

Tracing the Historical Roots of Muhammadiyah: The Islamic Renewal Movement in Indonesia.

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Abstract: *This journal synthesizes studies on the founding and role of Muhammadiyah as a modernist Islamic organization in Indonesia. Founded by K.H. Ahmad Dahlan in Yogyakarta on November 18, 1912 (8 Dzulhijjah 1330 H), it emerged as a da'wah movement for amar ma'ruf nahi munkar and tajdid (renewal). Driven by concerns over Muslims' entanglement in takhayul, bid'ah, and khurafat (TBC), alongside Christianization threats and internal-external challenges, Muhammadiyah sought to purify Islam based on the Qur'an and Sunnah. Its core mission manifests through thousands of amal usaha in education and social services, including schools, madrasahs, hospitals, and orphanages, embodying Al-Ma'un theology to uplift the underprivileged. Muhammadiyah pioneered modern Islamic education by blending religious and secular knowledge, while actively contributing to social reform, nation-building, and democratic strengthening.*

Keywords: *Muhammadiyah, K.H. Ahmad Dahlan, History, Tajdid (Renewal), Charitable Services.*

INTRODUCTION

Muhammadiyah is one of the leading modernist Islamic social organizations in Indonesia. Founded by K.H. Ahmad Dahlan (Muhammad Darwis) in Yogyakarta on November 18, 1912 (8 Dzulhijjah 1330 H), this organization was born as a movement of *tajdid* (renewal) and *dakwah amar ma'ruf nahi mungkar* based on the Al Qur'an and Sunnah. Its establishment was motivated by K.H. Ahmad Dahlan's concern for the condition of Muslims who were shackled by superstitions, *bid'ah*, and *khurafat* (TBC), as well as external challenges such as the mission of Christianization and issues of poverty and ignorance. Its goal is to purify Islamic teachings and advance the Islamic religion. The main role of Muhammadiyah is realized through the establishment of Amal Usaha Muhammadiyah (AUM) in the fields of education and social services. This organization pioneered the modernization of education by integrating religious knowledge and general knowledge. In addition, Muhammadiyah implements the Theology of Al Ma'un through social service activities such as the establishment of hospitals and orphanages. From the beginning, Muhammadiyah has been a significant agent of social change and continues to play an active role in the progress of the Indonesian nation.

This journal aims to historically examine the background of the establishment, role, and contribution of Muhammadiyah as a sustainable modernist Islamic movement in the history of Indonesia.

LITERATURE REVIEW

Muhammadiyah is a modernist Islamic organization founded by K.H. Ahmad Dahlan on November 18, 1912, in Yogyakarta, as a *da'wah* movement promoting good and forbidding evil, and *tajdid* (renewal). Muhammadiyah's birth was motivated by concerns about the condition of Muslims who were still influenced by superstitious practices, heresies, and superstitions, as well as external challenges in the form of Christianization missions and Dutch colonial policies (Abdullah, 2015; Hamzah et al., 2023).

Muhammadiyah's *tajdid* movement is interpreted as an effort to purify Islamic teachings so that they are based on the Qur'an and Sunnah, as well as social reform so that Muslims can adapt to current developments. This *tajdid* is realized through systematic and sustainable reform of religious thought, education, and society (Mulyani et al., 2024; Nawir et al., 2023).

In the field of education, Muhammadiyah played a pioneering role in modernization by integrating religious and general knowledge within the school and madrasah systems. This educational model aimed to produce a generation of faithful, knowledgeable, and progressive Muslims, and remains a hallmark of Muhammadiyah educational institutions to this day (Tridatna AS et al., 2024; Mahesa et al., n.d.).

Beyond education, Muhammadiyah also implemented Al-Ma'un Theology as the foundation of its social movement. This theology emphasizes that religiosity must be manifested in concrete actions to help the poor and orphans through the establishment of community charities in the fields of health, social affairs, and welfare (Suwarno, 2019; Marsudi & Zayadi, 2021).

Various studies have concluded that Muhammadiyah is not only a religious organization but also an agent of social change, making significant contributions to nation building, social reform, and strengthening humanitarian values in Indonesia from the colonial period to the modern era (Al Mufarriju, 2024; Telaumbanua et al., 2025).

