



The Contribution of Muhammadiyah in Fostering Social Harmonization through a Wasathiyah Approach in a Multicultural Society

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Article History:

Received: April 2026

Revised: May 2026

Accepted: May 2026

Published: June 2026

Keywords:

Muhammadiyah; Wasathiyah; Social Harmonization; Multiculturalism; Religious Moderation.

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Abstract:

This study aims to analyze the contribution of Muhammadiyah in fostering social harmonization within a multicultural society through the implementation of the wasathiyah (religious moderation) approach. The research was conducted in Muhammadiyah-affiliated educational institutions and surrounding communities in Indonesia, particularly in areas characterized by cultural, religious, and social diversity. This study employed a qualitative research design using a case study approach. Data were collected through in-depth interviews with educators and community leaders, direct observations of educational and social activities, and analysis of institutional documents. The data were then analyzed using thematic analysis to identify patterns and meanings related to the application of wasathiyah values. The findings indicate that Muhammadiyah plays a strategic role in promoting social harmony through inclusive education practices, transformative and enlightening da'wah, community-based social services, and active participation in national and civic engagement. The wasathiyah approach is manifested in the integration of religious commitment, humanitarian values, and national identity, which contributes to reducing potential social conflicts and strengthening mutual respect among diverse groups. Additionally, this study finds the development of a contextual learning model in Muhammadiyah schools that systematically incorporates moderation values into both curriculum and daily practices. In conclusion, Muhammadiyah serves not only as a religious and educational organization but also as an agent of peace that significantly contributes to building and sustaining social harmonization in Indonesia's multicultural society.

INTRODUCTION

Indonesia is known as a pluralistic nation with ethnic, religious, linguistic, and cultural diversity. This plurality is a valuable asset as well as a challenge in building the life of the nation and state. A long history shows that diversity often becomes a source of national strength, but on the other hand, it also has the potential to trigger social conflicts if not managed wisely. In the context of globalization and the rapid development of information technology, the potential

How to Cite:

Fauzia, et al., (2026) The Contribution of Muhammadiyah in Fostering Social Harmonization Through a Wasathiyah Approach in a Multicultural Society
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for social disintegration is strengthening, marked by increasing practices of intolerance, radicalism, hate speech, and horizontal conflicts rooted in identity differences (Darmawan, Wijaya, & Alhuzaini, 2023; Lestari, 2020; Setiawan et al., 2024). Referring to the SETARA Institute report, throughout the 2023–2024 period, there was a significant upward trend in cases of violations against freedom of religion and belief as well as acts of intolerance. In 2023, 477 incidents were recorded, and this number increased sharply to 731 incidents in 2024 (Ashfiya, 2025). These developments can be seen more clearly in the following chart.

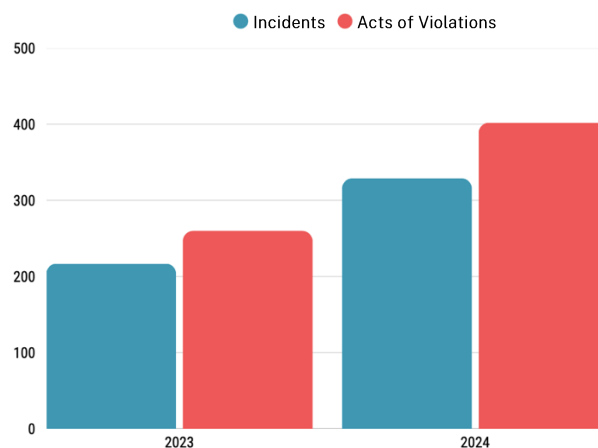


Figure 1: Comparison of the Number of Incidents and Acts of Violations of Freedom of Religion and Belief in 2023-2024

In this context, the role of religious community organizations becomes very important. Muhammadiyah, as one of the largest Islamic organizations in Indonesia, holds a strategic position in maintaining the social integrity of the nation. Since its establishment in 1912, Muhammadiyah has not only been active in the fields of *dakwah* (preaching), education, and health but has also actively developed an Islamic discourse oriented towards progress, tolerance, and respect for differences (Arifin, Mughni, & Nurhakim, 2022; Mahesa, Ramadhan, Kusuma, Alfian, & Hudanansyah, 2023; Telaumbanua et al., 2024). Muhammadiyah's commitment to presenting a progressive Islam (*Islam berkemajuan*) aligns with the spirit of *wasathiyah*, namely moderate Islam that emphasizes balance, justice, and the middle path in addressing social dynamics.

