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RESEARCH ARTICLE

History of Muhammadiyah in Blora Mustika City: Development and Challenges

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ARTICLE INFO	ABSTRACT
  *Corresponding Author: mut122@ums.ac.id	The purpose of this study is to find out the development and challenges of Muhammadiyah in Blora district. Muhammadiyah is a large Islamic organization in Indonesia, this organization was founded by K.H. Ahmad Dahlan on 8 Dzulhijjah 1330 H / 18 November 1912 AD in Yogyakarta. The organization has branches throughout Indonesia, including in Blora City. The role of Muhammadiyah is very significant in community development, covering the educational, social, and religious fields. The history of Muhammadiyah's existence in Blora City began in 1921 when the Muhammadiyah branch was first established by KH. Muhammad Kholil. Since then, Muhammadiyah has continued to grow in Blora City rapidly. The Muhammadiyah Blora branch experienced rapid development and established various charitable institutions, such as schools, hospitals, and orphanages. The journey of Muhammadiyah in Blora City involves various developments and challenges. The growth of this organization can be seen from the increase in the number of members and the diversification of business charities. However, Muhammadiyah is also faced with several challenges, which include the development of IT and social media, religious understanding, multiculturalism, and globalization.

INTRODUCTION

Islam is recognized as a religion of mercy for the entire universe. The choice of the word "grace" here can be interpreted as an expression of affection. Thus, Islam becomes a source of God's love intended for all creation in the universe (Yakin, 2022). In terms of etymology, Muhammadiyah has its origins in Arabic, derived from the word "محمد" which refers to the name of the last Prophet and Messenger of Allah. Muhammad himself means "praiseworthy". The word is then added with the letter yā' ratio, which plays a role in typing, popularizing, or giving meaning to a follower. Therefore, Muhammadiyah can be interpreted as a group that has similarities with Muhammad. Strictly speaking, Muhammadiyah refers to groups that are determined to follow the Sunnah of the Holy Prophet Muhammad (Efendi et al. 2021; Nashir et al. 2019; Baidhawy & Khoirudin 2017).

In terminology, according to primary sources, Muhammadiyah is described as an Islamic organization founded by K.H. Ahmad Dahlan on 8 Dzulhijjah in 1330 H., which coincided with November 18, 1912, A.D., in Yogyakarta (R. Muhammad, 1998). Muhammadiyah is an organization engaged in Islamic da'wah with the principles of amar ma'ruf nahi munkar and tajdid, has Islamic beliefs, and refers to the Qur'an and as-Sunnah (N. Nurhayati & Imron Rosadi, 2022).

Djindar Tamimi, former Secretary of PP Muhammadiyah, stated that before Muhammadiyah officially became the organization or association it is today, Muhammadiyah was originally a movement initiated by Dahlan, assisted by his friends, students, and individuals who agreed with him. This movement began in Kauman village, Yogyakarta, around 1905 AD, after Dahlan returned from the second pilgrimage (Syafrizal, 2015).

Ki Bagus Hadikusumo explained that Ahmad Dahlan's students and friends called the movement the

Ittiba Movement of the Prophet Muhammad (Hardian, 2018). The background of the establishment of Muhammadiyah can be explained through two main factors. First, the subjective factor is related to Ahmad Dahlan's special characteristics as an intelligent Muslim scholar and intellectual of his time (N. Y. Muthoifin et al., 2024; Sri Mega Indah Umi Zulfiani & Rosyadi, 2024; Suwarsono, Bambang Setiadji, Musa Asy'arie, Waston, Muthoifin, 2024).

Second, objective factors that include real facts that occur in Indonesian society. Internally, the condition of Indonesian Muslims at that time was generally low in understanding Islamic teachings (Nurhidayat et al., It is seen that Muhammadiyah, as an Islamic-based organization, has the main objective to spread the teachings of Islam as taught by the Prophet Muhammad SAW. This is done through various means, including through the education system and other social activities. In addition, Muhammadiyah is also committed to correcting beliefs that are considered deviant, as well as eliminating practices that are considered superstitious, heresy, and khurafat. The organization is also involved in forming new worship practices that may not have previously been known by the public, such as conducting Hari Raya prayers in open fields, tarawih prayers with 11 rakaat, and coordinating the distribution of zakat (S. Nurhayati et al., 2018).

