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ISLAM AND PARTY POLITICS IN RURAL JAVA

Bambang Pranowo

THE ROLE OF ISLAM IN INDONESIAN AND ALGERIAN HISTORY:
A Comparative Analysis

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GUARDING THE FAITH OF THE *UMMAH*:
Religio-Intellectual Journey of Mohammad Rasjidi

Azyumardi Azra

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Muhammadiyah: A Preliminary Study

A.R. Sukrianta & Abdul Munir Malkhan [sic.], *Perkembangan Pemikiran Muhammadiyah dari Masa ke Masa: Menyambut Mukhtamar ke-41* [The Development of Muhammadiyah Thought in History: Welcoming the 41st National Congress], Introduction by K.H. A.R. Fakhruddin (Yogyakarta: Dua Dimensi, 1985), xvi+323 pp., no bibliography, no notes, no index.

A collection of important and rare documents that reflect the development of Muhammadiyah thought from its establishment to the present time. Some of the documents are writings or speeches of important leaders of Muhammadiyah, such as Ahmad Dahlan, M.J. Anies, H.M. Farid and H.M. Rasjidi. The rest are official papers of Muhammadiyah concerning various religious, social and political issues. The editors present all the documents without comment; they have simply arranged them in chronological order. This is indeed an import-

ant collection for the purpose of tracing the development of Muhammadiyah thought. ❁

A.R. Sukriyanto & Abdul Munir Mulkhan (eds.), *Pergumulan Pemikiran dalam Muhammadiyah* [The Struggle of Islamic Thought in Muhammadiyah] (Yogyakarta: Sipress 1990), xii+321pp., no bibliography, no notes, no index.

A collection of 27 articles by a number of leading Indonesian Muslim intellectuals both Muhammadiyah and non Muhammadiyah members such as Soedjatmoko, Ahmad Syafi'i Ma'arif, Kuntowijoyo, M. Amien Rais, Ahmad Watik Pratiknya, A.R. Fakhruddin and Ahmad Azhar Basyir. The book consists of six parts, covering various aspects of Muhammadiyah: firstly, the position of Muhammadiyah in the light of problems faced by religions in Indonesia, particularly Islam; secondly, Muhammadiyah's independency and crea-

tive activities; thirdly, Muhammadiyah's intellectual and organizational perspectives as an Islamic movement; fourthly, Muhammadiyah's agenda in today's Indonesia; fifthly, Muhammadiyah's leadership; and sixthly, the reorientation of Muhammadiyah for reinvigoration. ❧

Abdulgani, Ruslan. et al, *Cita dan Citra Muhammadiyah* [Ideals and Images of Muhammadiyah] (Jakarta: Pustaka Panjimas, 1985), xv+ 107, no bibliography, no notes, no index.

This book is compiled by three young Muhammadiyah activists from nine articles written by Muhammadiyah members and outside observers. These articles are "Tajdid [Renewal] Ideals and Social Realities" by M. Yunan Yusuf; "The Background of Reforms in Islam" by Professor Harun Nasution, former President of the State Institute of Islamic Studies (IAIN) Jakarta; "The Issue of Reforms in Islam and the Reformulation of the Muhammadiyah Tajdid Today" by Ahmad Syafi'i Ma'arif; "The Course of Muhammadiyah Commitment to Reform" by Chusnan Yusuf; "Religious Mo-

rality and the Problem of Poverty" by Adi Sasono; "The Role of Muhammadiyah in National Movements and Its Potential Role in the Future" by Roeslan Abdoelgani, former Minister of Foreign Affairs; followed by response to Abdulgani's article by Alfian; "The Role of Muhammadiyah in the Light of Challenges faced by the Indonesian Nation before the Economic Take-Off" by Suhardiman; and lastly "The Muhammadiyah Educational System as seen from an Islamic Perspective". This book lacks comprehensiveness, some articles seeming to have little connection to others. ❧

Arifin, M.T., *Gagasan Pembaharuan Muhammadiyah* [Muhammadiyah's Reformist Ideas] (Jakarta: Pustaka Jaya, 1987), 275pp., incl. bibliography, with notes, no index.

