

Strengthening Religious Moderation Literacy For Muhammadiyah Citizens, In The Leaders Of The Muhammadiyah Branch, Medan City, North Sumatera Indonesia

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Abstract

Moderate Islam is a teaching that is able to keep up with the times and does not leave the teachings after it. But now, most people consider moderate Islam as a liberal or deviant teaching. Therefore, Muslims are called ummatan washatan, harmonious and balanced people, because they are able to combine the two poles of the previous religion, namely Judaism which is too down to earth and Christianity which is too high. The understanding of moderate Islamic values is currently starting to be eroded by changing times, so that many people misunderstand moderate Islam which is considered a compromise of religious theological beliefs with adherents of other religions, so that people perceive moderation as a liberal attitude, and raise public antipathy in dealing with religious moderation. Moderation Literacy referred to in this service activity is reinforcing the importance of understanding related to religious moderation for Muhammadiyah organization cadres at the Muhammadiyah Binjai Branch Leadership. This activity of strengthening religious moderation literacy is carried out by training methods by presenting various materials related to religious moderation that are oriented to Muhammadiyah ideological texts.

Keyword: Literacy, Moderation, Religious

I. INTRODUCTION

The era of democracy that is completely open with different views and interests among citizens who are very diverse is managed in such a way that all aspirations can be channeled properly. Likewise in religion, our constitution guarantees the freedom of religious people to embrace and practice religious teachings in accordance with their respective beliefs and beliefs. The ideology of our country, Pancasila, places great emphasis on the creation of inter-religious harmony. The plurality of Indonesian religions is a unique social phenomenon. Hardaniwarya in Ismardi & Arisman [1] mentions that there was a new order period, it was de jure acknowledged that there were 5 (five) religions and more than one hundred sects of belief. In reality, the Indonesian population in their daily life is faced with the reality of religious plurality. Thus, this condition cannot be denied as a nation that lives in plurality. Based on this explanation, it is the moderation of Islam in Indonesia in this contemporary era that the author wants to study. Why is this important? This is because the problems that arise due to religious issues in Indonesia's pluralistic society can only be handled through a comprehensive solution method, not by means of coercion and violence whose impact will damage the wider social order. The series of cases of religious freedom that have an impact on social conflict in Indonesia shows that the state has not been able to have a complete understanding pattern in creating harmony at the community level between conflicting religious adherents.

This social phenomenon needs to be the attention of national and religious leaders and even scholars in spreading and teaching Islamic teachings in the interest of stemming the flow of wider conflicts with religious motives. Historically, Indonesia already has a pattern of spreading Islam carried out by the Walisongo which is carried out by prioritizing a sense of peace, mutual harmony and harmony between religious adherents, and strengthening togetherness which is based on mutual respect and appreciation

between fellow believers, namely: Islam, Hinduism, Buddhism. and other faiths. So that Islam as a religion and all the values of its teachings, can be realized and internalized in creating strong social interactions between citizens in the archipelago [2]. Thus, Islamic moderation needs to be formulated by various groups in this country as a challenge that must be faced and efforts are made to find a good and correct formulation of the solution. This is because Indonesia in this era of political economy has become one of the international world's concerns as a reference center for the state in a pluralistic society. The foundation of the state with the spirit of *Bhineka Tunggal Ika* is a motto that actually needs to be internalized to create social interaction in the form of associative, namely: the spirit of cooperation, mutual cooperation, helping fellow believers. The concept of social interaction becomes an important part as a catalyst for strengthening religious moderation in Indonesia, because according to Bales 1954: 1 mentions social interaction is largely made up of the talking that people do when they get together.

[3] Seeing this situation, various elements of society, especially Islamic social organizations in this context are Muhammadiyah and its ortoms are required to be present in order to strengthen Religious Moderation Literacy for Muhammadiyah Persyarikatan Citizens at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah Medan City, as A large organization with a moderate ideological system that is owned, is expected to be able to roll out an understanding of a moderate (moderate) pattern. This organization also has an ideological system contained in various official Muhammadiyah texts. The text contains various *wasathiyah*-style Islamic notions. This is what Muhammadiyah members do not understand, so they are often carried away by emotions in responding to socio-religious situations and conditions that occur in the midst of people's lives. The leadership of the Muhammadiyah Branch, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City, in this case is one part that has a role in realizing the goals of Moderate Islam. The existence of the Muhammadiyah organization is very strategic for strengthening religious moderation literacy, in the hope of being able to think, act, and behave in accordance with the values of religious moderation based on the values contained in Muhammadiyah ideological texts. Therefore, it is necessary for this activity to be carried out, in order to strengthen the strengthening of religious moderation literacy of Muhammadiyah members at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. In society, Muhammadiyah members do not understand or classify the actions that are decided when there are problems related to social society, thus causing tolerance which leads to religious values that are not in accordance with the Koran and hadith.

