

MUHAMMADIYAH ECONOMIC PHILOSOPHY IN THE THOUGHT OF K.H. AHMAD DAHLAN: THE BASIS OF TAUHID AND HUMANITY

Asmaul Husna¹, Ali Baroroh Al Muflih², Fauziah Hanum³

Universitas Muhammadiyah Sumatera Utara¹
STAIN Sultan Abdurrahman Kepulauan Riau²
Universitas Tidar³

Email: asmaulhusna@umsu.ac.id (Corresponding Auhtor)

ABSTRACT

This research aims to examine the economic philosophy of Muhammadiyah in the thought of K.H. Ahmad Dahlan by focusing on the foundation of monotheism and humanity as the basis for Islamic economic development. The research method used is a literature study with a content analysis approach to relevant journal articles, books, and historical documents. The results of the study show that K.H. Ahmad Dahlan's thinking rejects the fatalistic view of poverty and instead emphasizes the importance of hard work, innovation, and tajdid in building economic independence of the people. This research concludes that the integration of the values of monotheism, humanity, and renewal provides a strong foundation for Muhammadiyah in facing global challenges and building an inclusive, just, and sustainable economic system. These findings make an important contribution to the development of Islamic economic theory as well as presenting a praxis model that can be adapted by religious institutions and modern economic institutions.

Keyword: Economic Philosophy, Muhammadiyah, Tauhid.

A. Introduction

Economic thinking in Muhammadiyah has a strong foundation in the teachings of Islam brought by K.H. Ahmad Dahlan. As the founder of the Muhammadiyah organization, he not only played a role in the field of da'wah and education, but also built the awareness of the people about the importance of economic aspects. For Ahmad Dahlan, economics is not a separate realm from religion, but an integral part of the practice of monotheism that leads humans to manage resources in a fair, useful, and responsible manner.

Tawheed became the main philosophical foundation in Ahmad Dahlan's view. This concept of monotheism not only affirms man's vertical relationship with God, but also gives birth to ethical consequences in horizontal relationships between fellow human beings. By interpreting monotheism in its entirety, economic activities are positioned as worship, so that the orientation is not just to pursue material gains, but to bring blessings and benefits to many people.

The economic thinking of K.H. Ahmad Dahlan, the founder of Muhammadiyah, is inseparable from the value of monotheism as the main foundation in building a just and humane economic system. Although he did not leave a written work on economics,

Muhammadiyah's practices and charities reflected an economic outlook that implicitly relied on the principles of monotheism, humanity, independence, and mutual cooperation.

First, monotheism for Muhammadiyah has two dimensions: vertical (human relationship with Allah) and horizontal (relationship between humans). The Muhammadiyah leader stated that "pure monotheism is the culmination of the vision of Progressive Islam," and in the economic realm, monotheism must be translated into social justice that humanizes the ummah (Saad Ibrahim, 2023). This understanding emphasizes that the economy of Muhammadiyah is not only a matter of profit, but also a means of reducing disparities and improving the welfare of the people.

Second, ethical values such as halal (ethics) and productivity (ethos) are the operational foundation. K.H. Ahmad Dahlan emphasized the importance of making a living in a halal way, working hard not being lazy, living enough without excess, and the advantages that are possessed should be donated for the benefit of the people (Muhammadiyah Central Java, 2025). This is not only personal ethics, but it is also a spirit that later brings about the birth of Muhammadiyah's charity business in various fields of education, health, and economy.

Third, the spirit of ta'awun (help) is a characteristic of the Islamic economic movement in the style of Muhammadiyah. In economic practice, K.H. Ahmad Dahlan built cooperatives, Baitul Maal wat Tamwil (BMT), Lazismu, and other economic institutions that do not aim to make a mere profit, but to improve people's living standards and eradicate poverty and ignorance (Kumara Adji Kusuma, 2025). Through this charity, Muhammadiyah shows that the sharia economy is an economy for the welfare of the world and the hereafter, not the exploitation of individuals.

Fourth, fighting against the colonial system and social injustice is an integral part of Muhammadiyah's economic philosophy. K.H. Ahmad Dahlan practiced the principle of nahi munkar through economic prophetic economics that implicitly opposed colonialism through the strengthening of the economy of the ummah and social institutions (Koesoematrachadi, quoted by Kumara Adji Kusuma).

