

Development of Muhammadiyah in Ciledug Tangerang: Between Challenges and Achievements 1958-2012

Muhammad Aufa Akmal*

Universitas Negeri Jakarta, Indonesia

Kurniawati

Universitas Negeri Jakarta, Indonesia

Nurzengky Ibrahim

Universitas Negeri Jakarta, Indonesia

Pamela Ayesma

Universitas Negeri Jakarta, Indonesia

*Correspondence: pamelaayesna@gmail.com

Abstract

This article aims to reveal the beginning of Muhammadiyah's entry in Ciledug, Tangerang City, and its development in the lives of the Ciledug community from 1985 to 2012, as well as the challenges faced and Muhammadiyah's contribution to the welfare of the community in Ciledug, Tangerang. This study uses a qualitative method with a descriptive approach. Respondents in this study were Muhammadiyah figures in Ciledug, leaders of Muhammadiyah institutions, and the community. The results of this study reveal that Muhammadiyah entered the Ciledug Tangerang area around 1958. There are challenges and achievements in the development of Muhammadiyah in Ciledug, Tangerang. The challenges faced by Muhammadiyah in Ciledug, Tangerang are community rejection, such as the prohibition of religious studies, sabotage during the construction of mosques, and the prohibition of schools for children of Muhammadiyah members. The achievements that Muhammadiyah has successfully achieved in Ciledug, Tangerang are contributions through charitable efforts in the fields of da'wah, education, social, and health. Thus, it can be concluded that the difficulties faced by Muhammadiyah in spreading its influence in the Ciledug, Tangerang community did not actually make Muhammadiyah back down from spreading its influence in the Ciledug, Tangerang community. Instead, Muhammadiyah continued to strive to improve the welfare of the community in Ciledug, Tangerang, through charitable activities. Therefore, as it developed, Muhammadiyah was well-received by all levels of Ciledug, Tangerang society. Muhammadiyah then developed into a large organization that continues to this day

Keywords:

Religion, Muhammadiyah, Ciledug

Article History

Received 29 November 2025

Revised 20 August 2025

Accepted 31 August 2025

Available online 1 September 2025

Introduction

Indonesia has experienced a period of colonialism and resistance against Western nations for quite a long time. Entering the early 20th century, Indonesia entered a new colonial era, which was marked by the control of almost all regions in Indonesia (Ricklefs, 2008). The Dutch rule in Indonesia not only tried to take as much of Indonesia's resources as possible, but the Dutch also tried to emphasize their influence in other fields, including social, cultural, and religious. It was then, at the beginning of the 20th century, that awareness emerged among Indonesian people to oppose Dutch colonialism, including awareness of the importance of the unity of Muslims to oppose colonialism through an organization. One of the most important modern Islamic organizations, founded in Yogyakarta in 1912, was Muhammadiyah, established by K. H. Ahmad Dahlan. This organization seeks to devote its activities to education, welfare, and da'wah programs to restrain the spread of Christianity brought about by colonialism and local superstition. (Fakhrudin, 2013).

Muhammadiyah itself was born on 18 November 1912, coinciding with 8 Dzulhijjah 1330 H, on the initiative of K. H. Ahmad Dahlan and his friends in Yogyakarta (Noer 1980). Muhammadiyah is a group that wants to follow the Sunnah of the Prophet Muhammad, saw. Etymologically, Muhammadiyah comes from Arabic, from the word "محمد", namely the name of the last Prophet and Messenger of Allah. Muhammad itself means "praiseworthy one". Then we get an additional ya' nisbah which functions to differentiate, divide, or mean followers. So Muhammadiyah means a type of Muhammad. Strictly speaking, the group that wants to follow the Sunnah of the Prophet Muhammad SAW. Muhammadiyah was present to bring the spirit of Islamic modernization amidst the frozen ideas of Islamic thought at that time (Nurhayati et al., 2018).