Wasathiyah or Islamic moderation is an important concept relevant to the reality of a multicultural society. On one hand, this concept rejects religious extremism that tends to be exclusive and radical. On the other hand, *wasathiyah* also rejects excessive liberalism that has the potential to ignore religious values. Thus, *wasathiyah* becomes a middle path that teaches harmony, tolerance, and respect for diversity (Ahmad & Latifah, 2021; Ismail, 2025). Through its proselytizing, educational, and social movements, Muhammadiyah has implemented the principles of *wasathiyah* in various aspects of community life.

However, research on Muhammadiyah's contribution to building social harmonization through the *wasathiyah* approach is still limited. Most previous studies have focused more on Muhammadiyah's role in education, health, and socio-economic empowerment (Aqilla et al., 2024; Putri et al., 2024; Rahmadanti

et al., 2024; Trisno, 2024). In fact, seeing the increasingly complex challenges of social disintegration, a study of Muhammadiyah's contribution to maintaining harmony in a multicultural society is very important to conduct. This will not only show the relevance of the Muhammadiyah movement in the contemporary era but also contribute to the strengthening of religious moderation in Indonesia.

Based on this background, this research is important to conduct to examine more deeply how Muhammadiyah actualizes the *wasathiyah* approach in its social praxis, as well as the extent of its contribution to building social harmonization in the midst of Indonesia's multicultural society. Thus, this study is expected to provide a comprehensive understanding of Muhammadiyah's strategic role in strengthening the nation's social cohesion through moderate Islamic values.

Specifically, the study in this research focuses on the understanding and implementation of the *wasathiyah* concept by Muhammadiyah amidst the dynamics of multicultural community life. This study also examines in depth the tangible forms of Muhammadiyah's contribution to building social harmonization in a society that is diverse in terms of ethnicity, religion, and culture. Furthermore, this research will analyze the strategies and programs promoted by Muhammadiyah in internalizing *wasathiyah* values to prevent potential social conflicts. This study also evaluates the effectiveness of Muhammadiyah's *wasathiyah* approach in strengthening social cohesion and fostering an attitude of intergroup tolerance in Indonesia

To explore the discourse being discussed in this research, a comprehensive approach based on the *wasathiyah* (moderate Islam) paradigm and the theory of social harmonization in multicultural societies is used. A theological-normative approach is used to examine Islamic teachings regarding *wasathiyah* as the foundational value adhered to by Muhammadiyah, with the principles of justice, balance, tolerance, deliberation, and respect for diversity as the basis for the legitimacy of the moderation movement (Fauzi, 2023). Furthermore, a sociological approach is used to understand the social dynamics of multicultural societies and Muhammadiyah's contribution to strengthening social cohesion (Siregar, 2024), while a historical-institutional approach traces Muhammadiyah's role since its establishment until now in maintaining national unity (Whittington, Kelemen, & Caldeira, 2021). The empirical-qualitative approach provides a contextual understanding through interviews, observations, and documentation studies, resulting in in-depth and interpretative data capable of depicting social reality completely (Harahap, 2020).

To obtain a clearer picture of previous research on the topic being discussed in this study, a visualization using VOSviewer is displayed in Figure 2.