This is the background of the change in the orientation of values and attitudes in Muhammadiyah, so that it requires strengthening the understanding of moderation in society. From this explanation, it can be concluded that partner problems are as follows: 1) Religious moderation which is often misunderstood in social life, as a compromise of religious theological beliefs with adherents of other religions. 2) Understanding of religious moderation is always identified with liberal, secular and other attitudes in religion. 3) The emergence of public antipathy towards the attitude of religious moderation, so that it is often a trigger for conflicts between religious communities [4]. The solutions that the team will provide to solve partner problems are: strengthening understanding of religious moderation, strengthening religious moderation reasoning in society, strengthening moderation attitudes include *Tawasuth*, *Tawazun*, *Tasamuh*. The targets to be achieved through the implementation of the Muhammadiyah Development Partnership Program (PKPM) are: (a) Aspects of training, namely increasing participants' knowledge about Muhammadiyah ideological texts, in carrying out the mission of the Muhammadiyah association. Strengthening moderate Islamic theological reasoning, Islamic radicalism discourse, and strengthening moderation attitudes which include aspects of the implementation of *tawazun* (balanced), *tawasuth* (intermediary), *tasamuh* (tolerant) Implementation aspects, in this activity as the application of values. (b) Moderate Islam which is sourced from the ideological texts of Muhammadiyah, to realize a moderate Islamic attitude, which includes *tawazun* (balanced), *tawasuth* (intermediary), *tasamuh* (tolerant). The implementation of this activity was carried out several times in meetings, and the participants in the training on strengthening religious moderation literacy for Muhammadiyah cadres came from the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City.

II. METHODS

The role of members of the Muhammadiyah association as the spearhead of the advancement of Islamic civilization is very much needed in the current conditions, where the members of the organization Muhammadiyah is required to be able to think, act, and be moderate in accordance with Islamic values. This will certainly strengthen the attitude of moderation in accordance with the literacy of religious moderation. This activity is carried out using a training and mentoring approach, with the following stages:

1. Training

PKPM training to strengthen religious moderation literacy for members of the Muhammadiyah Association at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. The training will be carried out for members of the Muhammadiyah association who are gathered at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. The training that will be carried out includes 4 things, as for these things are as follows:

- 1) Strengthening understanding of religious moderation
- 2) Strengthening religious moderation reasoning in society
- 3) Strengthening moderation attitudes include *Tawasuth, Tawazun, Tasamun*

2. Mentoring

Mentoring is carried out in strengthening moderate Islamic theological reasoning activities for 3 months, where training is required for 12 meetings, while implementation and reflection and follow-up are required for 2 meetings each. Each meeting will take about 4-5 hours. PKPM activities will be held on Jln. Southeast Medan Kingdom. gg. Faithful No. 14. Medan. To support the realization of the solutions offered, there are several procedures that must be carried out, namely:

1) Preparation Stage

After this proposal is declared to have passed by LP2M UMSU the team will arrange several stages as follows: Coordinate with the Branch Managers of Muhammadiyah, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. Designing an integrated schedule of activities between the readiness of the team and the time that the training participants have.

2) Implementation Stage

The implementation of the Muhammadiyah Development Partnership Program in Strengthening Religious Moderation Literacy for Members of the Muhammadiyah Association at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City, is as follows: Conducting outreach to the Branch Managers of Muhammadiyah, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. Presenting the results of the mapping and the potential to strengthen the religious moderation literacy of Muhammadiyah members at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. Conducting training to strengthen religious moderation literacy for Muhammadiyah members at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City.

3) Stages of Evaluation

In the final stage of all activities, there will be an evaluation of the programs that have been implemented in this PKPM, the evaluation concerns whether the participants have understood about strengthening moderate Islamic theological reasoning at the Muhammadiyah Branch Leadership of Pasar Merah Medan City.

Partners in this PKPM program are the Branch Managers of Muhammadiyah, Binjai Village, Muhammadiyah Branch, Pasar Merah, Medan City. Partner participation will be very influential in achieving the objectives of this activity considering that partners play an active role in recruiting participants who will be given training to strengthen religious moderation literacy. In addition, other participations of the two partners are:

- a) Provide assistance to participants during this program
- b) Monitor the achievements obtained by participants from strengthening religious moderation literacy.
- c) Carry out a follow-up program after this program takes place by assisting participants during practice in understanding Religious Moderation in the community.