The exact title of this book, as printed on p. 2, is *Gagasan Pembaharuan Muhammadiyah dalam Pendidikan* [Muhammadiyah Reformist Ideas on Education]. The book is based on the author's research and he devotes 14 pages to explaining his research methodologies. This work consists of seven chapters. Chapter one, the in-

roduction, explains the author's methodologies in researching his topics; chapter two discusses "Islamization in Java" from early times up to the period of Dutch rule; chapter three describes the biography of Ahmad Dahlan, the founder of Muhammadiyah; chapter four deals with the main themes of Muhammadiyah reforms; chapter five discusses the "dualism" of the Dutch educational system, i.e. religious education and secular Western education; chapter six deals with Muhammadiyah efforts and activities in reforming that dualism in education; and the final chapter is the conclusion. This is a fine work. The author assists the readers by providing footnotes throughout the book. ❦

Arifin, M.T., *Muhammadiyah: Potret yang Berubah* [Muhammadiyah: A Changing Portrait] (Surakarta: Institut Gelanggang Pemikiran Filsafat Sosial Budaya dan Kependidikan, 1990), vii+446, with endnotes and bibliography, no index.

This substantial work, as claimed by its author, is intended to be reassessment of Muhammadiyah's history and its position in Indonesia history. For this purpose the author

discusses Muhammadiyah in relation to a wide array of sociological and political factors that have worked to shape Indonesian society as a whole. This book is divided into six sections: 1. Introduction; 2. The ideology of Muhammadiyah reforms and cultural change in colonial Indonesia; 3. Political emancipation of Islam in the Indonesian revolution and the position of Muhammadiyah in the political processes; 4. Muhammadiyah and the politics of Indonesian Islamic parties; 5. Muhammadiyah between continuity and change; 6. A reflection on the future of Muhammadiyah. This work is a good account of Muhammadiyah during Indonesian political changes throughout its long and rich history. ❦

Asrofie, M. Yusron, *Kiyai Haji Ahmad Dahlan, Pemikiran dan Kepemimpinannya* [Kiyai Haji Ahmad Dahlan, His Thought and Leadership], introduction by A.R. Fakhruddin, Chairman of Muhammadiyah Central Committee (Yogyakarta: Yogyakarta Offset, 1983), xii+118, with bibliography and footnotes, no index.

This is a fine biographical account of Ahmad Dahlan, the

founder of Muhammadiyah. It was originally written as the author's masters thesis and was submitted to the State Institute of Islamic Studies (IAIN), Yogyakarta. The author is fairly successful in presenting the figure of Ahmad Dahlan in the broader context of the developments of Islam in Indonesia and the Islamic world. Therefore this work is an important source of basic information for further research on the life of the founder of Muhammadiyah.



Djamil, Fathurrahman, "Ijtihad Muhammmadiyah dalam Masalah-masalah Fiqh Kontemporer" [The Ijtihad of Muhammadiyah in Contemporary Fiqh Problems], (Jakarta, doctoral dissertation, the State Institute of Islamic Studies (IAIN), 1994), v+259+11pp., with bibliography and footnotes, no index.

Ijtihād is one of the most important methods of Islamic reform. It refers to the utmost efforts by Muslim scholars to provide legal decisions on various questions which are not covered by the Qur'ān and hadīth. The author argues that, with respect to Muhammadiyah reformism, it is clear that *ijtihād* is always necessary and inevita-

ble because of the need to act in situations which are new or unique. This work is particularly devoted to explicating the way in which the Tarjih Board of Muhammadiyah carries out *ijtihāds*; What is its methodology? Is there a relationship between the *ijtihad* of Muhammadiyah and certain Islamic legal schools? In order to answer these questions, the author consider several contemporary cases, which have no precedence in early and medieval Islam, such as genetical engineering, family planning, invitro fertilization and bank interest. He then analyzes how Muhammadiyah addresses these questions through its *ijtihād*. ❧ I.N. Soebagijo, *K.H. Mas Mansur, Pembaharu Islam di Indonesia* [K.H. Mas Mansur, an Islamic Reformer in Indonesia] (Jakarta: Gunung Agung, 1982), vii+175, no bibliography, with some footnotes, with index.