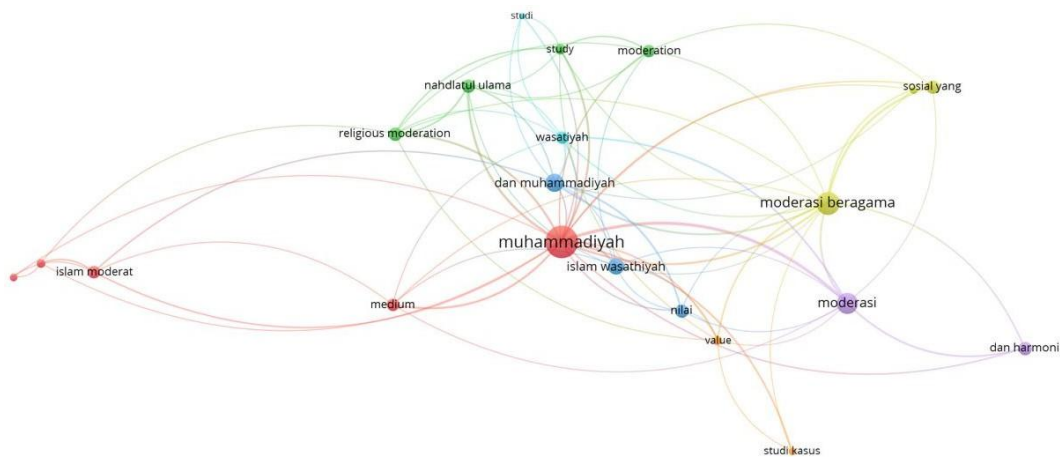


Figure 2: Visualization of Previous Research on the Topic of Muhammadiyah's Wasathiyah

Previous studies generally emphasized the conceptual aspects of Islamic moderation, Muhammadiyah's contribution to education, health, and social empowerment, or comparisons with other Islamic organizations, while Muhammadiyah's contribution to building social harmonization through *wasathiyah* values in multicultural societies remains underexplored. This research offers novelty by integrating *wasathiyah* not only as a normative-theological idea but also in Muhammadiyah's actual praxis, while placing social harmonization as the main focus beyond the internal sphere of the Muslim community. With a multi-dimensional approach— theological-normative, sociological, historical-institutional, and empirical-qualitative—this research provides a more comprehensive analysis.

RESEARCH METHOD

This study uses a qualitative approach with a case study design. This design was chosen because the research focuses on understanding in depth the social phenomenon of Muhammadiyah's contribution to building social harmonization through *wasathiyah* values in a multicultural society. This approach allows researchers to explore social reality comprehensively, contextually, and in detail, so that it does not only stop at the normative-conceptual level but also uncovers the actual praxis in the field. This research was conducted in areas with a strong Muhammadiyah base that also possess social and cultural diversity, such as large cities or regions with cross-religious and ethnic interactions.

The research subjects include Muhammadiyah figures at the central, regional, and local levels, especially those involved in social, educational, and proselytizing programs. In addition, it involves interfaith and cultural community leaders who interact directly with Muhammadiyah, as well as academics or researchers who have expertise in the field of religious moderation and social harmonization. Data sources consist of primary data obtained through in-depth interviews, participant observation, and field notes. Secondary data are derived from official Muhammadiyah documents (congress results, organizational policies, publications, activity reports), scientific literature, and relevant media.

To obtain a comprehensive picture, the study uses several data collection

techniques, namely; (1). In-depth interviews: conducted with Muhammadiyah figures, interfaith community leaders, and academics to explore experiences, views, and strategies for implementing *wasathiyah* values, (2). Participant observation: researchers attended and observed Muhammadiyah activities (seminars, deliberations, social service, interfaith dialogues) to directly witness the forms of contribution in maintaining social harmony, (3). Documentation studies: reviewing organizational documents, activity archives, academic publications, and mass media related to Muhammadiyah and religious moderation.