Muhammadiyah has spread throughout Indonesia and even abroad. Muhammadiyah has Muhammadiyah Regional Leadership (PWM) in all 33 Provinces in Indonesia and has many Muhammadiyah Regional Leadership (PDM) in various cities in Indonesia. Muhammadiyah Branch Leaders (PCM) have 3,221 branches in various sub-districts in every city, and Muhammadiyah Branch Leaders (PRM) have 8,107 branches in many sub-districts (Muhammadiyah 2010). One of the sub-districts that has a Muhammadiyah branch is Ciledug, which is one of the sub-districts in Tangerang City. Muhammadiyah entered Tangerang City around 1958, brought by a person named Ustadz Abdul Karim Hasan. Ciledug is an important area in efforts to expand the Muhammadiyah movement because Ciledug can be said to be the initial embryo for the establishment of Muhammadiyah in Tangerang City.

At the beginning of Muhammadiyah's arrival in Ciledug, like Muhammadiyah's arrival in other areas, it had its challenges. Several real challenges and rejections were experienced by the Muhammadiyah Ciledug activists at the beginning of its founding, such as frequent obstruction of studies conducted by Muhammadiyah ulama. Apart from that, people identified as members of Muhammadiyah are prohibited from participating in congregational prayers. However, over time, Muhammadiyah in Ciledug has developed in various fields. It is recorded that there are several Muhammadiyah Charities that have been established and are beneficial to the people of Ciledug. Therefore, this article will discuss the development of Muhammadiyah in Tangerang City, especially Ciledug, 1958-2012, as well as Muhammadiyah's contribution to the social and religious field in Ciledug.

There are several works that are relevant to this research, such as the book "Contributions of Muhammadiyah in the Field of Education and Religion in Tangerang City" by Sarli Amri. This book discusses the early history of Muhammadiyah in Tangerang and the contribution of Muhammadiyah in Tangerang City in the fields of education and religion. The thesis is entitled "East Jakarta Muhammadiyah: History of Establishment and Its Role in Empowering Islamic Society (2000-2005)". This thesis discusses the history of the founding of Muhammadiyah East Jakarta for community empowerment in this area. Several journal articles, such as, "The History of Muhammadiyah in South Sulawesi (1926-1942)" by Darmawijaya and Irwan Abbas.

Methods

The research method used in this study is a qualitative method with a descriptive approach. Sugiyono (2014) explains that qualitative research is research used to examine the condition of an object in a natural way, where the researcher acts as the main instrument, collects data through triangulation (combination), analyzes data inductively, and emphasizes meaning in the research results. The most important thing about qualitative research methods is the procedure in the research that produces descriptive data in the form of written or spoken words from people whose behavior is observed (Meleong, 2007).

The data collection procedure for this study uses observation, in-depth interviews, and documentation. Observations in this study were conducted by directly observing the facts and phenomena being studied. The objects observed by this researcher were the development, challenges, and achievements of Muhammadiyah in Ciledug, Tangerang. Interviews were conducted with informants or sources who had accurate information about the problems to be studied. In this regard, the main respondents interviewed in this study were 5 important Muhammadiyah figures in Ciledug, Tangerang. These figures include Sarli Amri (Secretary of PCM Ciledug), Agus Solihin (Principal of Muhammadiyah 3 Elementary School), H. Muhtarom (Chairman of PCM Pondok Aren), and H. Yahya and H. Ahmad Syamsuddin (the oldest figures of Muhammadiyah Ciledug). Documentation in this study aims to complement the research data. The documentation used is audio-visual documentation.

The data analysis used in this study uses three steps, namely (1) Data reduction, (2) Data presentation, and (3) Concluding. Data reduction is done by analyzing the data that has been obtained, then summarizing, selecting the main points, and focusing on the important things from this study. After data analysis, the data is then presented. Before entering into decision-making, the researcher coded according to the sub-topics of the research conducted in the field, namely regarding the history and development of Muhammadiyah in Ciledug between the periods 1958-2012, as well as the challenges faced and Muhammadiyah's contribution to the welfare of the Ciledug community.