This is an "original" biographical work on Kiyai Haji Mas Mansur, the chairman of the Muhammadiyah Central Committee, elected at the 29th National Congress in 1940. The author narrates the life of Mas Mansur during his childhood, youth and adulthood, and his involvement in Muhammadiyah

yah. But this book is more than simply a description of Mas Mansur's life. It also describes the crucial years of Indonesian struggles during the Japanese occupation, the return of the Dutch and the Indonesian revolution in the second half of the 1940s. All of these are viewed with respect to Mas Mansur's life and in relation to Muhammadiyah's important role in those difficult years. Despite the fact that this book is not actually a scholarly work, it is indispensable for those who wish to understand Muhammadiyah by way of one of its most important figures, who played a significant role not only in Muhammadiyah history but also in the Indonesian national struggle for political independence. ❧

Ilyas, Yunahar, et al. (eds.), *Muhammadiyah dan NU: Reorientasi Wawasan Keislaman* [Muhammadiyah and the Nahdatul Ulama: Reorientation of their Islamic Horizon], introduction by Ahmad Syafi'i Ma'arif (Yogyakarta: LPPU UMY, LKPSM NU & PP Al-Muhsin, 1993) xxx+242, no bibliography, partial notes, with index.

This book is the product of the latest attempts to reconcile and

bridge the gap between the two largest Muslim organizations in Indonesia, that is Muhammadiyah (often considered a "modernist" Muslim movement) and the Nahdatul Ulama (usually regarded as a "traditional" Muslim organization). Because of their differences, the two organizations have often been involved in religious, social and political conflicts in the past. In the last four years there has been a tendency for reap-prochement to develop between them. This book is an anthology of papers presented at the end of January, 1993 at a national seminar with the theme of the title of this book. There are 17 papers, mainly written by Muhammadiyah and NU high-ranking leaders and intellectuals; the rest of the papers being presented by noted independent observers such as Nurcholish Madjid and Imaduddin Abdurrahim. The book proposes five large arenas for "reorientation" by the Muhammadiyah and the Nahdatul Ulama: organization, education, socio-politics, economy and Islamic thought. Considering its relatively new theme, this book is indeed thought provoking not only for members of the two organizations, but also for the

observers of Islamic developments in Indonesia. ❧

Kamal, Musthafa, Chusnan Yusuf and Rosyad Sholeh, *Muhammadiyah sebagai Gerakan Islam* [Muhammadiyah as an Islamic Movement] (Yogyakarta: Penerbit Persatuan, 1976), 130pp., no bibliography, no notes, no index.

This book is actually a text book of the subject "Kemuhammadiyah" ["Muhammadiyahness"] taught in all Muhammadiyah schools. This subject matter is essentially Islamic teaching as understood and practised by Muhammadiyah. The book is divided into 8 chapters: 1. Introduction, which explains why the subject matter of "Kemuhammadiyah" is important; 2. The revival of the Muslim world which gives and account of various reformers and reformist movements throughout the Muslim world; 3. The Muhammadiyah movement which deals with the meaning of Muhammadiyah, the background to the establishment of Muhammadiyah and its development; 4. The character of Muhammadiyah; 5. The ideal basis of Muhammadiyah; 6. The operational basis of Muhammadiyah; 7. How Muhammadiyah

is organized; 8. Muhammadiyah and other Islamic schools of thought in the Muslim world. The most important parts of this work are chapters 3 and 8. ❧

Karim, M. Rusli (ed.), *Muhammadiyah dalam Kritik dan Komentari* [Criticism and Comments on Muhammadiyah], introduction by M. Amien Rais (Jakarta: Rajawali, 1986), xxiv-472pp., incl. partial bibliography and notes, no index.