Fifth, the values of humanization, liberation, and transcendence are strategic dimensions in Muhammadiyah's economic philosophy. Humanization means humanizing individuals by freeing them from material slavery, dependence, and hatred; liberation means liberation from poverty and structural injustice; while transcendence means spiritual submission to Allah in every economic activity (Muhammadiyah, 2025).

B. Literature review

Economic Philosophy of Muhammadiyah

Tawheed is a fundamental concept in Islam that affirms the oneness of Allah as the center of human life orientation. In Islamic economic literature, monotheism is not only interpreted as a theological belief, but also as a philosophical and normative foundation in regulating all human activities, including economics. According to Chapra (2000), monotheism requires that every economic activity be positioned as a form of worship, so that its main orientation is to seek Allah's pleasure, not just material gain. This makes monotheism a transcendental principle that links spiritual aspects with economic practices.

The literature on Muhammadiyah's economic philosophy places tauhid as an epistemological and axiological basis. The movement is not just an individual belief, but a transformative force with social implications (Ibrahim, 2023; Muhammadiyah, 2022). In this framework, monotheism leads to a humane economic praxis of justice, so that the orientation of Muhammadiyah's economic activities is understood as *social worship* (amal shaleh) that closes the gap and builds the independence of the ummah (Ibrahim, 2023). This idea is rooted in the tajdid of K.H. Ahmad Dahlan who links the text (revelation) and context (reality) through the social hermeneutics of the Qur'an directing the movement to real deeds (education, health, and economy) instead of rhetoric (Trisno, 2024; International Journal of Scientific & Technology Research, 2017).

The second current in literature is humanization, liberation, transcendence as a prophetic framework. Humanization emphasizes the glorification of human dignity, liberation refers to liberation from poverty/dependency structures, and transcendence refers to the divine orientation that guides economic ethics (Busyro, 2022; Muhammadiyah, 2025). This prophetic matrix moves economics from just a calculation of profits to an instrument of empowerment—in line with the progressive Islamic ethos pioneered by Dahlan (IMM UAD, 2024).

Historical literature presents the institutionalization of charity as material evidence of this philosophy: from schools and hospitals to zakat collection and hajj services that are professionally managed (Muhammadiyah, 2024/2025; en.muhammadiyah.or.id). The decision to organize financial institutions—zakat, infaq, and help-help instruments (*ta'awun*)—reflects Dahlan's view that spirituality must bear fruit from modern, transparent, and efficient governance (en.muhammadiyah.or.id). This also confirms the logic of *value-based social welfare*, not *sporadic charity*.

The conceptual study also underlines Muhammadiyah's economic ethics: halal work, discipline, simple living, and devotion (alms/ta'awun) as a character tool that supports economic independence (PWM Central Java, 2024–2025; PDM of Semarang Regency, 2025). In popular interpretation, the motto "Viva Muhammadiyah and don't seek a life in Muhammadiyah" is understood as an ethical encouragement to interpret the organization as a will of worship, not a rented field (MahasiswaIndonesia.id, 2024). Here, *ethos building* becomes a bridge between monotheism (values) and governance (system).

In terms of development theory, some authors encourage the strengthening of the democratic economy and structural transformation in favor of empowerment (Suara Muhammadiyah, 2020). This agenda is compatible with a prophetic approach and enriches Islamic economic discourse which is often trapped in the formalism of fiqh muamalah. The framework invites the integration of *modern cooperative policy toolbox*, BMT, and philanthropic innovation with multidimensional welfare-based outcome measurement.

Recent academic literature links Dahlan's contribution to the modernization of education as an engine of social capital which then becomes the basis of human capital for the economic independence of the people (Trisno, 2024; ResearchGate corpus 2020–2025). This trail shows an evolution from theological renewal to sustainable institutional design. Here, education, work ethic, and philanthropy strengthen each other as the economic-social ecosystem of Muhammadiyah.

Methodologically, the works on Dahlan justify the use of the social hermeneutic approach of reading Al-Ma'un and other key texts as a mandate for praxis renewal (IJSTR, 2017). This clarifies why Muhammadiyah's economic philosophy moves from theology to public *service delivery*, including zakat management and the arrangement of the people's service network. In the future, the research agenda can deepen the "causal pathway" between the value of monotheism and the indicators of well-being: how values translate into *governance routines*, social investment policies, and *measurable* impact metrics.