The main instrument of this research is the researcher as the key instrument (human instrument), who plays a role in designing, collecting, and analyzing data. To support objectivity, semi-structured interview guidelines, observation sheets, and systematic field notes were used. Data analysis was carried out descriptively and analytically with stages according to Miles & Huberman, namely; Data reduction: selecting, filtering, and focusing data relevant to Muhammadiyah's contribution to social harmonization, Data display: organizing data in the form of narratives, matrices, tables, or charts that facilitate interpretation, Conclusion drawing/verification: interpreting the meaning of the data using the *wasathiyah* framework and social harmonization theory, and verifying it through triangulation.

Data validity was maintained by using; Source and technique triangulation: comparing information from various sources and techniques, Member check: confirming interview results with informants to ensure accuracy, Peer debriefing: discussing research results with peers/academics, Audit trail: documenting the research process so that it can be traced transparently.

RESULTS AND DISCUSSION

RESULTS

Based on interview data with four informants: an activist from the Subbranch Board of Muhammadiyah/ Pimpinan Ranting Muhammadiyah (PRM) of Bangunjiwo Barat, an activist from the Council for Social Welfare/ Majelis Pembinaan Kesejahteraan Sosial (MPKS), a cadre from the Council for Religious Opinion and Tajdid/ Majelis Tarjih dan Tajdid (also known as the Tarjih Council), and a practitioner from the Muhammadiyah Disaster Management Center (MDMC/Humanitarian), the research findings are presented in a thematic format according to the research objectives regarding Muhammadiyah's contribution to building social harmonization through the *wasathiyah* approach.

Conceptualization of Wasathiyah in the Muhammadiyah Paradigm

The Meaning of Wasathiyah as a Religious Manhaj

The informants emphasized that *wasathiyah* in the context of Muhammadiyah is not merely a pragmatic moderate attitude, but a theological-methodological *manhaj* (methodology) rooted in the understanding of *ummatah wasatan* (QS. al-Baqarah: 143). Respondent 3 (Tarjih Council) explained:

"Wasathiyah bukan sekadar taktik sosial-politik untuk 'tidak ekstrem', melainkan implikasi dari pemahaman tauhid yang membawa kepada tata hidup (mu'āmalah) yang adil dan rasional... Muhammadiyah menempatkan wasathiyah sebagai kriteria ijtihad dalam manhaj tarjih."

"Wasathiyah is not just a socio-political tactic to 'not be extreme', but an implication

of understanding tauhid (monotheism) that leads to a fair and rational way of life (mu'āmalah)... Muhammadiyah places wasathiyah as a criterion for ijtihad in the tarjih manhaj."

Respondent 1 (PRM Bangunjiwo Barat) interpreted wasathiyah as a way of life that prevents the abyss of radicalism as well as liberalism, making it the foundation of tolerance and deliberation among peers. Respondent 4 (MDMC Practitioner) added the dimension of ta'anus (involved but independent):

"An upright, fair, and balanced (tawazun) community... can move in society without being bound by the society we associate in, but we still adhere to the principles we practice."

Wasathiyah versus General Religious Moderation

A fundamental accentuation difference was found between Muhammadiyah's wasathiyah and the conventional concept of religious moderation. Respondent 3 clarified:

"Religious moderation in the policy realm is often used as a strategy to reactively contain extremism... Muhammadiyah places moderation as a theological consequence of maqāṣid and tarjih's ijtihad... not just a campaign, but building institutions that make harmony a side effect of public service."

Respondent 4 rejected the terminology "moderating religion" because it implies a reduction of religious values, and preferred the concept of ummatan wasathan which maintains firm principles while remaining socially open:

"It is not the religion that we moderate. If we moderate religion, there will be misunderstandings, there are values that we downgrade... The religion remains. Religious values remain but do not limit us from interacting with others for taawun (mutual assistance)."