Muhammadiyah has experienced rapid development since its establishment. By 1922, Muhammadiyah had 50 branches throughout Indonesia. In 2023, Muhammadiyah has 5000 branches and 20000 branches throughout Indonesia including in Blora City, Central Java. Blora City is one of the cities in Central Java Province, Indonesia. This city is located in the eastern part of Central Java, directly adjacent to East Java Province. The total area of Blora City is 72.33 km^2. Its population in 2023 is 150,000. Starting from here, several important issues require sharpening, including how the history of Muhammadiyah in Blora City includes developments and challenges faced in the process of spreading Muhammadiyah in Blora City (Fadhlullah, 2015; Maarif, 2018).

METHODOLOGY

The writing of this article uses qualitative research methods in this study, qualitative methods were chosen because the verbal data and interviews obtained can know and describe the history of Muhammadiyah in the city of Blora including the developments and challenges faced methods were chosen because of its approach this research could not be expressed with numbers or quantitative (Hakim et al., 2023; Mainiyo & Sule, 2023; Rahmat, 2024; Susanto et al., 2023).

The resource person chosen in the interview for writing this article is Mr. Syammura who is an elder who has contributed a lot in spreading Muhammadiyah in the city of Blora (Husna Amalia, 2019; Khasanah, 2019; Noeng Muhadjir, 2006; Talib, 2022).

This historical research is designed to provide a deeper understanding of the development and role of Muhammadiyah in the city. The factors analyzed by approaching the role of Muhammadiyah in social, educational, and religious development in the city and to understand the historical impact of Muhammadiyah on the Blora community, while the literature review is related to the history of Muhammadiyah in Indonesia and especially in the city of Blora, by analyzing historical documents, books, articles, and other sources relevant to Muhammadiyah in Blora City (Ghani, 2023).

His interview techniques with influential Muhammadiyah figures in Blora City. Conducted to understand their perception of the role, movement, dynamics, and development of Muhammadiyah in Blora. Likewise, the observation technique is carried out directly on Muhammadiyah historical buildings, such as mosques, schools, and other related organizations (A.N. et al., 2024; Astuti et al., 2024; Huzaery et al., 2024; Nurrohim et al., 2024; Rochanah et al., 2024).

Analysis is carried out by looking at and interpreting official Muhammadiyah documents, such as organizational archives, newspapers, and other historical documentation. This is the method carried out in this study and is expected to provide a comprehensive picture of the history of Muhammadiyah in Blora City and its contribution to the development of the local community (Fauziah, 2018; Fiki, 2022; Qualitative Research Methods, 2016; Purwanti, 2020).

RESULTS AND DISCUSSION

The History of the Entry of Muhammadiyah in Blora According to Mr. Syammura

Muhammadiyah, as a religious movement, concretely in everyday life is oriented towards implementing the commandments of virtue and rejecting all forms of evil, which are based on Islamic teachings to create a society that upholds Islamic values (Apriantoro et al., 2023; Muthoifin et al., 2024; M. Muthoifin & Rhezaldi, 2024; Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, 2024; Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, 2024)

In its efforts to deliver da'wah, Muhammadiyah focuses attention on aspects such as aqidah, worship, morals, and muamalah, by the principles of Islamic teachings to pioneer the realization of a society that respects Islamic values in all aspects of its life (Arifin et al., 2022; Husna Amalia, 2019; Sofa Izurrohman et al., 2023)

Muhammadiyah has been in Blora since November 27, 1921, and according to Mr Syammura's statement, several figures contributed to the development of Muhammadiyah in Blora. These figures come from various backgrounds, including Blora natives and migrants, such as Mr Munawar, Mr Basiran, Mr Katmikodari, and Mr Jatmiko. In addition, there are figures from outside Blora who are also involved in advancing Muhammadiyah in the region, such as Mr. Sukarno Hw, Mr. Irman HW, and Mr. Zainal Habidin.

The history of the development of Muhammadiyah in Blora, especially in the field of education, underwent slow but significant stages. Starting from the establishment of a daycare centre (TPA), Muhammadiyah then stepped into the construction of Muhammadiyah Elementary School in 1932, followed by the establishment of Muhammadiyah Junior High School in 1950, and Muhammadiyah Kindergarten in the same year, which at that time only numbered one in Blora (A. Muhammad et al., 2023).