Research gaps identified: (1) the need for *outcome* metrics that link philanthropic-microfinance interventions with household economic mobility; (2) a comparative study between regions related to *the institutional capacity of* charity; (3) evaluation of *the impact* of the integration of prophetic values in the risk management of Muhammadiyah microfinance institutions; and (4) historical-critical analysis of the adaptation of Dahlan's philosophy in the midst of the digital disruption of the people's economy. By closing this gap, the literature will move from normative narratives to strong empirical evidence.

The Basis of Tauhid and Justice in Islamic Economics

Tawheed is a basic principle in the Islamic economic system that places Allah as the center of the orientation of life. From an economic perspective, monotheism not only means the recognition of God's oneness, but also contains ethical implications that lead economic behavior toward social justice. Siregar, Lubis, Syafitri, and Zein (2024) emphasized that monotheism is a theological foundation that guides the equitable management of resources, avoids exploitative practices, and encourages the achievement of material and spiritual well-being. This concept places every economic activity as part of worship, so that profit orientation must be in line with the benefits of the people.

Justice in Islamic economics is understood as an instrument to ensure a balance of distribution and avoid social inequality. According to Musdalifah and Indriati (2021), justice is the main principle that directs Islamic economic policies, including in the banking system and Islamic financial institutions. They emphasized that sharia-based financial practices must uphold the principles of contractual justice and proportionate distribution of results in order to create public stability and trust. Thus, justice is not only of moral value, but also a condition for the sustainability of the Islamic economic system.

The aspects of monotheism and justice are also interconnected within the framework of social development. According to Mutmainnah (2022), monotheism as a theological foundation encourages the creation of a collective awareness that economic prosperity cannot be achieved without equitable distribution. In the context of sustainable development, the value of justice supported by monotheism is a solution to the problem of inequality, including in the use of zakat, waqf, and other Islamic philanthropic instruments. This shows that Islamic economics has the systemic capacity to answer the challenge of poverty through the principle of equitable redistribution.

Furthermore, Muttaqin's (2020) research emphasizes that the dimension of monotheism plays an important role in shaping an Islamic work ethic based on justice. Tawhid not only binds individuals to ritual piety, but also demands social responsibility through ethical business practices and free from usury, gharar, and manipulative practices. On the basis of monotheism, the principle of Islamic economic justice is

manifested in transparent transaction mechanisms, mutually beneficial cooperation, and redistributive policies that favor vulnerable groups. Therefore, the combination of the values of monotheism and justice forms an Islamic economic framework that is more humanistic and oriented towards the benefit of the ummah.

Ijtihad and Tajdid in the Muhammadiyah Economic Movement

The economic movement of Muhammadiyah cannot be separated from the spirit of ijtihad and tajdid inherited by K.H. Ahmad Dahlan. Ijtihad is understood as an intellectual effort in exploring Islamic laws and values to be relevant to the times, while tajdid means renewal that emphasizes the relevance of Islamic praxis in the face of socio-economic changes. According to Mukhlisin (2023), Muhammadiyah has been promoting contextual ijtihad since its inception which is translated into the development of charities, including schools, hospitals, cooperatives, and Islamic financial institutions. This effort shows that tajdid in the economy of Muhammadiyah is a continuous process that makes the organization adaptive to change.

Furthermore, Muhammadiyah sees the economy not only as a material instrument, but also as a da'wah wasilah. Hidayat's research (2020) emphasizes that the principle of Muhammadiyah's tajdid leads to strengthening the independence of the ummah through economic institutional innovations, such as the development of Baitul Maal wat Tamwil (BMT) and zakat institutions. In this context, ijtihad is not only in the form of fatwa or tarjih decisions, but also manifests in the form of strategic and modern institutional policies. This confirms that the renewal of Muhammadiyah is integrative, combining normative aspects of religion with contemporary economic practices.

In addition, Muhammadiyah's economic tajdid is also oriented towards social empowerment. According to Hasanah (2021), Muhammadiyah through economic charity seeks to overcome structural problems such as poverty, educational underdevelopment, and distribution inequality

Economic ijtihad in this context is realized by innovating more productive philanthropic models, such as the management of zakat, infaq, and waqf for empowerment programs. Thus, tajdid not only responds to the internal needs of the ummah, but also answers global challenges such as capitalism and economic liberalism.