Constructive Values of Muhammadiyah's Wasathiyah

Based on thematic analysis, five dominant values emerged from all interview data:

Table : 1. Constructive Values of Muhammadiyah's Wasathiyah

Dimension	Characteristic	Practical Manifestation
Balance (Tawazun)	Balance of aqidah-muamalah, text-context, world-hereafter	Progressive Islam approach that combines the purification of faith with worldly empowerment (English Learning Community, gamelan preservation)
Justice ('Adl)	Distributive and substantive, not merely formal	Free health services without discrimination, Ta'awun program, Patient Halfway House (Rumah Singgah Pasien)
Tolerance (Tasamuh)	Cultural flexibility, respecting local wisdom	Surya Gupita Association (Paguyuban Surya Gupita/ gamelan), Panembrama songs, acceptance of non-Muslims in emergency schools
Deliberation (Syurah)	Collegial and dialogical leadership	Coordination with interfaith leaders, wali nagari (village heads), village government
Public Interest (Maqashid)	Prioritizing humanitarian response above identity	Fikih Kebencanaan (Disaster Jurisprudence): service without questioning the victim's identity

Respondent 1 confirmed the implementation of these values in PRM Bangunjiwo Barat:

"The value of balance is very apparent from the initiative to juxtapose the purification of faith with progressive worldly empowerment... The value of tolerance is shown through the flexibility of cultural dakwah that does not eradicate local wisdom, but rather embraces gamelan arts."

Internalization Strategies and Development of Social Harmonization

Several strategies pursued as efforts to internalize and develop social harmonization carried out by Muhammadiyah include:

Multi-layered Strategy

Normative-Doctrinal: Through the products of the Tarjih Council (Putusan Tarjih/ Tarjih Decisions, Fikih Kebencanaan/ Disaster Jurisprudence, Fikih Kebhinekaan/ Diversity Jurisprudence, Risalah Islam Berkemajuan/ Treatise on Progressive Islam) which provide a legal umbrella for field practices.

Curricular-Educational: Character education in Amal Usaha Muhammadiyah/ Charity Businesses (kindergarten to higher education), Baitul Arqam cadre formation, and management training that emphasizes scientific reasoning, public ethics, and respect for plurality.

Social-Praxis (Dakwah bil-Hal): Implementation through charity businesses (Hospitals, schools, MDMC, LAZISMU/ Department of Charity Management) which become magnets for harmonization. Respondent 2 (MPKS) explained:

"With this moderate Muhammadiyah, they are more accepting, when we do activities together they are quite comfortable... We invite them to do activities together, proven in Hidimu (Muhammadiyah Disability Association), in fact, it is accepted by these friends."

Public Communication: Transparency of monthly service reports, digital documentation, and narrative management on social media to counter disinformation.

Integration of Pillars: Education-Preaching-Social

Respondent 1 described the synergy of these three pillars:

"The education pillar (AUM), the preaching sector (religious studies with a cultural approach via gamelan arts), and social action (free health services and inclusive philanthropy)... It is the synergy of these three pillars that makes Muhammadiyah's religious moderation not just a theory, but a tangible manifestation of the theology of action."

Respondent 4 added the importance of education as an emergency priority post-disaster to restore the psychosocial condition of children, regardless of their religious identity.

Tangible Forms of Contribution and Multicultural Participation Field Praxis-Based Contributions (Non-Formal)

All informants affirmed that harmonization contributions are stronger in social field praxis compared to institutional formalities. Respondent 1 stated:

"Although holding the status of an official branch organization, their movement is not stiffened by administrative matters, but rather directly touches grassroots life... the institutional structure of this PRM is effectively utilized as a driving force for humanitarian social actions."

Concrete forms include; Cross-identity services: Ambulanmu serves non-Muslim

(Christian) burials, the Patient Halfway House receives patients from Papua/Kalimantan, emergency elementary schools in NTT (90% non-Muslim), Cultural preservation: Surya Gupita Association (gamelan) and Panembrama songs as media for propagation that embrace local Javanese traditions, Empowerment of the disabled and elderly: MDC (Muhammadiyah Difabel Center), MSC (Muhammadiyah Senior Care), Hidimu.

