* 32(2). Brill: 219–244. Available at: <https://www.jstor.org/stable/4056952> (accessed 26 May 2020).
- Hoover J (2007) *Ibn Taymiyya's Theodicy of Perpetual Optimism*. BRILL.
- Hoover J (2019) *Ibn Taymiyya*. New York: Simon and Schuster.
- Hoover J (2020) Early Mamlūk Ash'arism against Ibn Taymiyya on the Nonliteral Reinterpretation (ta'wīl) of God's Attributes. In: Shihadeh A and Thiele J (eds.) *Philosophical Theology in Islam: Later Ash'arism East and West*. Leiden: Brill. Available at: <https://brill.com/view/title/55398> (accessed 26 May 2020).
- Isakhan B and Zarandona JAG (2018) Layers of Religious and Political Iconoclasm Under the Islamic State: Symbolic Sectarianism and Pre-Monothestic Iconoclasm. *International Journal of Heritage Studies* 24(1). Routledge: 1–16. DOI: 10.1080/13527258.2017.1325769.
- Kartodirdjo S (1988) *Pengantar Sejarah Indonesia Baru: 1500-1900 Volume 1*. Gramedia.
- Khan MM (2009) *The Muslim 100: The Lives, Thoughts and Achievements of the Most Influential Muslims in History*. Kube Publishing Ltd.
- Kurniawan AF, Hasan N and Arifin AZ (2019) Wali and Karama: A Discourse and Authority Contestation in al-Tarmasi's Bughyat al-Adhkiya'. *Al-Jami'ah: Journal of Islamic Studies* 57(2). 2: 287–328. DOI: 10.14421/ajis.2019.572.%p.
- Leo RA (2017) *The Reverend and the Shaykh: Jonathan Edwards, Muḥammad Ibn 'Abd al-Wahhāb and the Encounter of Eighteenth-Century Conservatism in New England and*

- Najd*. Ph.D Thesis. Centre for Islamic and Middle Eastern Studies School of Philosophy, Theology and Religion College of Arts and Law University of Birmingham.
- Mann T (1998) *The Oxford Guide to Library Research*. Oxford University Press.
- Masyharuddin (2006) *Pandangan Ibn Taimiyah tentang Pemikiran Islam (Studi Pembaruan Aspek Tasawuf)*. doctoral. Program Pascasarjana UIN Sunan Kalijaga Yogyakarta. Available at: <http://digilib.uin-suka.ac.id/14425/>.
- Maududi MSA (2009) *A Short History of the Revivalist Movement in Islam* (tran. AI-Ash'ari). New Delhi: Markazi Maktaba Islami.
- Mohamad G (2015) *Text and Faith: a discourse on God is a discourse that inevitably only completes itself again "in a new silence"*. Tempo Publishing.
- Mugiyono (2013) Perkembangan Pemikiran dan Peradaban Islam dalam Perspektif Sejarah. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14(1): 1-20.
- Mulkhan AM (2010) *Kiai Ahmad Dahlan: Jejak Pembaruan Sosial Dan Kemanusiaan: Kado Satu Abad Muhammadiyah*. Jakarta: Kompas.
- Nashir H (2008) Purifikasi Islam dalam Gerakan Padri di Minangkabau. *UNISIA* 31(69). 69. DOI: 10.20885/unisia.vol31.iss69.art1.
- Nashir H (2010) *Muhammadiyah Gerakan Pembaruan*. Suara Muhammadiyah.
- Nawab M and Osman M (2014) Salafi Ulama in UMNO: Political Convergence or Expediency? *Contemporary Southeast Asia* 36(2). ISEAS - Yusof Ishak Institute: 206-231.
- Ott B (2016) *Understanding and Developing Theological Education*. Langham Global Library.
- Pavlin James (2013) Sunni Kalām and Theological Controversies. In: Nasr SH and Leaman O (eds.) *History of Islamic Philosophy*. Routledge.
- Priatna A and Hakim AF (2013) *Nama & Kisah Pahlawan Indonesia: dari masa VOC, Belanda, Jepang, hingga masa Pembangunan*. AnakKita.
- Rafiabadi HN (2003) *World Religions and Islam: A Critical Study*. Sarup & Sons.
- Rafik A (2019) *Islam and Modernity: An Unfinished Project*. Afro-Middle East Centre.
- Rustom M (2018) What is Tafsīr al-Qur'ān bi'l-Qur'ān? *THE JOURNAL OF SCRIPTURAL REASONING* 17(1).
- Sholikhin M (2010) *Ritual dan Tradisi Islam Jawa: Ritual-Ritual Dan Tradisi-Tradisi tentang Kehamilan, Kelahiran, Pernikahan, dan Kematian dalam Kehidupan Sehari-Hari Masyarakat Islam Jawa*. Penerbit Narasi.
- Wiktorowicz Q (2005) A Genealogy of Radical Islam. *Studies in Conflict & Terrorism* 28(2). Routledge: 75-97. DOI: 10.1080/10576100590905057.