METHOD

This research uses qualitative research methods with a historical approach and literature review (Library Research). The historical method is used to trace the life history of the founder,

background, establishment process, and the early development of the Muhammadiyah organization. The specific research methods used are:

1. Type of Research: Library research, which focuses on the analysis of texts and documents relevant to the history and role of Muhammadiyah.
2. Analytical Approach: A historical approach to analyze the contributions of Muhammadiyah in the struggle for independence, the development of educational infrastructure, and the promotion of values of justice and social welfare. Some studies also use hermeneutic and philological perspectives to analyze ancient manuscripts related to the ideology of the establishment of Muhammadiyah.
3. Data Sources: Primary data is obtained from various scientific journals and literature that study Muhammadiyah as a modernist Islamic movement.

The main focus of this research is on:

- a. The history of the establishment of Muhammadiyah by K.H. Ahmad Dahlan on November 18, 1912.
- b. The factors that underlie its establishment, such as concern for TBC (Takhayul, Bid'ah, Khurafat) and the mission of Christianization.
- c. The renewal movement (tajdid) of Muhammadiyah in three main areas: religious, social, and education.
- d. Implementation of Al Ma'un Theology which is realized through charitable efforts in the fields of education, health services, and social institutions.

Through this method, it is hoped that an in-depth analysis regarding Muhammadiyah can be produced, not only as a religious movement but also as a social force that plays an important role in changing the face of Indonesia.

RESULT AND DISCUSSION

Journal Author	Journal Core
History And Role Of Muhammadiyah In Education Weli Tridayatna AS, Fathiyyah Shabrina Mudafri, Indah Salma Khairi, Muhammadiyah University of North Sumatra, Medan	This qualitative research explains the history of the Muhammadiyah organization and its role in the field of education. Muhammadiyah was founded by K.H. Ahmad Dahlan in Yogyakarta on November 18, 1912 (8 Dzulhijjah 1330 H). Its establishment was driven by the call of the Qur'an to carry out the da'wah of amar ma'ruf nahi mungkar and the internal and external issues faced by Muslims at that time. Muhammadiyah plays an active role in advancing education by establishing schools and madrasahs that implement a contemporary education system. An example is the Madrasah Ibtidaiyah Diniyah Islamiyah ("Sekolah Rakyat") which was established on December 1, 1911, and combines religious lessons with general lessons. Muhammadiyah educational institutions have distinctive characteristics with the presence of Islamic Education and Muhammadiyah Education (AIK) or

	ISMUBA, and their ability to survive and develop across eras.
The History Of The Early Growth Of Muhammadiyah In Salatiga City, 1932-1998 Iwan Dwi Aprianto, History Study Program, Department of History Education, Faculty of Social Sciences, Yogyakarta State University	This journal discusses the history of the early development of Muhammadiyah in Salatiga from 1932 to 1998. Muhammadiyah was formed in Salatiga as a response to the socio-political conditions of Muslims due to the policies of the Dutch East Indies government that created social classes based on race. The early development was marked by the establishment of the Muhammadiyah HIS school in 1932. After a relatively stable period (1946 – 1965), the rapid increase in Muhammadiyah's charitable efforts, especially in the field of education, began in 1966 until 1998, including the construction of Muhammadiyah junior high schools and high schools. The PDM (Pimpinan Daerah Muhammadiyah) Salatiga then became independent in 1995, separated from Semarang Regency.
History and Role of Muhammadiyah for the Advancement of Indonesia Aisyah Khoirunni'mah Al Mufarriju Universitas Muhammadiyah Malang	This journal discusses the history and significant role of Muhammadiyah, which was founded by KH Ahmad Dahlan in 1912, in promoting social progress, education, and welfare in Indonesia. This research with a historical approach analyzes the contributions of Muhammadiyah in the struggle for independence, the development of educational infrastructure, and the promotion of values of justice and social welfare. Its findings affirm that Muhammadiyah is not only a religious movement but also a social force that has played a role in transforming the face of Indonesia through inclusive education and community empowerment. This role continues into the Reform Era with a focus on strengthening democracy, human rights, and improving social welfare.
Muhammadiyah Organization: History, Figures, And Renewal Movements In The Fields Of Religion, Society, And Education Sri Mulyani Bahaking Rama Syamsuddin UIN Alauddin Makassar	This journal is a library research that discusses the religious social organization of the Muhammadiyah Organization. Its main focus is on the history of its establishment, key figures, and the renewal movements (tajdid) carried out by Muhammadiyah in three main fields: religion, society, and education. This organization, founded by K.H. Ahmad Dahlan on November 18, 1912,