An anthology of about 80 short articles and news reports on Muhammadiyah in connection with its 41st National Congress in Solo at the end of 1985. Most of the articles were written by Muhammadiyah's activists; some of which are quite apologetic and some of which very critical of the stagnation of Muhammadiyah in recent times. The news reports were written by journalists from various Indonesian national dailies and journals. The book is divided into 7 chapters: 1. Muhammadiyah's risks and tasks as an Islamic reformist movement; 2. Muhammadiyah in the historical perspective; 3. Assessment of Muhammadiyah activities; 4. The necessity of reforming Mu-

hammadiyah; 5. Muhammadiyah's neglect of cultural aspects in its activities; 6. Muhammadiyah in the eyes of the mass media; 7. Muhammadiyah after the National Congress. ❧

Lubis, Arbiyah, "*Pemikiran Muhammadiyah and Muhammad Abduh (Suatu Studi Perbandingan)*" [The Islamic Thought of Muhammadiyah and Muhammad Abduh (A Comparative Study)] (Jakarta: doctoral dissertation, the State Institute of Islamic Studies (IAIN), 1989), ix+309+2pp., with bibliography, no index.

Muhammad Abduh, the celebrated Egyptian reformist, has long been regarded as one of the most important sources of Muhammadiyah reformism. For example, both Abduh and Muhammadiyah are well-known for their rejection of *taqlid* (blind acceptance), for the opening of the "gate" of *ijtihad* and for the direct return to the Qur'an and hadith. The writer essentially seeks to determine whether or not Muhammadiyah is influenced by Abduh. After describing the thoughts of both Muhammadiyah and Abduh, the author concludes, among other things, that there are no si-

milarities between them as far their Islamic theologies are concerned. While Abduh theology is "rational" and therefore is closer to the Mu'tazilah theological system, Muhammadiyah theology is "traditional" and thus is much closer to Asy'ariyah theological doctrines. This conclusion runs contrary to the widely held assumption that Muhammadiyah is a loyal follower of Abduh. ❧

Mulkhan, Abdul Munir, "*Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial*" [K.H. Ahmad Dahlan's Thought and Muhammadiyah in the Perspective of Social Changes] (Jakarta: Bumi Aksara, 1990), xiii+245pp., with bibliography, no notes, no index.

This book begins with some descriptions of Ahmad Dahlan's thought and the development of Muhammadiyah during his time. Then the author discusses politics and *da'wah* according to the Muhammadiyah view from the time of its establishment up to recent times, when there have been bitter controversies in Indonesia concerning the government decision to implement Pancasila as the sole ideology for all social and

political organizations in the country. Next follows the activities of Muhammadiyah in the field of da'wah and its problems in the future. The last section of the book deals with predictions for the future of Muhammadiyah in contexts of the increasingly rapid social changes in Indonesia. This book is more than just a discussion of the role and position of Muhammadiyah in the past. More importantly it is also a critical assessment of the future of Muhammadiyah in the light of the problems arising from the transformation of Indonesian society through national economic development. ❧

Mulkhan, Abdul Munir (compiler), *Pak AR Menjawab 245 Permasalahan dalam Islam* [Pak AR Answers 245 Problems in Islam] (Yogyakarta: Sipress, 1990), xii+162, no bibliography, no notes, no index.