III. RESULT AND DISCUSSION

The results achieved in the Muhammadiyah Development Partnership Program with the title Strengthening Religious Moderation Literacy for Muhammadiyah Persyarikatan Citizens at the Muhammadiyah Branch Leadership, Binjai Village, are as follows:

1. Initial Survey Activities

Prior to the implementation of the Muhammadiyah Development Partnership Program, the team conducted an initial survey at the Muhammadiyah Branch Leadership, Binjai Village. The initial survey was conducted to explore various phenomena related to the theme or title of the PKPM that the team had previously designed. In addition, the team in the initial survey also provided an overview of the implementation of PKPM activities to be held for PRM Kel Binjai. Next, the team asked for approval from the Head of PRM Ex. Binjai to be able to work together as partners in these activities.

In the next stage, after the PKPM activity proposal was declared passed and funded by UMSU, the team coordinated with PRM Kel Binjai to prepare the PKPM activities to be carried out. The PKPM team in coordination with partners discusses the technical implementation of activities, relating to the schedule, place and participants who will participate in the PKPM activities. The results of the meeting set the date for the implementation of PKPM activities on August 8, 2021 at the Taqwa PRM Mosque hall, Kel Binjai. At the meeting, the team also explained the plan for a series of activities to be carried out. This, the team informs so partners can convey it to participants who will be invited and involved in the implementation of the PKPM activity.

2. PKPM Implementation Preparation Activities

After confirming and coordinating with partners related to the implementation of PKPM activities for Strengthening Religious Moderation Literacy for Cadres of the Muhammadiyah Branch Leadership Association of Binjai Village. Furthermore, the PKPM team and partners made technical and non-technical preparations. Preparations made include; conduct a literature analysis as a scientific basis to see the need to fulfill religious literacy for Muhammadiyah cadres, then determine the strategy and method of implementing activities that will be used in the implementation of PKPM activities, with the hope that PKPM activities will take place effectively and maximally.

3. Implementation Activities

The implementation of the Muhammadiyah Development Partnership program with the title Strengthening Religious Moderation Literacy for Muhammadiyah Members at the Muhammadiyah Branch Leadership, Binjai Village, Muhammadiyah Branch Manager, Pasar Merah Medan City, was held on Sunday, August 8, 2021. The PKPM activity was opened by the Muhammadiyah Branch Leader Kel. Binjai and PKPM Team Leader Drs. Hasanuddin, MA. In his speech, PRM Kel. Binjai really appreciates the implementation of this kind of program, the study of religious moderation literacy is very appropriate to continue to be transmitted so that Muhammadiyah members are not allergic to differences in beliefs, views and various other things that we seem to be witnessing today. The differences that exist in the midst of our lives at this time are lessons that must be addressed with various approaches, including from the side of Islam. Islam has taught us a lot how we should behave so that all existing differences do not cause conflict which can later harm various parties. Of course, the program of this activity will be very useful in fulfilling the knowledge of the members of the special Muhammadiyah association in PRM Kel Binjai related to religious moderation literacy, so that they can be moderate in accordance with the guidance of Islamic values in interacting with other religious people. Then, on that occasion also the head of the PKPM team, Drs. Hasanuddin, MA also conveyed his remarks and thanks to all participants who attended the activity. The activity was delivered by Drs. Hasanuddin, MA as part of the Tri Dharma of Higher Education which must be carried out by a lecturer.

One of the Higher Education Tri Dharmas is community service activities such as today's activity, which carries the Muhammadiyah Development Partnership Program scheme as a step for UMSU as a Muhammadiyah Business Charity (AUM) to be able to contribute to the field of science and Muhammadiyah for Muhammadiyah organizations through programs one of which is assistance such as activities carried out at this time. He hopes that later this PKPM activity can provide additional knowledge insights for

Muhammadiyah members at PRM Kel Binjai related to religious moderation literacy which must simultaneously be strengthened for Muhammadiyah members. Because Muhammadiyah is a da'wah organization for amar ma'ruf nahi munkar which indeed carries a moderation perspective in acting on all forms of differences that exist on this earth. So that later this activity can also be used as a learning vehicle to add up grade knowledge and understanding of Muhammadiyah members regarding what and how religious moderation should be implemented. Furthermore, after the event was opened by the PKPM Team Leader and PRM Kel. Binjai. PKPM Team member Nurman Ginting, S.Pd.I., M.Pd.I with the theme Strengthening Religious Moderation Literacy for Muhammadiyah Persyarikatan Citizens at PRM Kel Binjan PCM Pasar Merah, gave appreciation and appreciation to PRM Kel Binjai for being willing to partner and participate and carry out the PKPM activities.