	is an Islamic movement based on the Qur'an and Sunnah, which consistently carries out the preaching of amar ma'ruf nahi munkar and tajdid to this day, supported by the leadership of great figures.
The History Of Muhammadiyah's Prophecy: Exploring Islamic Reform Education In Sambas Regency Henny Yusnita, Sultan Muhammad Syafiuddin Islamic Institute, Sambas	This journal discusses the history of da'wah and the role of Islamic reform education carried out by Muhammadiyah in Sambas Regency, West Kalimantan. The organization founded by K.H. Ahmad Dahlan was driven by concern over the decline of religion, ignorance, and oppression experienced by the indigenous people by the Dutch government. Then Muhammadiyah carried out a movement of purifying Islamic teachings (tajdid) by correcting the practices of society from elements of superstition, bid'ah, and khurafat, in order to return to adhering to the Qur'an and Sunnah. This effort was realized through an educational system that became a pioneer, namely combining the concept of faith (Islamic religious knowledge) with progressive thinking (general knowledge). This journal traces that in Sambas Regency, Muhammadiyah's da'wah continues through charitable efforts in the fields of education (such as SMA Muhammadiyah Sambas) and social (such as LAZISMU).
K.H. Ahmad Dahlan (Muhammad Darwis) Nafilah Abdullah Lecturer at the Faculty of Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta	This journal examines the life history of K.H. Ahmad Dahlan (Muhammad Darwis), the founder of Muhammadiyah, as well as the factors that encouraged the birth of the organization as a neutral Islamic movement amid the mission of Christianization and Dutch colonial politics. Covers: ➤ Background of Establishment: Muhammadiyah was established in Yogyakarta on November 18, 1912, at the suggestion of his students and members of Budi Utomo. Its establishment was driven by K.H. Ahmad Dahlan's concern (influenced by the thoughts of Islamic reformers from Egypt) regarding the practices of shirk, bid'ah, and khurafat among the indigenous Muslim community. In addition, he sought to address the challenges of the Christianization

	mission that used schools and hospitals as its tools. ➤ Goals and Movement: Its goal is to spread the teachings of the Prophet Muhammad SAW to the indigenous people and advance the Islamic religion. To achieve this goal, Muhammadiyah established educational institutions (such as Madrasah Ibtidaiyah Diniyyah Islamiyah), social (such as PKU/Penolong Kesengsaraan, General and Orphanage), as well as women's organizations (Aisyiyah, originally called Sopotrisno), and scouting (Hizbul Wathan). ➤ His legacy: K.H. Ahmad Dahlan led Muhammadiyah for approximately 11 years until his death on February 23, 1923. For his services as a pioneer in the revival of Indonesian Muslims through the Islamic renewal and education movement, he was declared a Hero of Indonesian Independence in 1961.
Muhammadiyah In The Spread Of Islam Muh. Anis is a lecturer at the Muhammadiyah Islamic Institute in Sinjai	This research examines the history and crucial role of Muhammadiyah as a modernist Islamic movement in the spread of religion in Indonesia. Founded by K.H. Ahmad Dahlan on November 18, 1912, Muhammadiyah is based on the Qur'an and the Sunnah, particularly the call to enjoin good and forbid evil (Ali Imran: 104), to purify Islamic practice from deviations and address weaknesses in religious education. This organization embodies the spirit of tajdid (renewal) and ijtihad (ijtihad), and has proven its success through the establishment of thousands of charitable organizations (schools, hospitals, and orphanages). It remains steadfast to this day by adhering to the principle of non-political activity.
From Yogyakarta Weaving Indonesia: The Development of Muhammadiyah, 1912 – 1950 Suwarno Universitas Muhammadiyah Purwokerto	This writing discusses Muhammadiyah as the largest modern Islamic reform organization in Indonesia that developed rapidly from 1912 to 1950, a period known as the organizational development phase. The success of this organization spread to almost all regions of Indonesia from its center in Yogyakarta, locked in by the determining role of leadership, starting from K.H. Ahmad Dahlan (founder and nurturer of the movement) and continued by his successors