This is a collection of records of A.R. Fakhruddin's answers to 245 *fiqh* problems that were posed to him. As the chairman of the Central Committee of Muhammadiyah, Fakhruddin is often asked by Muhammadiyah members to provide Islamic legal opinion of various matters. So, this is in fact a *fiqh*

book, covering familiar aspects of the *fiqh 'ibâdah*, such as prayers, alms, fasting, pilgrimage to Mecca and the *fiqh mu'âmalah* such as the question of the banking system. This collection is an indispensable source for understanding the Muhammadiyah legal system and methodology. ❧

Syamsuddin, M. Din (ed.), *Muhammadiyah Kini dan Esok* (Muhammadiyah Today and Tomorrow), review articles by Donald K. Emerson (Jakarta: Pustaka Panjimas, 1990), xii+103, with partial notes & bibliography, no index.

Another important anthology on Muhammadiyah, consisting of eleven relatively long essays mainly written by young scholars and outside observers. The essays are: "The Historical Roots of Islamic Reformism: Prelude to the Muhammadiyah Reform Movement" by Azyumardi Azra; "Muhammadiyah as an Islamic Reform Movement" by Achmad Jainuri; "Muhammadiyah and the Mass Media" by Djoko Susilo; "Muhammadiyah as an Orthodox Islamic Movement" by Howard M. Federspiel; "Muhammadiyah as an Urban Phenomenon" by Mitsuo Nakamura; "Mu-

hammadiyah: The Road is still Long and Works are still Numerous" by Marwah Daud Ibrahim; "Muhammadiyah and Political Engineering of the New Order" by M. Din Syamsuddin; "Muhammadiyah as a Liberation Movement" by Mansour Faqih; "The Reform of Islamic Education: A Comparison between Abduh and Muhammadiyah" by Muslich Sabir; "Ahl al-Sunnah wa al-Jama'ah and the Theological Position of Muhammadiyah" by Syafiq A. Mughni; and lastly a review of all the above articles entitled "Critics and Politics: Muhammadiyah in Focus" by Donald K. Emerson. ❧

Prodjokusumo, H.S., *Melestarian Muhammadiyah* [Perpetuating Muhammadiyah] (Jakarta: Pimpinan Pusat Muhammadiyah, 1985), 73 pp., no bibliography, no notes, no index.

This is an apologetic work written by a high-ranking Muhammadiyah leader. It deals with various aspects of Muhammadiyah organization. An important document, dealing with the ideals, characters and programs of Muhammadiyah, is included in this book. It concludes with a long section that provides some recommenda-

tions for reinvigorating the activities of Muhammadiyah, internally and externally. ❧

Puar, Yusuf Abdullah, *Perjuangan dan Pengabdian Muhammadiyah* [Muhammadiyah Struggles and Dedication] (Jakarta: Pustaka Antara, 1989), xvii+476pp., incl. bibliography, no notes, no index.

An ambitious work on Muhammadiyah written by a single author who is a senior writer. This book begins with Islamic reform movements in the Muslim world and in Indonesia. Chapter two deals with the history of the establishment and development of Muhammadiyah including an interesting section on the opening of Muhammadiyah branches in Singapore, Thailand and Malaysia. Chapter three discusses the Islamic ideology of Muhammadiyah as a reformist movement. Chapter four describes various activities of Muhammadiyah in the fields of da'wah, family planning, economy, education, women and youth affairs. Chapter five follows with a discussion of the role of Muhammadiyah in Indonesia's political life. Chapter six also deals with the relationship between Muham-

madiyah and politics, in particular with the issue of Pancasila as the sole national ideology. Chapter seven then puts forward some of the expectations of the two Indonesian presidents, Soekarno and Soeharto, regarding Muhammadiyah. The last section is an appendix which consists of comments and speeches by several Indonesian high officials and the general secretary of the Muslim World League, and the program of Muhammadiyah for the years 1985-1990. In general, this book is very descriptive, the author making little attempt to critically analyze Muhammadiyah. The author mentions no sources for his descriptions; he simply lists the books which he used at the end of the book. ❧

Rosidi, Sahlan, *Kemuhammadiyah-an untuk Perguruan Tinggi Muhammadiyah* [Muhammadiyahness for Muhammadiyah Universities] (Solo: Penerbit Mutiara, 1982), vii+135pp., with a short biography, no notes, no index.