Fig 1. PKPM Opening Activities By PKPM Team Leader Drs. Hasanuddin, MA

Then, the next activity is the core activity, namely the presentation of material to the participants of the PKPM activity for Strengthening Religious Moderation Literacy from members of the Muhammadiyah PRM association Kel. Binjai. At the core event acting as moderator was Nurman Ginting, S.Pd.I., M.Pd.I member of the PKPM team. Before the activity was guided by the resource person, the moderator introduced the biodata of the resource person who would explain the material on the PKPM activity. The resource persons who were invited to the event were Dr. Junaidi, S.Pd.I., M.Si he is the Deputy Dean II of the Faculty of Ushuluddin and Islamic Studies (FUSI) State Islamic University of North Sumatra, Medan. He is also the Secretary of the Commission for Religious Harmony of the Indonesian Ulema Council (MUI) North Sumatra. At Persyarikatan Muhammadiyah, he is the Secretary of the Tarjih Council for the Muhammadiyah Regional Leadership in North Sumatra and Deputy Treasurer for the Muhammadiyah Youth Regional Leadership in North Sumatra.



Fig 2. Presentation of Material by Resource Person Dr. Junaidi, M.Si

In his presentation, the speaker explained moderation in terms of language to its operational meaning, this was conveyed by the resource person so that religious moderation could be understood and understood more easily. Language moderation as described in the Big Indonesian Language Dictionary (KBBI), namely, reducing violence and avoiding extremism. Moderation comes from the word moderate which has the meaning of behavior that tends to take the middle way by considering the views of others. In

Islam, this religious moderation is known as the term Wasathiyah and the word is also contained in Qs. Al-Baqarah: 143 as a naqli argument in the actualization of religious moderation in the view of Islam. Religious moderation can also be understood as the paradigm of a Muslim who always tries to take a middle position from two opposing attitudes. Or in a more general editorial, religious moderation can be understood as an attitude of upholding the unity and peace of wasathiyah, neither extreme to the left nor to the extreme right. At the operational level, religious moderation is defined as a behavior that shows a tolerant attitude, respects any differences of opinion, respects pluralism, does not impose one's will in the name of religious understanding by means of violence and other means that can harm other parties, both individually and in groups [5]. Religious moderation can also be understood as a strategy and method of thinking, interacting and behaving based on the attitude of tawazun, tassamuh, tawassut. Writing using this method in the context of religious moderation still has to pay attention to the conditions without conflicting with the values of Islamic teachings. Because basically the attitude of religious moderation is part of sunnatullah, in the frame of Rahmatan Lil Alamin. The attitude of religious moderation is a form of effort to realize the plenary personality of a Muslim in order to avoid misunderstandings in interpreting the teachings of Islamic values in a social context or *hablumminannas*.

Religious moderation in the Indonesian context is the mainstay of the mainstream in realizing the life of the nation in the frame of Bhinnekan. So as to bring this nation to be able to live in a solid dimension of harmony that is not eroded by the notions of extreme ideologies. This strengthening really needs to be done in the midst of global changes that can threaten this nation at any time to fall into ideas that tend to divide the nation itself. So, in its implementation, religious moderation must be understood as a balanced attitude between the practice of religion (exclusive) and respect for the practice of other religions. (inclusive) [6]. One of the efforts to strengthen religious moderation in the midst of people's lives is by maximizing inter-institutional networks ranging from government elements to socio-religious organizations. For the Muhammadiyah association, which is one of the largest religious social organizations in Indonesia, it is one of the pillars in helping to strengthen religious moderation literacy. Religious moderation in Muhammadiyah is part of amar ma'ruf nahi munkar. This is the legacy of the founder of Muhammadiyah KH. Ahmad Dahlan in founding Muhammadiyah [7]. Muhammadiyah until now has also remained consistent, balanced, fair, tolerant, inclusive, accommodating in its role for the interests of the people and the homeland of Indonesia. So, religious moderation is not a new thing in Muhammadiyah association. For that, through the Muhammadiyah Development Partnership Program (PKPM), at least it can be a forum for special Muhammadiyah association cadres in the Muhammadiyah Branch Leadership of Binjai Village to reflect back on the values of religious moderation that have been carried out and fought for by KH. Ahmad Dahlan in accompanying the establishment of the Muhammadiyah association. Persyarikatan Muhammadiyah was established as an effort to knit complete knowledge and understanding, one of which is related to religious moderation. This is done so that later Muhammadiyah cadres will not easily misinterpret religious moderation as a liberal, secular and so on [8].