	(K.H. Ibrahim, K.H. Hisyam, K.H. Mas Mansur, and Ki Bagus Hadikusumo). In addition to being a reform movement (Tajdid Movement/Islamic purification and reform), Muhammadiyah from the beginning was also a chain of the "wong cilik" movement that implemented the theology of Al Ma'un to prosper the small people, especially the poor and orphans. One key to the success of this organization's development is the ownership of social capital since its establishment. The development of Muhammadiyah outside Java has accelerated, especially in Minangkabau (West Sumatra), under the leadership of K.H. Ibrahim (1923-1934), which then transformed its character into a national movement.
Ideology Of Established The Muhammadiyah Organization In The Manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" Doni Wahidul Akbar, Fitri Liza, Ahmad Luqman Hakim, Prof. Dr. Hamka Muhammadiyah University, Jakarta, Indonesia³ King Abdul Aziz University, Saudi Arabia	This research examines the ideology of the establishment of Muhammadiyah through the analysis of the ancient manuscript "Ma Huwa Asasul Jam'iatul Muhammadiyah" which contains the sermon of K.H. Ahmad Dahlan in Pekajangan, Pekalongan. Muhammadiyah was established with the slogan of renewal and modernization. The manuscript explains the foundation and concerns of Ahmad Dahlan regarding the condition of Muslims who deviated from the teachings of the Qur'an and Hadith, as well as the strong mission of Christianization at that time. This philological and hermeneutical study finds three main principles of Ahmad Dahlan's ideology: the ideology of the Muhammadiyah organization, the reasons for its establishment, and Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. One important message in the manuscript emphasizes that Muslims must unite, avoid debates except in a better way, and recognize the need for mastery of knowledge and scientific discipline to refute doubts about Islam.
The History of Muhammadiyah Yupi Yani Telaumbanua, Rena Elpiana, Cindy Sri Wahyuni, Riska Aryanti, Wismanto, Wira Ramashar Universitas Muhammadiyah Riau, Indonesia	This research aims to examine the history of Muhammadiyah from its founding to its contribution to social reform in Indonesia. Founded by K.H. Ahmad Dahlan in 1912 in Yogyakarta, Muhammadiyah is the largest Islamic organization, playing a significant

	role in the renewal of religious thought and practice, as well as in various aspects of social life. Its founding stemmed from Ahmad Dahlan's concern about the influence of superstition, heresy, superstition, and polytheism on religious practices, as well as the lack of adequate education. From its inception, Muhammadiyah focused on educational and health reform, which later evolved into a broader social reform movement through various initiatives in education, health, and social welfare that continue to this day. Muhammadiyah also actively advocates for social and political issues related to justice and equality. In conclusion, Muhammadiyah is a significant agent of social change and a crucial pillar in the history of social reform in Indonesia.
The History of Muhammadiyah Faizal Hamzah, Fathoni Khairil Mursyid, Mhd Zuhri Syah Umar, Rizky Maulana Universitas Muhammadiyah Sumatera Utara	This qualitative research aims to uncover the history, intricacies, and vision and mission of Muhammadiyah, a major organization founded on November 18, 1912, at the suggestion of K.H. Ahmad Dahlan's students to establish a permanent institution. Muhammadiyah was founded as a movement to purify Islam, based on Surah Ali Imran, verse 104. It strives to overcome the condition of Muslims who are shackled by mysticism, uphold the purity of religion, eradicate TBC (superstition, innovation, and superstition), and combat poverty and ignorance. Its struggle and dissemination of its mission are conducted through religious and social channels, evidenced by the establishment of thousands of Muhammadiyah Enterprises (AUM) in the fields of education, health, and other social activities. In general, Muhammadiyah remains committed to its mission (khittah) as a missionary movement for enjoining good and forbidding evil, and for reforming society.
The Muhammadiyah Progressive Movement In Islamic And Socio-Religious Education Reform In Indonesia Muhammad Sholeh Marsudi, Zayadi IAIN Syaikh Abdurrahman Siddik Bangka Belitung	This article discusses Muhammadiyah as a progressive Islamic movement driven by a sense of social responsibility since its founding in 1912 in Kauman, Yogyakarta, by K.H. Ahmad Dahlan. Muhammadiyah strives to free Muslims from the shackles of