Result

The Development of Muhammadiyah in Ciledug, Tangerang

Ciledug is one of the sub-districts in Tangerang City. Based on its history in 1950, Ciledug was part of Tangerang Regency, West Java Province, which had 14 villages, namely Peninggilan Village, West Sudimara Village, Pondok Bahar Village, Larangan Village, Kreo Village, Karang Tengah Village, Sudimara Village, Cipadu Village, Pondok Aren Village, Pondok Kacang Village, Parigi Village, Pondok Pucung Village, Jurang Mangu Village, Pondok Betung Village (Sumarda, 1985). Regarding Muhammadiyah, during this period, Muhammadiyah is also estimated to have entered Ciledug, namely around 1958. Ciledug itself is an important area in efforts to expand Muhammadiyah's movement because Ciledug can be said to be the early embryo of the establishment of Muhammadiyah in Tangerang City (SL Interview, April 5, 2022). The main figures who pioneered Muhammadiyah in Ciledug, Tangerang were HM Siddik, M. Amien, and Abdul Karim Hasan. These three religious figures are actually native clerics from Ciledug who were previously members of Muhammadiyah in Kebayoran Baru and Kebayoran Lama, which were entered by Muhammadiyah before Ciledug.

On July 1, 1958, Muhammadiyah held its first meeting to discuss the leadership structure of Muhammadiyah in Ciledug, Tangerang. An agreement was reached that the Muhammadiyah Ciledug branch would be led by M. Amien, while the Muhammadiyah Ulujami branch would be led by HM Siddik with Abdul Karim Hasan as Coordinator (AS Interview, April 18, 2022). The establishment of Muhammadiyah in Ciledug during this period was still under the auspices of the Muhammadiyah Kebayoran Branch. Meanwhile, Muhammadiyah Kebayoran is under the auspices of Muhammadiyah Jakarta Raya.

In 1965, Muhammadiyah in Ciledug began planning to form its branch because its membership had increased and there were also many good deeds that they had done. Therefore,

on May 3, 1965, the Muhammadiyah Ciledug branch wrote to the Muhammadiyah Central Leadership to be recognized as a legitimate branch. The desire of the Muhammadiyah Ciledug branch to become a branch was based on the following provisions:

- a. Muhammadiyah Articles of Association Article 6. a
- b. Muhammadiyah Bylaws Article 4, paragraph 1a
- c. The results of the deliberation of the members of the Ciledug Muhammadiyah branch, which was held on Sunday, December 27, 1964, in the Muhajirin Mosque room in Ciledug
- d. Approval of the Muhammadiyah Leadership of Kebayoran Baru
- e. History and business capabilities of Muhammadiyah in Ciledug

After going through the process of becoming a prospective branch, the status of the Muhammadiyah Ciledug branch was finally upgraded to the Muhammadiyah Ciledug branch, encompassing the entire Ciledug District of Tangerang City. The Muhammadiyah Ciledug Branch was established through Decree No. 2007/A signed by the Chairman of the Muhammadiyah Central Leadership, KH Ahmad Badawi, and the Secretary of the Muhammadiyah Central Leadership, M. Djindar Tamimy, on May 27, 1965. The first Chairman of the Muhammadiyah Ciledug Branch was led by Abdul Karim Hasan, Deputy Chairman 1 by HM Siddik, Deputy Chairman 2 by M. Amien, with HM Kosim as an advisor. The members of Muhammadiyah Ciledug at that time were 119 people, consisting of 104 men and 15 women, who had a member badge from the Muhammadiyah Central Leadership. In addition, there were 377 prospective members consisting of 216 men and 161 women. When it was first established as a Branch, Muhammadiyah Ciledug was in charge of 9 Branches, namely the Ciledug City, Karang Tengah, Pedurenan, Sudimara, Peninggilan, Pondok Aren, Pondok Kacang, Poncol, and Ceger Branches (Decree of the Muhammadiyah Central Leadership No. 2007/A of 1965).

In 1968, Muhammadiyah in Ciledug experienced a change in leadership, initially under the leadership of Abdul Karim Hasan, then taken over by Ahmad Mursyidi HM, a cleric based in Pondok Aren. Ahmad Mursyidi HM himself is a charismatic cleric who is highly respected in Ciledug. Ahmad Mursyidi HM met Abdul Karim Hasan at the Jamiatul Khair Jakarta religious study group and then built Muhammadiyah in Ciledug together with other members (AS Interview, April 5, 2022). It was during this period that Muhammadiyah Ciledug began to be affiliated with the Muhammadiyah Leadership of the Greater Jakarta area.