Creation of Spaces for Dialogue and Cooperation

Muhammadiyah creates organic dialogue spaces through; Safari silaturahmi (Goodwill visits): Routine visits to interfaith figures and village governments (Respondent 1), Traditional leader approaches: In Aceh, meeting the wali nagari first; in Nusa Tenggara Timur coordinating with church leaders, Economic market facilitation: In Myanmar, the market became a place to reconcile the Rohingya conflict with other groups through the exchange of necessities (Respondent 4). "The market becomes a very pacifying place because of shared needs... We only facilitate, and the interaction runs on its own." (Respondent 4)

Responses to Social Conflict and Effectiveness of the Approach Conflict Resolution Strategy

Muhammadiyah uses preventive-proactive and mediative-responsive approaches; Prevention: Strengthening social brotherhood bonds long before a conflict through inclusive programs (health, arts) that dismantle suspicion (Respondent 1), Acute handling; Lampung 2012: Handled the conflict between the Balinese and transmigrants by gathering Hindu and Muslim children to play together until their parents calmed down (Respondent 4), Humanitarian restoration: Prioritizing protecting victims and restoring social conditions above identifying guilty parties (Respondent 3), Jurisprudence Clarification: The Tarjih Council provides religious explanations for ritual-based conflicts so they do not escalate into social violence.

Effectiveness and Success Indicators

Respondent 1 assessed the *wasathiyah* approach as very effective with the following indicators; The absence of horizontal identity-based conflict in intervention areas, Cross-group participation in programs (clerics, government officials, non-Muhammadiyah members), Cultural acceptance: The existence of the Surya Gupita gamelan without cultural resistance, Cadre regeneration: Involvement of millennials and Gen-Z.

Respondent 3 added quantitative-qualitative indicators; Coverage of cross-religious beneficiaries, Public trust surveys of Muhammadiyah institutions (Hospitals, schools), Frequency of interfaith collaboration, Post-disaster social resilience (speedy reconciliation).

"MDMC and Muhammadiyah Hospitals are often seen as neutral actors in disasters/crises, so they are trusted by various groups. This is an indicator of social acceptance." (Respondent 3).

Challenges, Resistance, and Recommendations for Strengthening Internal and External Challenges

Table : 2. Internal and External Challenges

Source	Challenge	Manifestation
External	Strict puritanism stigma	Assumptions that Muhammadiyah is anti-local culture, "too Islamic", thus raising initial suspicion
	Digital ecosystem	Disinformation, simplistic narratives on social media that contradict the multi-layered tarjih method
	Identity politicization	Religion as a tool for political competition narrows the space for wasathiyah
Internal	Infrastructure disparity	Areas with strong AUM vs areas without AUM (<i>wasathiyah</i> stops as a norm)
	Cadre understanding	Not all members understand <i>wasathiyah</i> as a methodology, rather than a compromise of principles

Respondent 2 revealed specific resistance:

"Some say 'Why is Muhammadiyah like this, cooperatives are haram, you shouldn't make cooperatives'... There are also those who convey 'There's an ambulance driver whose prayers are still inconsistent'."

Mitigation Strategies

Muhammadiyah responds to challenges through; Cultural preaching: Breaking stigmas by preserving gamelan (Respondent 1), Transparency and dialogue: Routine reporting, direct visits, not returning polemics with rhetoric (Respondent 2), Strengthening digital literacy: Fostering cadres to face simplistic religious narratives (Respondent 3), Needs management: Rejecting inappropriate aid (piles of used clothes) and directing it to cash transfers according to specific needs (maternity packages in Aceh) (Respondent 4).

Recommendations for Strengthening

Based on data aggregation, informants recommend; Regeneration and digitalization: Optimizing digital platforms to disseminate tolerance narratives, involving Gen Z in preserving inclusive programs (Respondent 1), Strengthening maqashid syariah: Educating grassroots cadres about the objectives of Sharia so that social openness is not interpreted as relativism (Respondent 3), Internal collaboration: Cross-council synergy (MPKU, Education, MDMC) with the principle of ta'awun to avoid overlap and silos (Respondents 2 and 4), Expansion of charity businesses: Expanding the presence of social infrastructure in conflict-prone areas so that wasathiyah does not stop at discourse (Respondent 3), Scientific evaluation systems: Measuring social impact quantitatively, not just qualitatively, to validate harmonization contributions (Respondent 3).