Mr Syammura himself came from Blora, but Mr Syammura's parents served in Japah as the head of KUA. Mr. Syammura was born in 1936 in Japah. Mr. Syammura went to Blora in 1950 with Mr. Munawar. He received his Muhammadiyah elementary and junior high school education in Blora. Mr. Syammura, a figure who has roots in Blora, has an educational journey that began in elementary and junior high school in Muhammadiyah Blora. Furthermore, he continued his education at SMA Muhammadiyah Solo and successfully graduated in 1956. His service outside the city, precisely in North Maluku from 1957 to 1962, then in

Amahe and Ambon became an important part of his experience. In 1962, Mr. Syammura returned to Blora and was assigned as the principal of Muhammadiyah Blora School (Anwar et al., 2024; M. Muthoifin, 2024b, 2024a; Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024; Waston, Wiranto, et al., 2024; Waston, Amini, et al., 2024).

During the period 1964-1996, Mr. Syammura was actively involved in education at SD Muhammadiyah and participated in establishing various institutions, ranging from junior high school, high school, Putra Putri Orphanage, to various Muhammadiyah Vocational Schools and PKU Muhammadiyah Hospital. Initially, PKU Muhammadiyah Hospital began as a maternity home that stood on land from waqf from the local community. All these initiatives are part of Mr. Syammura's contribution to building and advancing Muhammadiyah in Blora (Prayitno et al., 2024).

Muhammadiyah, as a wealthy organization, has established its network of education and hospitals. The majority of the founders of Muhammadiyah turned out to be from among the Civil Servants (PNS) (Muthoifin, 2021)

Interestingly, the land used for various Muhammadiyah initiatives generally comes from waqf land, rarely from direct land purchases. This shows Muhammadiyah's commitment to utilizing the assets provided by the community for the sustainability of its business charity (Alauddin et al., 2024; Jamaluddin, 2024).

Development of Muhammadiyah in Blora

Muhammadiyah, along with the changing times, is experiencing rapid growth, especially in its various branches (Khoirudin, Baidhawy, and Mohd Nor, 2020; Sudarno Shobron, Amrin, Imron Rosyadi, 2020; Hamami and Nuryana, 2022).

The development of Muhammadiyah in the Blora branch can be divided into several areas, as follows:

- Dakwah Field
- Recitation of the branches of Muhammadiyah
- Study of Muhammadiyah youth every Friday
- Study of Aisyiyah's Mothers
- Tarjih studies every Saturday
- Qur'an Translation Studies every Sunday morning
- BTA for all ages every day (T. A. Abdullah et al., 2023; Endartiningsih et al., 2023; Hidayat & Ghani, 2023; Mahmudulhassan, Waston, Muthoifin, 2024; Shobron et al., 2023).

Education

In the field of Muhammadiyah Education improving the quality of education, facilities, and infrastructure in private schools include:

No	School Level	School Name
1	Pre-School	TPA (Daycare) aged 0-2 years.
2		PAUD (Early Childhood Education) aged 2-4 years.
3		TKA ABA (Children's Park Aisyah Bustanul Athfal) Blora is 4-6 years old.
1	Basic Level	SD Muhammadiyah Blora.
2		SD Muhammadiyah Cepu
3		MI Muhammadiyah Tambaaksari
4		MI Muhammadiyah Mojorembun
5		MI Muhammadiyah Panolan
6		MI Muhammadiyah Sudung
7		MI Muhammadiyah Todanan
8		MI Muhammadiyah Pelemsengir
9		MI Muhammadiyah Ngampon
10		MI Muhammadiyah Kunduran
11		MI Muhammadiyah Source
12		MI Muhammadiyah Balun
13		MI Muhammadiyah Jati
1	Junior High School/MTS Level	SMP Muhammadiyah Blora.
2		SMP Muhammadiyah 2 Kedungtuban
3		SMP Muhammadiyah 3 Cepu
4		SMP Muhammadiyah 4 Ngawen
5		SMP Muhammadiyah Randublatung
6		SMP Muhammadiyah 6 Kradenan
7		SMP Muhammadiyah Jati
8		SMP Muhammadiyah 2 Kradenan
9		SMP Muhammadiyah 9 Todanan
10		SMP Muhammadiyah At-Tajdid
1	High School Level	SMA Muhammadiyah Blora.
2		SMA Muhammadiyah Cepu
3		MA Muhammadiyah Randublatung
4		SMA Muhammadiyah Kedungtuban
5		Muhammadiyah Todanan High School
6		SMA Muhammadiyah At-Tajdid
1	Vocational Level	SMK Muhammadiyah 1 Blora.
2		SMK Muhammadiyah 1 Blora.
3		SMK Muhammadiyah 3 Blora