In 1991, the Muhammadiyah Ciledug Branch Leadership, which initially had only one Muhammadiyah Branch in Ciledug, namely PCM Ciledug, which oversees 9 Branches, namely Ciledug City, Karang Tengah, Pedurenan, Sudimara, Peninggilan, Pondok Aren, Pondok Kacang, Poncol, and Ceger Branches. However, after the change in status and position of the region in Tangerang, the Ciledug Branch was split into 4 branches, namely PCM Ciledug (Ciledug District), PCM Pondok Aren (Pondok Aren District), PCM Karang Tengah (Karang Tengah District), and PCM Larangan (Larangan District). The four Muhammadiyah Branch Leadership are based in their respective District areas. This division also caused a decline in the spirit of Muhammadiyah among Muhammadiyah cadres. However, on the other hand, the number of members or sympathizers as a whole in each branch has increased. The number of members of each Muhammadiyah Branch Leadership ranges from 500 to 800 Muhammadiyah members (AM Interview, April 14, 2022).

Along with the changes in the Ciledug District area and the division of the Muhammadiyah Ciledug Branch Leadership, it did not cause the Muhammadiyah Ciledug Branch Leadership to finally disband or become inactive. The Muhammadiyah Ciledug Branch Leadership continues to make efforts to preach and provide benefits to the Ciledug community, as well as run its program activities and charitable efforts from year to year. Even in 2012, the Muhammadiyah Ciledug Branch Leadership opened a new branch, namely the Muhammadiyah Karang Tengah Branch Leadership and the Muhammadiyah Larangan Branch Leadership. Both Districts also already have Leadership. The Muhammadiyah Branches (PRM) of Karang Tengah and Larangan finally had their status upgraded to Muhammadiyah Branch Leadership because the two districts were separated from the Ciledug District. In 2000, it was suggested that the Muhammadiyah

Karang Tengah Branch establish the PCM Karang Tengah. This suggestion was finally realized in 2012.

PCM Karang Tengah was officially established in 2012. The first PCM Karang Tengah Muscab on November 25, 2012, held in Karang Tengah, was led by H. Ahmad Syamsuddin. At the Muscab, H. Ahmad Syamsiar was appointed as the first Chairman of PCM Karang Tengah. He led PCM Karang Tengah for the period 2012-2015. The second Muscab was held in 2015 in Karang Tengah by appointing H. Ahmad Syamsuddin as Chairman of PCM Karang Tengah for the period 2015-2020.

Challenges Faced by Muhammadiyah in Ciledug, Tangerang

Although Muhammadiyah is considered successful and has succeeded in developing in Ciledug, Tangerang, with many Muhammadiyah branches established in each sub-district. However, it does not mean that the development process did not experience obstacles and barriers in spreading its influence to the people of Tangerang, especially Ciledug. Based on the information obtained, when it was first established, the Muhammadiyah Ciledug branch became a problem because many people had negative opinions about Muhammadiyah. According to Mr. AS, as one of the Muhammadiyah Ciledug figures, there were several challenges and real rejections experienced by the Muhammadiyah Ciledug activists at the beginning of its establishment, including:

1. When Muhammadiyah was first founded in 1958, it was accused of being a heretical and Wahhabi teaching.
2. Some of the Ciledug community rejected the study held by Muhammadiyah clerics.
3. People who are identified as members of Muhammadiyah are prohibited from participating in congregational prayers.
4. Rejection of children of Muhammadiyah members at school.
5. During the construction of the mosque, several cases of sabotage occurred.

These challenges occur due to differences between Muhammadiyah and other Islamic groups. However, even so, the Ciledug Muhammadiyah Branch is optimistic with the note "*Where the reaction of the obstacle appears, that is where the development of Muhammadiyah is increasingly advanced*". These differences are often more about differences in furu (branch) issues and not in ushul (main) issues, such as the recitation of qunut in the dawn prayer, the number of rakaat of tarawih prayers, several traditions, and several other things. However, over time, there has been an increase in understanding and various consolidations that have been carried out between the two so that conflicts such as those mentioned above gradually disappear (AS Interview, April 8, 2022).