Based on the interview data analysis of four informants, it can be synthesized that Muhammadiyah's contribution in building social harmonization through *wasathiyah* operates on three intervention dimensions; (1). Epistemological Dimension: Wasathiyah is positioned as a methodology of ijtihad (manhaj tarjih) that produces adaptive legal products (Disaster Jurisprudence, Diversity Jurisprudence) supporting inclusion without compromising the principles of faith, (2). Structural-Institutional Dimension: The network of charity businesses (schools, hospitals, MDMC, LAZISMU) becomes physical infrastructure that forces

positive cross-identity interactions in daily practice, creating bonding social capital, (3). Cultural-Relational Dimension: The *dakwah bil-hal* approach through the preservation of local arts (gamelan), deliberations with traditional/religious leaders, and responsive humanitarian services build trust that curbs social fragmentation amidst a multicultural society.

Significant success is noted at the micro-meso level (local communities with strong AUM), while the biggest challenge is maintaining conceptual consistency amidst the currents of identity politicization and digital disinformation that blur the character of *wasathiyah* as a middle path that is firm in principle yet flexible in practice.

DISCUSSION

Research findings indicate that the concept of *wasathiyah* in Muhammadiyah's paradigm is understood not merely as moderation in the sense of compromising religious teachings, but as a religious *manhaj* originating from Islamic theological values. This finding shows that *wasathiyah* is positioned as a methodology of thinking and acting rooted in the principles of monotheism, justice, balance, and social welfare. This understanding aligns with the concept of *ummatah wasatan*, which places the Muslim community as a mediating community capable of maintaining a balance between religious principles and social reality. In the context of Muhammadiyah, *wasathiyah* is not only present at the discourse level but has become the foundation for praxis in the process of *ijtihad* and the development of charity businesses. Thus, the moderation developed by Muhammadiyah has an ideological and substantive character, rather than just a pragmatic response to the issue of extremism.

This study also shows a fundamental difference between Muhammadiyah's concept of *wasathiyah* and the term religious moderation that has developed in the public policy sphere. Muhammadiyah views moderation not as an effort to "moderate religion," but as a consequence of a comprehensive understanding of religion oriented towards *maqāsid al-syarī'ah* (objectives of Islamic law). This finding is important because it shows that Muhammadiyah's social openness does not mean a weakening of faith principles. On the contrary, this openness stems from strong theological convictions, thereby enabling inclusive, tolerant, and collaborative social interactions with groups of different religions and cultures. This reaffirms Muhammadiyah's position as an Islamic movement capable of maintaining a balance between the purification of teachings and social adaptation.

The constructive values found in this study, such as *tawazun*, *tasamuh*, *syura*, justice, and public interest, serve as the primary foundation in building social harmonization. The implementation of these values is evident in various concrete activities, for example, non-discriminatory health services, acceptance of non-Muslim communities in emergency education programs, and the preservation of local culture through gamelan arts. These findings show that social harmonization in Muhammadiyah is built through a praxis approach that touches on the concrete needs of the community. The *dakwah bil-hal* (preaching by deeds) approach is proven to be more effective in building social trust than purely verbal or rhetorical approaches. From the perspective of social capital theory, these activities generate social trust and strengthen cross-group social

cohesion.

Additionally, the *wasathiyah* internalization strategy carried out by Muhammadiyah demonstrates a multidimensional and multi-layered approach. The normative strategy is carried out through Tarjih Council products such as Disaster Jurisprudence and Diversity Jurisprudence, while the educational strategy is manifested through cadre formation and the Muhammadiyah education system. At the same time, the social praxis strategy is carried out through charity businesses such as hospitals, MDMC, Lazismu, and community empowerment programs. The synergy between education, preaching, and social services shows that social harmonization is not built instantly, but through a systematic process of value enculturation. This finding strengthens the view that the success of socio-religious movements is heavily determined by the organization's ability to integrate ideology, institutions, and social practice.