Another textbook on the subject matter of "Kemuhammadiyah-an", written for students at Muhammadiyah universities. A long section of the book is

devoted to providing some historical background to the rise of Muhammadiyah. Thus this section describes Islamic history during the Prophet's time up to the medieval period the age of Muslim decline. This is sufficient as the *raison d'être* for the rise of Islamic reformism in various parts of the Muslim world, including Muhammadiyah in Indonesia. The last section of the book thus deals with Ahmad Dahlan, the founder of Muhammadiyah; and, lastly, the ideology and activities of Muhammadiyah. Being a typical Kemuhammadiyah-an textbook, this work suffers from a lack of analysis. It is clear enough, however, in representing the views that Muhammadiyah wishes to implant among students in its universities. ❧

Yatim, Usman & Almisar Hamid (eds.), *Muhammadiyah dalam Sorotan* [Muhammadiyah in Focus], introduction by B. Wiwoho (Jakarta: Bina Rena Pariwara, 1993), 397 pp., no bibliography, no notes, with index.

This is a pot pourri of articles and news reports published in various dailies and magazines on the eve of the Muham-

madiyah 42nd National Congress in Yogyakarta in 1990. The editors classify all articles and news reports into seven divisions: 1. "Muhammadiyah and Today's Challenges"; 2. "Around the four day Feast of the 'Sun' [Muhammadiyah] Group"; 3. "More on the Dismissal of Lukman Harun from the Central Leadership of Muhammadiyah"; 4. "An Evaluation and Expectations of Muhammadiyah"; 5. "Muhammadiyah and Issues of Leadership"; 6. "Muhammadiyah: Its Reformist Ideology"; 7. "Muhammadiyah Activities in the Fields of Education, Economy, Da'wah and Politics". This book seems to represent a kind of splinter view of the Muhammadiyah leadership in Jakarta, as strongly reflected by Lukman Harun vis-a-vis Muhammadiyah leadership in Yogyakarta. It is not surprising that negative response were voiced by the Yogyakarta leadership regarding the publication of this book. ❁

The Central Committee of Muhammadiyah, *Mengkaji Muhammadiyah* [Studying Muhammadiyah] (Jakarta: n.d. [1983?]), no bibliography, no notes, no index.

This is a collection of citations from various articles published in the mass media concerning Muhammadiyah's official reformist ideology. Interestingly enough, the book also cites some critical comments by certain outside observers and later discusses them in the light of the official position of Muhammadiyah on the issues concerned. ❁

The Central Committee of Muhammadiyah, *Menuju Muhammadiyah* [Toward Muhammadiyah] (Yogyakarta: 1984), 64pp., no bibliography, no notes, no index.

A short treatise of the Muhammadiyah view of Islamic doctrines. The book employs the methods of exposition by way of questions and answers on various issues. Thus there are questions and answers on such matters as the meaning of Muhammadiyah; its founder; Muhammadiyah's position in Muslim society at large; Muhammadiyah's attitude toward prophets other than Muhammad; Muhammadiyah's perception of the four legal schools in Sunni Islam; Muhammadiyah's view of the Qur'an and the hadith; and whether or not it is permissible to visit the tomb of

Ahmad Dahlan, the founder of Muhammadiyah. This book is Muhammadiyah's straight answer to some crucial religious issues hotly debated among Indonesian Muslims. ❧

The Central Committee of Muhammadiyah, *Himpunan Putusan Tarjih* [A Collection of the Decisions of the Muhammadiyah Islamic Legal Board] (Yogyakarta [?]: n.d. [after 1974], fourth printing, first published in 1967), 374pp., no bibliography, no notes, no index.