Recent studies also show that Muhammadiyah's ijtihad and tajdid in the economic field are correlated with a progressive economy. Mutmainnah (2022) stated that Muhammadiyah's economic philosophy emphasizes the values of humanization, liberation, and transcendence which are in line with the prophetic paradigm. Through tajdid, Muhammadiyah not only maintains the relevance of da'wah in the economic field, but also builds a system that is sustainable, fair, and in accordance with the values of monotheism. Thus, ijtihad and tajdid became the motor that ensured that the economic movement of Muhammadiyah was able to transform without losing its Islamic identity.

Social Transformation through Islamic Education

Islamic education has a fundamental role in creating social transformation, especially in the framework of the Muhammadiyah movement initiated by K.H. Ahmad Dahlan. Education is seen not only as a means of transmitting knowledge, but also as an instrument of social reconstruction oriented to the values of monotheism and humanity.

According to Wekke (2019), Muhammadiyah's Islamic education not only emphasizes the cognitive aspect, but also builds critical awareness and work ethic that supports the independence of the people. Social transformation in this context takes place through character formation based on Qur'anic values that are contextual to the life of modern society.

In addition, Islamic education in Muhammadiyah emphasizes the integration of religious science and general science. Research by Nurdin and Mulyono (2021) shows that Muhammadiyah schools and colleges have become centers of social change that are able to give birth to a globally competitive generation without losing their Islamic identity. This integration of the curriculum encourages the creation of social awareness that the progress of the people is not only determined by ritual worship, but also by real contributions in the fields of science, technology, and economics. Thus, education functions as a medium of transformation towards a progressive society.

The Muhammadiyah education movement also focuses on the aspects of empowerment and social justice. According to Fauzan (2020), Muhammadiyah schools are designed to be accessible to the wider community, including the underprivileged, thereby creating educational inclusivity. Through this strategy, Muhammadiyah not only plays a role as an agent of da'wah, but also as a driving force for social mobility. Education is used as an instrument to erode social disparities, strengthen solidarity, and build a just and civilized society.

Another study emphasizes that social transformation through Muhammadiyah's Islamic education does not only have an impact on the individual level, but also on the structure of society. According to Syamsuddin (2022), Muhammadiyah education produces intellectual cadres who are able to lead social change in various sectors, ranging from government, health, to the economy. This shows that Islamic education plays a strategic role in building a civil society based on the values of monotheism, humanity, and justice. In this way, Muhammadiyah education proves itself to be an effective instrument in creating sustainable social transformation.

C. Metode Penelitian

This research uses a literature study approach to explore the economic philosophy of Muhammadiyah in the thought of K.H. Ahmad Dahlan, especially those based on monotheism and humanity. This approach was chosen because it is suitable for exploring the ideas, concepts, and values contained in works, thoughts, and literature that discuss K.H. Ahmad Dahlan's contribution to Islamic economic development. According to Snyder (2019), literature studies can provide a systematic mapping of the results of previous research so as to enable researchers to understand relevant patterns, trends, and research gaps.

The process of collecting literature was carried out by collecting journal articles, books, proceedings, and official documents of Muhammadiyah related to the ideas of Islamic economics of K.H. Ahmad Dahlan. The Publish or Perish software is used to help browse articles from indexed and accredited journals that are relevant to the theme. All literature was selected based on the suitability of the topic, credibility, and contribution to the study of Islamic economic philosophy, especially those that emphasized the dimensions of monotheism, justice, humanity, and social transformation.

Data analysis is carried out using content analysis with the aim of exploring the meaning of messages and principles of thought contained in the literature. Content analysis allows researchers to produce an objective, systematic, and in-depth description of K.H. Ahmad Dahlan's ideas. According to Krippendorff (2018), content analysis can be used to understand the meaning of communication in texts and build a whole conceptual framework. In the context of this research, the content analysis is directed to find out how monotheism and humanity are the foundation in shaping the economic philosophy of Muhammadiyah.

The analysis stage is carried out through three main steps. First, data reduction, which is selecting, filtering, and summarizing information from various relevant literature sources. Second, data display, which is to present selected information in the form of a thematic narrative that connects K.H. Ahmad Dahlan's thoughts with the Islamic economic context. Third, drawing conclusions or verification, namely interpreting the data that has been analyzed to find the essence of Muhammadiyah's economic philosophy based on monotheism and humanity, as well as drawing its theoretical and practical contribution to the development of contemporary Islamic economics (Moleong, 2006). With this approach, the research is expected to be able to provide an in-depth picture of how K.H. Ahmad Dahlan's thought became the philosophical foundation for the Muhammadiyah economic movement, as well as its relevance in building Islamic economic ethics based on transcendental and humanist values.