Muhammadiyah's Achievements in Ciledug, Tangerang

Although Muhammadiyah faces several obstacles and challenges, as well as rejection in its development in Ciledug, on the other hand, Muhammadiyah in Ciledug continues to strive to spread its influence to the Ciledug community by contributing through Muhammadiyah's Charity for the welfare of the community. These contributions are made in the fields of preaching, education, social work, and health. Starting in 1965, Muhammadiyah has established several schools in Ciledug, namely 1 STK, 3 Diniyah Ibtidayah, and Mu'allimin or PGA. The schools established by Muhammadiyah are not only to accommodate children of Muhammadiyah members, but also the entire community in the Ciledug area.

In addition, during this period, Muhammadiyah had also begun to be involved in managing the Muhajirin Mosque in Ciledug, and tabligh activities were also routinely carried out by Muhammadiyah members in Ciledug. Several important and well-known figures from the Muhammadiyah Central Leadership had also come to Ciledug and provided tabligh da'wah. These figures include Buya Hamka, Amirudin Siregar, and Buya KH. Syakir, AR. Fakhruddin and Yunus Anis (Amri, 2021).

In 1967, Muhammadiyah's Charity in the field of education increased with the establishment of Aisiyyah Bustanul Athfal Kindergarten and Muhammadiyah Elementary School located in the Muhammadiyah Ciledug City Branch. Then, Muhammadiyah PCM Ciledug Charity was also established in the field of education, namely Aisiyyah Busthanul Athfal Kindergarten,

Muhammadiyah Elementary School 39, and Muhammadiyah Junior High School 25, located in the Muhammadiyah Pondok Aren Branch area. Furthermore, in 1977, Muhammadiyah PCM Ciledug Charity increased again with the establishment of Muhammadiyah Junior High School 2. In 1982, Muhammadiyah Senior High School 1 was established.

Furthermore, in 1991, when the Muhammadiyah Branch Leadership in Ciledug was split into several branches (PCM Ciledug, PCM Pondok Aren, PCM Karang Tengah, and PCM Larangan), it did not mean that the spirit of Muhammadiyah also declined and decreased; on the contrary, each Muhammadiyah branch also continued to try to develop its influence in the Muhammadiyah Charity Sector. The Muhammadiyah Branch Leadership in Pondok Aren carried out Muhammadiyah Charity through education by establishing TK Aisyiyah Bustanul Athfal, SD 3 Muhammadiyah (formerly SD 39 Muhammadiyah), and SMP 23 Muhammadiyah (formerly SMP 25 Muhammadiyah). In addition, in 2018, the position of SMK 2 Muhammadiyah, which was originally in the area of the Muhammadiyah Branch Leadership in Ciledug, moved to the area of the Muhammadiyah Branch Leadership in Pondok Aren. In addition to education, the Muhammadiyah Pondok Aren Branch Leadership also tries to spread its influence in the social field through Muhammadiyah's Charity, namely by establishing a Nursing Home, which will accommodate elderly people (Lansia) who do not live with their families. Furthermore, in 2018, the Muhammadiyah Pondok Aren Branch continued its influence in the field of education through the University by establishing the Faculty of Medicine, Prof. HAMKA University (UHAMKA). In the UHAMKA campus environment, there is also a health clinic that can be used by residents who are sick. For more details regarding Muhammadiyah Charity in Ciledug, see the following table:

Table 1: List of Muhammadiyah Charities in Ciledug

No	Name of Business Charity	Name of Branch Manager				Amount
		Ciledug	Pondok Aren	Karang Tengah	Larangan	
1	Kindergarten ABA	1	1	-	-	2
2	Elementary School Muhammadiyah	1	1	-	-	2
3	Junior High School Muhammadiyah	1	1	-	-	2
4	Senior High School Muhammadiyah	1	-	-	-	1
5	Vocational High School Muhammadiyah	-	1	-	-	1
6	University	-	1	-	-	1
7	polytechnic	-	1	-	-	1
8	Orphanage	-	-	-	-	-
9	Mosque/Prayer Room	3	2	4	2	11

Based on the data above, it can be concluded that Muhammadiyah in Ciledug has made efforts to contribute to the Ciledug community in the fields of education, social, and religious. In

one Muhammadiyah school in Ciledug, it can accommodate 200-300 students. At the elementary school level, Muhammadiyah can accommodate around 400-600 students. At the junior high and senior high school or vocational school levels, it is the same. So, Muhammadiyah has contributed to accommodating around 1200-1800 students in Ciledug.