	religious practices that deviate from Islamic law and from stagnation in all aspects of life. This progressive movement is realized through two main focuses: educational modernization and social activism. In the field of education, Muhammadiyah has implemented reforms by adopting a secular educational institutional system and modernizing the Islamic education system in madrasahs/pesantren (Islamic boarding schools). Meanwhile, in the social and religious fields, its progressiveness is manifested through various charitable endeavors such as orphanages, nursing homes, and hospitals. Muhammadiyah is considered a trendsetter and the driving force behind the progressive Islamic movement in Indonesia.
Muhammadiyah As An Islamic Education Reform Movement Aphil Barroch Mahesa, Faisal Ramadhan, Tri Wirahadi Kusuma, Muhammad Farid Alfian, Febri Nur Hudanansyah Accounting Department, Faculty of Economics and Business, University of Muhammadiyah Malang, Malang, East Java – Indonesia	Muhammadiyah is seen as an Islamic reform organization that has had a significant impact on the progress of Muslims in Indonesia. Its reform movement is multidimensional, but its primary focus is the modernization of Islamic education, which was the forerunner of the organization's founding. Educational reforms were implemented by refining the curriculum, integrating Islamic religious education into public schools (such as the HIS model based on the Qur'an) and incorporating secular sciences into religious schools (madrasahs/pesantren). This holistic, integrative educational concept aims to educate the nation. Beyond education, Muhammadiyah also pioneered the establishment of orphanages, hospitals, and economic institutions, making it a trendsetter for the reformist and progressive movement in Indonesia.
The Birth Of Muhammadiyah From a Hermeneutical Perspective Suwarno History Education Study Program, Faculty of Teacher Training and Education (FKIP), Muhammadiyah University of Purwokerto	The core of this journal is an analysis of the birth of the Muhammadiyah organization, founded by K.H. Ahmad Dahlan on November 18, 1912, from a hermeneutical perspective, particularly the thinking of Hans Georg Gadamer. The organization's birth was driven by Ahmad Dahlan's awareness of the idea of modern Islamic renewal and his concern for the condition of Muslims at that time, who were mired in poverty, ignorance, and backwardness. Muhammadiyah

	positions itself as a tajdid movement, which has the dual meaning of purifying Islamic teachings from superstition, innovation, and superstition, as well as reforming so that Muslims can adapt to modern life through concrete efforts in the fields of education (schooling), social services (healing), and charity (feeding). Within the hermeneutical framework, the establishment of Muhammadiyah is understood as the result of "historical awareness" (wirkungsgeschichtliche bewusstsein), namely a dynamic understanding obtained through the interaction of the past and the present to create creations for the future.
Muhammadiyah In Historical, Theological, And Sociological Review Muhammad Nawir, Irdansyah, Dahlan Lamabawa Muhammadiyah University Makassar	This journal is a literature review of the birth and role of Muhammadiyah, founded by K.H. Ahmad Dahlan on November 18, 1912, in Kauman, Yogyakarta, as the largest Islamic community organization in Indonesia. The organization's birth was motivated by the conditions of a society experiencing backwardness and Islamic practices that were considered deviant from pure teachings, such as superstition, innovation, and superstition. Muhammadiyah's primary goal is the da'wah (prophetic) of enjoining good and forbidding evil and the purification of Islamic teachings. Theologically, the organization is based on Al-Ma'un Theology, which teaches that religious practice should not be limited to mere rituals but must be embodied in social activities, such as helping the poor and orphans. The sociological implementation of this theology is realized through various charitable efforts in the fields of education, health services, and social institutions.

CONCLUSION

Muhammadiyah, founded by K.H. Ahmad Dahlan in Yogyakarta on November 18, 1912, is the largest modernist Islamic movement in Indonesia aimed at carrying out da'wah, amar, ma'ruf, nahi, mungkar, and tajdid (renewal). This organization was born out of concern for TBC (Takhayul, Bid'ah, Khurafat) and the need for the improvement of the ummah. Its greatest contribution is manifested through the establishment of thousands of Muhammadiyah Business Efforts (AUM) in the fields of education and social health, which consistently implement the

Theology of Al Ma'un. By combining pure religious teachings with a modern education system, Muhammadiyah has succeeded in becoming a transformative social force that not only purifies religious practices but also tangibly improves the welfare of society and advances the Indonesian nation.

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