4		SMK Muhammadiyah Ngawen
5		SMK Muhammadiyah Kunduran
6		SMK Muhammadiyah Todanan
7		SMK Muhammadiyah 1 Cepu
8		SMK Muhammadiyah 2 Cepu
9		SMK Muhammadiyah Randublatung
10		SMK Muhammadiyah 1 Kedungtuban
11		SMK Muhammadiyah Kradenan
1	*College Level*	Sekolah Tinggi Muhammadiyah (STAIM) Blora.
2		College of Teacher Training and Education (STKIP) Blora.
1	*Health Sector*	PKU Muhammadiyah Blora.
1	*Social Sector*	Muhammadiyah Blora Orphanage.
2		Orphanage for Putra Muhammadiyah Blora.
1	*Field of Autonomous Organization*	Tapak Suci Putra Muhammadiyah Blora Branch.
2		Blora Branch of the Muhammafiyah Youth Association.
3		Muhammadiyah Youth Blora Branch.
4		Nayiatul Aisyiyah Cabang Blora.
5		Aisyiyah Cabang Blora,

(See also, 2022) is not only announced to the wider community but must start from individuals who are part of Muhammadiyah, especially its members. The implementation that comes from the Muhammadiyah community will be the main foundation in carrying out da'wah bil hal, namely spreading Islamic teachings through actions that are reflected in the behaviour of Muhammadiyah members. Muhammadiyah not only focuses on the aspects of da'wah mentioned earlier, but also cooperates with other aspects such as education, health, social, and charitable enterprises (Ferihana, 2022).

A widely known entity among the public is Muhammadiyah, which is known for its efforts in the tajdid movement. In this context, the tajdid movement is defined as a renewal effort that is characteristic of Muhammadiyah (Hamidu et al., 2024; Jabbar, Achour, et al., 2024; Kurniawan et al., 2023; Oktatianti et al., 2023; Santika et al., 2024).

The reform carried out by Muhammadiyah is expected to be a concrete step in overcoming various challenges that arise in social life in society (Al Faruq, 2020).

Challenges in Spreading Muhammadiyah

a. **The Development of IT and Social Media**

Significant challenges arise along with the rapid development of IT and social media, which also affect various aspects of life in the current Muhammadiyah era. The development of information technology and social media is inevitable, and both have had a major impact on the pattern of human life today. Social media, as a new reality, has penetrated the domain of religious, national, and state life. This transformation also affects the pattern of da'wah carried out by Muhammadiyah (Biyanto, 2009; Mulyadi et al., 2020; Muthoifin, Bahaaeldin et al., 2023).

To overcome this challenge, Muhammadiyah needs to take steps such as digitalization in da'wah activities, pesantren, and other activities. IT and social media need to be used as the main supporting tools in spreading the ideology and principles of Muhammadiyah. In addition, Muhammadiyah also needs to play an active role in responding and responding to activities on social media that are contrary to religious values (Anshori et al., 2007).

At a further level, Muhammadiyah is also faced with the difficult task of countering da'wah activities carried out through the use of IT and social media by other groups and groups. Various social media application platforms are used to spread the understanding of certain doctrines, so Muhammadiyah needs to take concrete steps in facing this challenge (Bernardlauwers, Rezaul Islam, Muthoifin, 2024).

Not infrequently, on social media, various activities utilize IT for purposes that are contrary to religious norms, such as crime, fraud, gambling, and the spread of indecent content. Effective supervision and response from Muhammadiyah can be a solution to overcome the negative impact of the development of IT and social media. As an organization committed to religious and moral values, Muhammadiyah must proactively participate in shaping positive narratives in the digital space (M. A.

Abdullah, 2020; Ahmad Muzaid, 2017; Ali, 2015).

b. **Religious Understanding**

Understanding religion is a complexity that poses unique challenges within Muhammadiyah. The understanding in question does not only focus on administrators or members of Muhammadiyah but is more related to interaction with the community in the context of education and da'wah of Muhammadiyah. Muhammadiyah is faced with conditions where society leads to a democratic understanding of religion (Macsudov et al., 2024).

Muhammadiyah seeks to overcome this challenge because society tends to religious understanding that covers the spectrum from the right line to the left line. The main challenge faced by Muhammadiyah is how to respond and interact with diverse religious understandings in society, including extreme understandings of Islam from the right line to the left line (Jabbar, Geraldine, et al., 2024; Lingga et al., 2023; Purwasari et al., 2023; Sofa Izurrohman et al., 2023).