This research also highlights that Muhammadiyah's contribution to social harmonization emerges more strongly through non-formal social practices rather than formalistic structural approaches. The presence of cross-identity humanitarian services, organic dialogue spaces, and cultural approaches makes Muhammadiyah accepted as a relatively neutral social actor trusted by various community groups. In the context of social conflicts and disasters, Muhammadiyah does not place religious identity as the main basis for services, but rather humanity and the common good. This approach is proven effective in mitigating conflicts and accelerating social reconciliation. Thus, the social harmonization built by Muhammadiyah is not symbolic, but is based on direct social experiences felt by the community.

Nevertheless, this study identified a number of internal and external challenges. External challenges in the form of puritanism stigma, identity politicization, and digital disinformation remain obstacles in the dissemination of *wasathiyah* values. On the internal side, the uneven understanding of cadres regarding the concept of *wasathiyah* and the disparity in charity business infrastructure mean that the implementation of these values is not optimal in all regions. These findings indicate that the success of Muhammadiyah's social harmonization is highly influenced by the strength of local institutions and the quality of cadre development. Therefore, strengthening digital literacy, cadre regeneration, expansion of charity businesses, and data-driven evaluation development are strategic steps to maintain the sustainability of Muhammadiyah's *wasathiyah* movement amidst the dynamics of multicultural society and the digital era.

Overall, this study affirms that Muhammadiyah's contribution to building social harmonization through the *wasathiyah* approach occurs simultaneously across epistemological, structural, and cultural dimensions. *Wasathiyah* has not only become a normative concept, but has transformed into a social practice that forms a culture of tolerance, cooperation, and humanitarian solidarity. Muhammadiyah's success shows that social harmonization can be built effectively when religious values are translated into public service, community empowerment, and inclusive social relations. Therefore, Muhammadiyah can be viewed as a model of a moderate Islamic movement capable of providing social stability while maintaining consistency with religious principles in a pluralistic society.

CONCLUSION

Muhammadiyah's contribution to building social harmonization amidst a multicultural society stems from the *wasathiyah* paradigm, which is not merely interpreted as pragmatic moderation, but as a theological-methodological *manhaj* rooted in the principles of monotheism and justice. The implementation of these *wasathiyah* values operates simultaneously through three main dimensions: the epistemological dimension that produces adaptive legal products such as Disaster Jurisprudence and Diversity Jurisprudence, the structural-institutional dimension through a network of charity businesses that provide inclusive services without discrimination, and the cultural-relational dimension through a *dakwah bil-hal* approach that embraces local wisdom. The social harmonization built by Muhammadiyah has proven effective because it does not stop at verbal rhetoric but manifests in the praxis of concrete humanitarian services capable of fostering cross-identity social trust. Despite facing challenges in the form of external stigmas and digital disinformation, Muhammadiyah continues to play a role as a neutral actor and peace agent capable of maintaining a balance between the purification of religious teachings and inclusive social adaptation. As a model for the moderate Islamic movement, Muhammadiyah's success shows that social cohesion can be strengthened when religious values are translated into tangible solutions for the welfare of a pluralistic society. For future research, it is recommended to conduct in-depth studies regarding the optimization of digital platforms in disseminating *wasathiyah* narratives to the younger generation and the development of scientific evaluation systems to measure the social impact of the moderation movement quantitatively.

ACKNOWLEDGMENT

The authors extend special thanks to Council for Higher Education, Research, and Development (Diktilitbang) of the Central Board of Muhammadiyah and the Institute for Research and Community Service (LPPM) of Universitas Ahmad Dahlan for providing funding assistance through the RisetMu Grant Program scheme, so that this research was successfully conducted.

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