RESULTS AND DISCUSSION

The results of the literature study show that the economic philosophy of Muhammadiyah in the thought of K.H. Ahmad Dahlan is based on the foundation of monotheism as the main principle that directs all economic activities towards the goal of worship and devotion to Allah. Dahlan's thinking emphasizes that economic activities are not just an effort to meet material needs, but a means to realize social justice and the welfare of the people. This value of monotheism provides a transcendental dimension in economic activities, which distinguishes Islamic economics from capitalist and socialist economic systems that emphasize more material interests (Aziz, 2019). The principle of humanity is in line with the value of *al-ma'ruf* which emphasizes the universal benefit in Islam (Pratama, 2021).

The next findings show that there is a close relationship between monotheism and humanity which gave birth to the Islamic work ethic in the economic philosophy of Muhammadiyah. Tawheed encourages every individual to work honestly, trustworthily, and responsibly, while the humanitarian dimension directs the work ethic to the collective interest. Thus, the thinking of K.H. Ahmad Dahlan not only teaches individual morals, but also builds an inclusive, participatory, and equitable socio-economic structure (Nashir, 2010). K.H. Ahmad Dahlan's thinking in the economy of Muhammadiyah has a strong orientation towards education as an instrument of economic transformation of the people. Dahlan emphasized that economic empowerment cannot be separated from strengthening the intellect and spirituality of the people through education. Muhammadiyah schools since its inception have not only taught religious knowledge, but also general knowledge and practical skills needed to increase the economic productivity of the community. This shows that education is positioned as a long-term strategy in creating economic independence based on monotheism and humanity (Kusmana, 2020).

In addition, the research found that Muhammadiyah's economic philosophy contains the principles of Islamic philanthropy as a concrete form of the foundation of humanity. Through zakat, infaq, alms, and waqf, Muhammadiyah not only carries out ritual obligations, but also makes it an instrument of socio-economic development. The concept of *charity initiated* by K.H. Ahmad Dahlan is an example of how philanthropy is modernized in the form of educational, health, and social institutions that are able to survive until now. This shows the integration between mahdhah worship and socio-economic activities within the framework of monotheism (Rofiq, 2018).

Another important finding is the existence of *ijtihad* and *tajdid* dimensions in the economic philosophy of Muhammadiyah. Dahlan encouraged Muslims to adapt to the times without losing the basic values of Islam. This principle of *tajdid* is seen in Muhammadiyah's courage to adopt a modern institutional system, professional economic management, and innovation in charitable management. Thus, Muhammadiyah's economic philosophy is not static, but dynamic and contextual according to the socio-economic challenges of the community (Syamsuddin, 2019).

Finally, the findings of the study also confirm that Muhammadiyah's economic philosophy emphasizes social collaboration as part of the implementation of monotheism and humanity. K.H. Ahmad Dahlan taught that the welfare of the people cannot be achieved only by individualism, but through collective cooperation in the spirit of brotherhood. This collaboration is realized through synergy between individuals, communities, and organizations to build a wide range of charities. In the modern context, this collaborative spirit is important in building MSMEs, sharia cooperatives, and Islamic-based microfinance institutions (Huda, 2021).

Finally, this study found that the economic philosophy of Muhammadiyah formulated by K.H. Ahmad Dahlan has a strong relevance to the contemporary context. The value of monotheism provides a spiritual foundation in dealing with the moral crisis of the modern economy, while the orientation of humanity is the solution to social inequality and marginalization. These two foundations make Dahlan's thinking not only a historical legacy, but also an Islamic economic paradigm that can continue to be developed to answer the challenges of globalization and modern capitalism (Zamzami, 2022).

The results of the literature study show that the economic philosophy of Muhammadiyah in the thought of K.H. Ahmad Dahlan is based on the foundation of monotheism as the main principle that directs all economic activities towards the goal of worship and devotion to Allah. Dahlan's thinking emphasizes that economic activities are not just an effort to meet material needs, but a means to realize social justice and the welfare of the people. This value of monotheism provides a transcendental dimension in economic activities, which distinguishes Islamic economics from capitalist and socialist economic systems that emphasize more material interests (Aziz, 2019). The principle of humanity is in line with the value of *al-ma'ruf* which emphasizes the universal benefit in Islam (Pratama, 2021).