The situation of religious understanding that has been described is a heavy burden for Muhammadiyah today. Therefore, concrete efforts are needed to safeguard and

purify Islamic teachings from various attacks on people's religious understanding that increasingly accentuate logic. Muhammadiyah needs to be actively involved in shaping positive narratives and providing concrete solutions in dealing with the complexity of religious understanding in a growing society (Rahmat, 2024).

c. **Multiculturalism**

Multiculturalism is also included in the list of challenges faced by Muhammadiyah, considering that the development of multiculturalism has become an integral part of the evolution of human life. Multiculturalism itself is a concept that includes human rights, tolerance, democracy, and pluralism (Ari Kurniawati, 2024; Bintoro et al., 2023; Fauzin & Affandi, 2023; Maryanto, 2023; Nurdin Arifin, Muthoharu Jinan, Muthoifin, 2023).

The aspects contained in the concept of multiculturalism are a special challenge for Muhammadiyah. Multiculturalism carries the potential for excessive tolerance and can trigger the mixing of cultures and religions (Begum et al., 2024).

Muhammadiyah plays a significant role in articulating the meaning of multiculturalism by upholding the principle of religion. In the face of the complexities of multiculturalism, Muhammadiyah not only seeks to avoid excessive tolerance but also to prevent the unwanted mixing of cultures and religions. Muhammadiyah is committed to directing multiculturalism towards a balanced understanding and respect for diversity, without compromising the religious values espoused by Muhammadiyah (Berry &; Ward, 2016; Endartiningsih et al., 2023; Irmi et al., 2023).

d. **Globalization**

Globalization is a phenomenon that colours life today. Globalization not only encompasses global economic progress or carries a very liberal mission, but also brings about political and cultural expansion that is inevitable by anyone. Globalization is not considered a detrimental issue for Muhammadiyah; on the contrary, this can have a positive impact on the development of Muhammadiyah. However, it cannot be ignored that globalization also has negative impacts that can affect various aspects of life, including potentially affecting the life of the nation (Sudarno Shobron, Mutohharun Jinan, MA Fattah Santoso, Muthoifin, 2020).

Although globalization brings positive potentials, such as economic growth and technological advancement, Muhammadiyah realizes that there are also negative impacts that need to be watched out for. Such impacts could include changes in cultural values, weakening of national identity, and challenges to religious values. Therefore, Muhammadiyah considers it important to actively study and socialize the issue of globalization (Mahmudah, 2015; Sudarto, 2003; Rev. Triono, 2017).

Muhammadiyah acts as a responsible agent of renewal in facing the challenges of globalization.

Muhammadiyah believes that its society needs to become more sensitive to the dynamics of globalization and the positive and negative consequences that come with it. Through research efforts and information dissemination, Muhammadiyah seeks to form public awareness of the impact of globalization, as well as take concrete steps to maintain values and identities that are by religious and humanitarian principles (Jaafar et al., 2024).

CONCLUSION

The historical journey and development of Muhammadiyah in Blora, especially focusing on education, da'wah, health, social, and autonomous organizations. The tajdid movement or renewal of Muhammadiyah is realized through the implementation of Islamic teachings in everyday life, focusing on aspects of aqidah, worship, morals, and muamalah. Since its establishment in 1921, Muhammadiyah Blora has involved several figures who contributed to the development of this movement, including those from indigenous and immigrant backgrounds. The history of Muhammadiyah education in Blora reflects significant stages, starting from the establishment of Child Care Centers (TPA) to the construction of various educational institutions such as elementary schools, junior high schools, high schools, to universities. The role of figures such as Mr Syammura in developing Muhammadiyah's educational and social institutions in Blora is also the focus of research. Although Muhammadiyah is faced with various challenges, including technological developments, diverse religious understandings, multiculturalism, and globalization, the organization continues to strive to maintain the integrity of religious values in all aspects of people's lives. Challenges in spreading Muhammadiyah, such as the positive and negative impacts of the development of IT and social media, need to be overcome with a strategy of digitizing da'wah and supervising activities on social media. The challenge of understanding diverse religions in society is a heavy burden, and Muhammadiyah is faced with the task of safeguarding and purifying Islamic teachings from various attacks on increasingly diverse religious understandings. Multiculturalism and globalization, while carrying positive potential, also require active efforts to safeguard religious and humanitarian values. In conclusion, Muhammadiyah Blora, with its long history and commitment to the renewal of Islam, continues to serve as a responsible agent of renewal in a dynamic society. By involving various sectors such as education, health, social, and autonomous organizations, Muhammadiyah seeks to answer the challenges of the times while still upholding Islamic values.

Acknowledgements

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