Discussion

Muhammadiyah is an Islamic renewal movement in Indonesia founded on 8 Dzulhijjah 1330 H or 18 November 1912. This organization is recognized as an Islamic renewal movement in Indonesia, founded by KH. Ahmad Dahlan, specializing in Islamic movements, da'wah movements, and tajdid or reform movements (Ali, 2016). Since its inception, Muhammadiyah has tried to spread its influence throughout the archipelago, even though at that time the archipelago was still under colonial rule; therefore, through Besluit No. 36 dated 2 September 1921, Muhammadiyah was finally allowed to operate throughout the Dutch East Indies, which initially only developed in Yogyakarta (Nurhayati S., 2018). Including this, according to the findings of this study, it was developed in the Ciledug Tangerang area. The development of Muhammadiyah certainly indicates that the consistency of the vision and mission of Muhammadiyah was pioneered by KH. Ahmad Dahlan was carried out well.

The vision of Muhammadiyah itself is as an Islamic movement based on the Koran and Al-Sunnah, with the character of always being istiqamah and active in carrying out the Islamic preaching of *Amar Ma'aruf Nahi Munkar* in all fields, so that it becomes Rahmatan Li Al-Alamin for the people and the nation, and the world of humanity towards the creation of the population. Apart from that, Muhammadiyah's vision is also to organize management and networks to increase effectiveness. In this case, a truly Islamic society is a society that is prosperous, safe, peaceful, and happy, which can be realized based on justice, honesty, brotherhood, and cooperation and mutual help based on the true laws of Allah. Meanwhile, Muhammadiyah's mission is (1) Upholding pure tauhid based on the Al-Quran and As-Sunnah; (2) Understanding religion by using reason by the spirit of Islamic teachings to answer and explain worldly life problems; (3) Spreading Islamic teachings originating from the Al-Qur'an and As-Sunnah; and (4) Realizing Islamic practices in personal, family and community life (Dr. Zailani, 2023).

However, as a result of this finding, the development of Muhammadiyah in Indonesia, especially in Ciledug, Tangerang, also experienced obstacles in its spread, namely the rejection of several groups of society towards Muhammadiyah members. This rejection actually also happened to KH Ahmad Dahlan himself, who was the early pioneer of Muhammadiyah. At the time of the early establishment of this organization, KH Ahmad Dahlan received rejection or resistance from his own family and from the surrounding community. His struggle received many accusations and slanders. One of them was being accused of establishing a new religion that was contrary to Islamic teachings. In addition, there were also those who accused him of being a fake Kyai because of his association with the Dutch and imitating developments in the West (Lenggono, 2018).

The rejection by Muhammadiyah occurred because the community misunderstood the concept of Muhammadiyah teachings, which were interpreted as an Islamic renewal movement, which was considered as Wahabi. The Wahabi movement itself was interpreted as a movement to return Muslims to pure teachings according to the Qur'an and Sunnah. The "Wahabi" movement, as most people say, is a movement based on the thoughts and teachings of Muhammad Ibn 'Abd Al-Wahhab (1703-1787). Muhammadiyah being equated with Wahabi also occurred in several areas, such as in the Jakarta area, which is close to Ciledug. In the context of its development, Muhammadiyah was not easily accepted because it was considered a Wahabi movement or ideology (PMW DKI Jakarta, 1986). Even accusations like this continue to be received by Muhammadiyah, including Muhammadiyah in Ciledug, Tangerang. Nashir (2013) stated that Wahabi or Wahabiyah is an Islamic ideology and movement that is completely positive, perhaps even claiming to feel the most correct in Islam, so that it is closed to criticism. For example, in the purification movement, there is a similarity in concept between Muhammadiyah and Wahabi, namely "returning to the Qur'an and sunnah (ar-ruju ila' al-Qur'an wa al-sunnah). In addition, the eradication of superstitious practices, heresy, and superstition. In short, returning to the true

teachings of Islam (pure monotheism) (Temarwut, 2023). Both movements, both Muhammadiyah and Wahabi, have the same goal in eradicating heresy, superstition, and polytheism (M.Teguh Ciptadi, 2024).