The next findings show that there is a close relationship between monotheism and humanity which gave birth to the Islamic work ethic in the economic philosophy of Muhammadiyah. Tawheed encourages every individual to work honestly, trustworthily, and responsibly, while the humanitarian dimension directs the work ethic to the collective interest. Thus, the thinking of K.H. Ahmad Dahlan not only teaches individual morals, but also builds an inclusive, participatory, and equitable socio-economic structure (Nashir, 2010). K.H. Ahmad Dahlan's thinking in the economy of Muhammadiyah has a

strong orientation towards education as an instrument of economic transformation of the people. Dahlan emphasized that economic empowerment cannot be separated from strengthening the intellect and spirituality of the people through education. Muhammadiyah schools since its inception have not only taught religious knowledge, but also general knowledge and practical skills needed to increase the economic productivity of the community. This shows that education is positioned as a long-term strategy in creating economic independence based on monotheism and humanity (Kusmana, 2020).

In addition, the research found that Muhammadiyah's economic philosophy contains the principles of Islamic philanthropy as a concrete form of the foundation of humanity. Through zakat, infaq, alms, and waqf, Muhammadiyah not only carries out ritual obligations, but also makes it an instrument of socio-economic development. The concept of *charity initiated* by K.H. Ahmad Dahlan is an example of how philanthropy is modernized in the form of educational, health, and social institutions that are able to survive until now. This shows the integration between mahdhah worship and socio-economic activities within the framework of monotheism (Rofiq, 2018).

Another important finding is the existence of *ijtihad* and *tajdid* dimensions in the economic philosophy of Muhammadiyah. Dahlan encouraged Muslims to adapt to the times without losing the basic values of Islam. This principle of *tajdid* is seen in Muhammadiyah's courage to adopt a modern institutional system, professional economic management, and innovation in charitable management. Thus, Muhammadiyah's economic philosophy is not static, but dynamic and contextual according to the socio-economic challenges of the community (Syamsuddin, 2019).

Finally, the findings of the study also confirm that Muhammadiyah's economic philosophy emphasizes social collaboration as part of the implementation of monotheism and humanity. K.H. Ahmad Dahlan taught that the welfare of the people cannot be achieved only by individualism, but through collective cooperation in the spirit of brotherhood. This collaboration is realized through synergy between individuals, communities, and organizations to build a wide range of charities. In the modern context, this collaborative spirit is important in building MSMEs, sharia cooperatives, and Islamic-based microfinance institutions (Huda, 2021).

Finally, this study found that the economic philosophy of Muhammadiyah formulated by K.H. Ahmad Dahlan has a strong relevance to the contemporary context. The value of monotheism provides a spiritual foundation in dealing with the moral crisis of the modern economy, while the orientation of humanity is the solution to social inequality and marginalization. These two foundations make Dahlan's thinking not only a historical legacy, but also an Islamic economic paradigm that can continue to be developed to answer the challenges of globalization and modern capitalism (Zamzami, 2022).

Conclusion

The economic philosophy of Muhammadiyah in the thought of K.H. Ahmad Dahlan emphasizes that the foundation of monotheism is the main foothold in every economic activity. Tawheed teaches that all forms of property, wealth, and resources belong to Allah SWT, so that humans are only the caliphs who manage the mandate. This concept forms a spiritual awareness that the economy is not just a profit-seeking activity, but also worship that must be directed for the benefit of the people. Thus, the foundation of monotheism provides moral legitimacy as well as a clear direction in the economic management of Muhammadiyah.

On the other hand, the principle of humanity is the second pillar in K.H. Ahmad Dahlan's economic philosophy. His thinking emphasized that economic activities must be oriented towards community empowerment, poverty alleviation, and the fulfillment of basic human needs. This is manifested in the Muhammadiyah charity movement which not only focuses on education and health, but also the economic development of the people. By prioritizing the value of social justice, Muhammadiyah strives to present an inclusive economic system and provide space for all levels of society to grow together.