A pot pourri of the rulings of Muhammadiyah Islamic Legal Board, an important body within Muhammadiyah. This book covers almost all aspects of Islamic legal (shari'ah or fiqh) matters and the Muhammadiyah position on each of the issues concerned. This book is indispensable for anyone who wishes to understand the Muhammadiyah position on various shari'ah or fiqh matters. ❧

The Tarjih Board of the Central Committee of Muhammadiyah, *Tanya Jawab Agama* [Questions and Answers on Religious Matters] (Yogyakarta:, Yayasan Penerbitan Pers Suara Muhammadiyah, 1990),

xv+246pp., no bibliography, no notes, no index.

Another collection of Muhammadiyah legal rulings on various Islamic religious matters, ranging from the issues of whether the Prophet Muhammad was able to read, and if it is permissible for a woman to use her husband's last name, to the classic matters concerning prayers, fasting, alms, and pilgrimage to Mecca. This is an important work for understanding Muhammadiyah concerns in legal issues.

The Tarjih Board of Central Committee of Muhammadiyah, *al Amwâl fi al Islâm: Fungsi Harta Menurut Ajaran Islam* [The Function of Wealth in Islam], (Yogyakarta: Penerbit Persatuan, n.d.), 32+[12] pp., no bibliography, no notes, no index.

A short treatise of the Muhammadiyah view on various aspects of wealth, such as its definition, the ways in which it should be acquired or possessed, and how it should be spent. A good discussion of a particular aspect of the shari'ah. ❧

The Tarjih Board of the Central Committee of Muhammadiyah, *Adab al Mar'ah fi al Islâm* [Women's Ethics in Islam] (Yogyakarta: 1982), 65pp., no bibliography, no notes, no index.

An interesting treatise on the position of women according to Muhammadiyah. As one may expect, most of the book is an apologetic and normative discussion of the position of women. There is, however, some discussion of controversial issues, such as whether it is permissible for a woman to be a judge in Islamic courts, to be involved in politics, to join the jihad [war] or to participate in public processions. ❧

The Central Committee of Muhammadiyah Youth, *Buku Pegangan bagi Instruktur Kaderisasi Pemuda Muhammadiyah (Kelompok Dasar)* [A handbook for Instructors of Muhammadiyah Youth Training (Basic Group)] (Jakarta: 1982), no bibliography, no notes, no index.

The book which represents the official view of Muhammadiyah on Islam, is in fact a collection of articles by Muslim scholars. For example, Mahmud

Shaltut on "Islam as the Belief and Legal Doctrines"; Malik Ahmad on "Islamic Creeds"; Ahmad Badawi on "The Iman and Islam", and "Innovations that Destroy Belief in the Unity of God"; and H. Hadjid on "Some Teachings of K.H.A. Dahlan". Except for Shaltut, all the writers are outstanding Muhammadiyah scholars. A good starting point for those who wish to understand the kind of Islamic ideology that Muhammadiyah preaches. ❧

The Center of Documentation and Publication, Malang Muhammadiyah University, *Muhammadiyah: Sejarah, Pemikiran dan Amal Usaha* [Muhammadiyah: Its History, Islamic Thought and Activities], Malang: 1990, xiv+232pp., no bibliography, no notes, with index.

Again, this seemingly official publication of Muhammadiyah, is in fact a collection of various short articles written by more than twenty writers from diverse background. It includes several well-known writers such as Mohammad Roem, Roeslan Abdoelgani, Taufik Abdullah, Malik Ahmad, Ahmad Syafi'i Ma'arif, Ahmad Azhar Basyir, Mitsuo Nakamura, A.R. Fakhruddin, Ahmad Watik Pratik-

nya and Noeng Muhadjir. The articles are classified into six divisions: 1. "Muhammadiyah in Historical Perspectives"; 2. "Muhammadiyah in the Perspective of Islamic Comprehension"; 3. "The Meaning of Muhammadiyah's Existence"; 4. "Muhammadiyah Organiza-

tion"; 5. "Muhammadiyah Educational Endeavour"; 6. "Muhammadiyah in Focus". Despite some overlap of the articles included in this book, it is a publication worthy of mention.



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