The Wahhabi accusation against Muhammadiyah is actually quite reasonable because both are movements to purify Islam, and both adhere to the Salafiyah school of thought, which views the purest Islam as Islam practiced by the Salaf, namely the companions of the Prophet and the tabiin. However, the paths taken in purification between Muhammadiyah and Wahhabism are very different. Wahabi, under the leadership of Muhammad ibn 'Abd Al-Wahhab, did not hesitate to use violence. While Muhammadiyah pursued da'wah through a more peaceful path. Then, if examined a little deeper, there are many differences between Wahabi and Muhammadiyah. According to Sarwan and Sabri (2023), there are several Differences in understanding in the hadith of heresy between Muhammadiyah and Wahabi, namely:

1. Classification of Bid'ah: Muhammadiyah divides bid'ah into two categories, namely bid'ah hasanah (good bid'ah) and bid'ah dhalalah (misguided bid'ah). They believe that not all bid'ah are misguided and that some can be accepted if they are by the principles of Islamic teachings. In contrast, Salafis (Wahabis) consider all bid'ah to be valid. Their views on bid'ah are usually stricter.
2. Dhaif Hadith: Muhammadiyah allows the use of dhaif (weak) hadith if it motivates good actions or worship. Salafis (Wahhabis) usually reject the use of dhaif hadith in religious practice and consider it a heretical heresy. They consider it can be used as a support or addition as long as it does not conflict with stronger hadith. They only use authentic (strong) hadith in determining religious actions.
3. Tawassul: Asking for intercession or mediation from Allah through righteous people, whether living or deceased, is known as tawassul. Tawassul is permitted by Islam to those who have done righteous deeds and are still alive. Salafis (Wahabis) usually reject tawassul to people who are living or deceased. They tend to pray directly to Allah without using intermediaries.

However, even though Muhammadiyah faces challenges and rejections from some communities, it does not mean that Muhammadiyah is retreating and not developing, but many things have been done by Muhammadiyah to realize its vision. Muhammadiyah works for the implementation of Islamic teachings covering the fields of faith and morals. Worship and worldly muamalah (Dr. Zailani, 2023). As researchers found in this study, especially the contribution of Muhammadiyah in Ciledug Tangerang through the Muhammadiyah Charity is by establishing schools from Kindergarten, Elementary School, Junior High School, High School / Vocational School, and University. Muhammadiyah also established a Nursing Home for the elderly and established a mosque.

The establishment of the Muhammadiyah Charity in Ciledug is based on the teachings given by KH Ahmad Dahlan to his students, namely the Theology of the letter Al-Ma'un. KH Ahmad Dahlan interpreted Al-Ma'un into three main activities, namely: education, health, and assistance to the poor, also transformed religious understanding from merely sacred doctrines and "less sounding" socially into cooperation or cooperatives for human liberation (Gunawan, 2018). In Mulkhan and Abdul Munir (1990), it is stated that before his death, KH. Ahmad Dahlan left a very simple message, but full of meaning and has a fairly high creative value: "Doing and working is better and more important than talking" (Mukhtarom, 2015).

Conclusion

Muhammadiyah entered Ciledug in 1958, brought by a cleric named Ustadz Abdul Karim Hasan. Its status was originally a branch of Muhammadiyah Kebayoran Baru until, in 1965, it was changed to a branch through Decree PP Muhammadiyah No. 2007/A. There were quite serious challenges at the beginning of Muhammadiyah's arrival in Ciledug; there was real community rejection. This is due to differences and a lack of public knowledge, resulting in conflict between Muhammadiyah and other Islamic groups. However, these differences died out by themselves as time went by, and understanding and consolidation within the Islamic group increased. Then

PCM Ciledug split into 4, namely PCM Ciledug, PCM Pondok Aren, PCM Karang Tengah, and PCM Larangan, which were based in their respective regions. Muhammadiyah in Ciledug continues to develop even though it is not showing speed. To date, several Muhammadiyah charity businesses have been recorded that are beneficial to the Ciledug community, especially in the field of education, which has absorbed many students. Apart from that, businesses in the form of mosques can also be used by the community for various religious or other social activities.

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