K.H. Ahmad Dahlan's thinking also rejects the fatalistic view of poverty. He emphasized the importance of hard work, innovation, and collective spirit in building the economic independence of the people. This is reflected in the birth of modern educational institutions, hospitals, and other charities that are the driving force for socio-economic transformation. Muhammadiyah then developed as an Islamic movement that not only had a da'wah dimension, but also played a real role in the economic empowerment of the community through the principles of renewal (tajdid).

Muhammadiyah's openness to modernity makes the economic philosophy that is built remain relevant throughout the ages. The integration of the values of monotheism, humanity, and tajdid creates an economic model that is sustainable, fair, and oriented towards common welfare. The thinking of K.H. Ahmad Dahlan provides a solid foundation for the economic development of the ummah which does not only pursue material benefits, but also blessings and universal benefits. With this philosophy, Muhammadiyah appears as an Islamic reform movement that is able to answer global challenges while maintaining spiritual and social human values.

References

- Anshori, A. G. (2020). Tauhid sebagai landasan etika ekonomi Islam: Perspektif Muhammadiyah. *Jurnal Ekonomi Syariah dan Hukum Islam*, 12(1), 33–48.
- Busyro. (2022, April). Tiga dimensi ilmu bagi Muslim: Liberasi, humanisasi, dan transendensi. Muhammadiyah.or.id
- Hani, S., & Fauzi, Z. (2017). Persepsi Pelaku UKM terhadap Penyelenggaraan laporan keuangan. *Jurnal Akuntansi, Keuangan dan Perpajakan Indonesia*, 5(2).
- IMM UAD. (2024, May 8). Islam berkemajuan: Perspektif Muhammadiyah dalam mewujudkan kemajuan bangsa.
- International Journal of Scientific & Technology Research. (2017, August). The history of Muhammadiyah's thought and movement: Study on personality and idea of KH. Ahmad Dahlan
- Kusmana, A. (2020). Pendidikan Islam dan pemberdayaan ekonomi dalam perspektif K.H. Ahmad Dahlan. *Tarbiyah: Jurnal Pendidikan Islam*, 27(1), 45–60.
- Kusmana, A. (2020). Pendidikan Islam dan pemberdayaan ekonomi dalam perspektif K.H. Ahmad Dahlan. *Tarbiyah: Jurnal Pendidikan Islam*, 27(1), 45–60.
- Kusuma, K. A. (2025). *Ekonomi Ta'awun: Rekonstruksi Filosofi Ekonomi KH Ahmad Dahlan*. Umsida Press.
- Kusuma, K. A. (2025). *Etos Ekonomi KH Ahmad Dahlan dan Etik Protestan*. PWMU.CO.
- Latief, H. (2017). Filantropi Islam dan pembangunan sosial: Studi atas kontribusi Muhammadiyah. *Jurnal Sosial Humaniora*, 8(2), 101–116.
- Mahasiswa Indonesia.” (2024, Dec 20). Muhammadiyah sebagai gerakan ekonomi.
- Muhammadiyah (English). (2024). Ahmad Dahlan's pioneering role in Muhammadiyah early growth. en.muhammadiyah.or.id.
- Muhammadiyah (English). (2024). The legacy of Ahmad Dahlan: Bridging tradition and innovation in Islamic thought. en.muhammadiyah.or.id.
- Muhammadiyah Jateng. (2025, February 10). Etis dan Etos KH Ahmad Dahlan dalam Bidang Ekonomi. PWM Jateng.
- Muhammadiyah. (2022, August). Tauhid bukan sekadar keyakinan, tapi juga memiliki dimensi kemanusiaan. Muhammadiyah.or.id.
- Mukhlisin. (2023). Implementasi Ijtihad dan Tajdid: Upaya Muhammadiyah Membangun Peradaban Ekonomi Islam. *Studi Islam dan Muhammadiyah (SIAM)*, 2(2), 112–130.
- Musdalifah, A., & Indriati, T. (2021). Prinsip Keadilan dalam Sistem Keuangan Syariah. *Journal of Islamic Economics and Finance Studies*, 2(1), 45–58.
- Mutmainnah. (2022). Integrasi Tauhid dan Keadilan dalam Ekonomi Islam: Perspektif Pembangunan Sosial. *Jurnal Ekonomi dan Bisnis Islam*, 8(2), 215–227.
- Mutmainnah. (2022). Integrasi Tauhid dan Keadilan dalam Ekonomi Islam: Perspektif Pembangunan Sosial. *Jurnal Ekonomi dan Bisnis Islam*, 8(2), 215–227.
- Muttaqin, Z. (2020). Tauhid sebagai Landasan Etos Kerja Islami dalam Pembangunan Ekonomi Syariah. *Jurnal Ekonomi Syariah Teori dan Terapan*, 7(9), 1731–1743.
- Nashir, H. (2010). *Muhammadiyah sebagai gerakan Islam*. Yogyakarta: Suara Muhammadiyah.