The reverberation of the spirit of religious moderation among Muhammadiyah cadres is part of the affirmation of the importance of understanding Muhammadiyah ideology, one of which contains the values of religious moderation. Muhammadiyah is present not only for Muhammadiyah circles. But the presence of Muhammadiyah is for all the benefit of the people, both in the international and Indonesian arenas. This is as stated in the formulation of Muhammadiyah's character of "charity and striving for peace and prosperity". The spirit of religious moderation in Muhammadiyah has been textually and contextually formulated so comprehensively from time to time by adapting it to various existing changes, which of course are consistently sourced from the Al-Qur'an and As-Sunnah. We can also trace the literacy of religious moderation in Muhammadiyah in a concept put forward by Muhammadiyah elites under the leadership of M. Din Syamsuddin, who put forward his main thoughts and official attitudes regarding Muhammadiyah's commitment as a da'wah movement with moderate religious views and commitment to humanitarian matters contained in a concept or formulation of Zawahir al-Afkar al-Muhammadiyah Abra Qarn min al-Zaman. The official orientation of the conceptual is:

a. Muhammadiyah affirms its identity as a da'wah movement that is istiqomah in advancing not only for its members, but for all the people, nation and state and the world of humanity with the pattern of rahmatan lil-'alamin. Through this affirmation, Muhammadiyah does not only preach internally but also appears as a pillar of the strength of the civilizational enlightenment movement in various aspects of life.

b. Muhammadiyah's religious view is a reconstruction of the prophetic treatise as God's Revelation and Muhammadiyah as the driving force for the benefit, safety and happiness of human life, both in this world and in the hereafter. And it is actualized in the form of an Islamic movement that carries out the mission of da'wah and tajdid as an endeavor in the problems of the life of all mankind on earth.

c. Muhammadiyah's view of life is always affirmed that it is oriented towards adaptive attitudes to various global changes by stimulating positive relations between nations and between countries that are all over the place. By remaining steadfast in its stance not to immediately heed negative actions in the life of mankind worldwide that pass in the era of globalization such as egoism (ta'bid al-nafs), materialistic (ta'bid al-mawad), slavery of power (ta'bid al-mawad), 'bid alsiyasah) which can erode human values in monotheism.

d. Muhammadiyah also has national and humanitarian responsibilities by asserting that the problems of corruption, nepotism and collusion as well as moral and spiritual damage, pragmatism of political behavior, poverty, unemployment, social conflict, separatism, environmental damage and other national problems. It must be addressed carefully and become a shared responsibility in unraveling these problems.

e. Muhammadiyah also emphasizes that its pioneering work is more comprehensive by remaining consistent with da'wah and tajdid movements and of course continuing to strive with revitalization movements that play a role in all aspects of human life that are oriented to the benefit and progress of civilization.

The formulation of the points above are evidence of concrete attitudes and actions played in Muhammadiyah's efforts to fulfill the moderate religious literacy of organizational cadres and human beings.

IV. CONCLUSION

Religious moderation can also be understood as a strategy and method of thinking, interacting and behaving based on the attitude of tawazun, tassamuh, tawassut. Writing using this method in the context of religious moderation still has to pay attention to the conditions without conflicting with the values of Islamic teachings. Because basically the attitude of religious moderation is part of sunnatullah, in the frame of Rahmatan Lil Alamin. The attitude of religious moderation is a form of effort to realize the plenary personality of a Muslim in order to avoid misunderstandings in interpreting the teachings of Islamic values in a social context or hablumminannas. Religious moderation in the Indonesian context is the mainstay of the mainstream in realizing the life of the nation in the frame of Bhinnekan.

So as to bring this nation to be able to live in a solid dimension of harmony that is not eroded by the notions of extreme ideologies. This strengthening really needs to be done in the midst of global changes that can threaten this nation at any time to fall into ideas that tend to divide the nation itself. So, in its implementation, religious moderation must be understood as a balanced attitude between the practice of religion (exclusive) and respect for the practice of other religions. (inclusive). One of the efforts to strengthen religious moderation in the midst of people's lives is by maximizing inter-institutional networks ranging from government elements to socio-religious organizations. For the Muhammadiyah association, which is one of the largest religious social organizations in Indonesia, it is one of the pillars in helping to strengthen religious moderation literacy. Religious moderation in Muhammadiyah is part of amar ma'ruf nahi munkar. This is the legacy of the founder of Muhammadiyah KH. Ahmad Dahlan in founding Muhammadiyah.

V. ACKNOELEDGMENTS

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