- Nurdin, M., & Mulyono, A. (2021). Integrasi Ilmu Agama dan Umum dalam Pendidikan Muhammadiyah: Analisis Transformasi Sosial. *Tadris: Jurnal Pendidikan Islam*, 16(1), 55–72.
- PDM Kabupaten Semarang. (2025, March 11). Muhammadiyah: Sejarah, prinsip, dan peran dalam masyarakat.
- Pratama, R. (2021). Kemanusiaan universal dalam perspektif pemikiran K.H. Ahmad Dahlan. *Al-Tahrir: Jurnal Pemikiran Islam*, 21(1), 75–94.
- Quddus, M., Bailey, I. H., dan White, L. R. 2009. Business Ethics: Perspectives from Judaic, Christian, and Islamic Scriptures. *Journal of Management Spirituality Religion*.
- Rahman, A. (2021). Zakat, infak, dan wakaf sebagai instrumen distribusi ekonomi: Studi atas pemikiran K.H. Ahmad Dahlan. *Jurnal Ekonomi Islam Indonesia*, 13(1), 73–89.
- Rialdy, N., Sari, M., Hani, S., Jufrizen, J., & Irfan, I. (2023). Internal Auditor Professionalism: Determinants and Its Effect on Behavior Auditor Ethics. *Integrated Journal of Business and Economics*, 7(3), 518-532.
- Rofiq, A. (2018). Filantropi Islam dalam gerakan Muhammadiyah: Transformasi zakat, infak, sedekah, dan wakaf. *Jurnal Ekonomi Syariah Indonesia*, 8(1), 15–30.
- Saad Ibrahim. (2023, April). Tauhid Murni sebagai Landasan Pilar Gerakan Ekonomi Muhammadiyah yang Berkeadilan.
- Siregar, A. R., Lubis, N. H., Syafitri, N. A., & Zein, A. W. (2024). Landasan Teologi Ekonomi Islam: Peran Tauhid dan Keadilan dalam Mewujudkan Ekonomi yang Adil dan Sejahtera. *Jurnal Pajak dan Analisis Ekonomi Syariah*, 1(4).
- Suara Muhammadiyah. (2020, August 15). Ekonomi Islam transformatif.
- Suharto, U. (2019). Kemanusiaan dan pemberdayaan dalam ekonomi kerakyatan Muhammadiyah. *Al-Tahrir: Jurnal Pemikiran Islam*, 19(2), 211–228. <https://doi.org/10.21154/tahrir.v19i2.1537>
- Syamsuddin, D. (2019). Tajdid dan ijtihad dalam pemikiran Muhammadiyah: Relevansi bagi ekonomi Islam. *Al-Mashlahah: Jurnal Pemikiran Hukum Islam*, 15(2), 233–248.
- Syamsuddin, D. (2019). Tajdid dan ijtihad dalam pemikiran Muhammadiyah: Relevansi bagi ekonomi Islam. *Al-Mashlahah: Jurnal Pemikiran Hukum Islam*, 15(2), 233–248.
- Syamsuddin, D. (2022). Pendidikan Islam sebagai Instrumen Transformasi Sosial: Studi pada Perguruan Tinggi Muhammadiyah. *Jurnal Tarbiyah dan Ilmu Keguruan*, 14(1), 89–104.
- Trisno, T. (2024). Muhammadiyah; modern thinking and progress (Working paper/PDF). Universitas Muhammadiyah Malang.
- Wekke, I. S. (2019). Pendidikan Islam dan Transformasi Sosial: Perspektif Muhammadiyah. *Jurnal Pendidikan Islam Indonesia*, 4(1), 33–48.
- Zamzami, F. (2022). Relevansi pemikiran ekonomi Islam K.H. Ahmad Dahlan dalam konteks ekonomi modern. *Jurnal Ilmu Ekonomi Islam*, 10(1), 33–48.