

Islamic Organizations and Societal Development: An Examination of *Kiai Soedja's* Perspectives on Establishing *Penolong Kesengsaraan Oemoem* (PKO) Muhammadiyah

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<https://doi.org/10.51214/biis.v4i1.1436>

ABSTRACT

The urgency of this research is to see the impact of the results of Kiai Soedja's thoughts on society today in the fields of health, social, and economy. This can be seen by the development of Muhammadiyah social institutions that are developing today starting from the establishment of the PKO business charity which was the idea of Kiai Soedja'. The research method used is the historical research method. The stages involved in the method are topic selection, heuristics, verification, interpretation, and historiography. The results showed that PKO was born from the idea of Kiai Soedja', whose thoughts surpassed the thoughts of Muhammadiyah members at that time. Kiai Soedja' was able to initiate the construction of poor houses, hospitals, and orphanages in only 11 years. The PKO Poor House was established on 13 January 1923, the PKO Remsi Hospital was established on 15 February 1923, and the PKO Orphanage was inaugurated on 5 October 1931, even though the poor house had actually existed since 1923. After conducting research, it can be concluded that Kiai Soedja' is a figure who is able to break the view of limitations. He was able to pioneer the development of social activities in Muhammadiyah with the PKO Charity. This research is useful for the development of local history and introducing an important figure in the history of health in Indonesia.

ABSTRAK

Urgensi dari penelitian ini ialah untuk melihat dampak dari hasil pemikiran *Kiai Soedja'* bagi masyarakat saat ini mulai dari bidang kesehatan, sosial, dan ekonomi. Hal itu dapat dilihat dengan berkembangnya lembaga-lembaga sosial Muhammadiyah yang berkembang saat ini bermula dari berdirinya amal usaha PKO yang merupakan gagasan dari *Kiai Soedja'*. Metode Penelitian yang digunakan adalah metode penelitian sejarah. Tahapan yang dilalui dalam metode tersebut yaitu pemilihan topik, heuristik, verifikasi, intepretasi, dan historiografi. Hasil penelitian menunjukkan bahwa PKO lahir dari Gagasan *Kiai Soedja'* yang memang pemikirannya melampaui pemikiran-pemikiran anggota Muhammadiyah saat itu. *Kiai Soedja'* mampu memprakarsai pembangunan rumah miskin, rumah sakit, dan rumah yatim hanya dalam 11 tahun. Rumah Miskin PKO lahir pada 13 Januari 1923, Rumah Sakit PKO remsi didirikan tanggal 15 februari 1923, dan Rumah Yatim PKO di resmikan 5 Oktober 1931 meskipun sebenarnya rumah miskin sudah ada sejak tahun 1923. Setelah melakukan penelitian dapat disimpulkan *Kiai Soedja'* merupakan sosok yang mampu mendobrak pandangan tentang keterbatasan. Beliau mampu menjadi pelopor pembangunan kegiatan sosial di Muhammadiyah dengan Amal Usaha PKO. Penelitian ini bermanfaat untuk pengembangan sejarah lokal serta mengenalkan sosok penting dalam sejarah kesehatan di Indonesia.

ARTICLE INFO

Article History

Received: 18-03-2025

Revised: 25-05-2025

Accepted: 26-05-2025

Keywords:

*Islamic Organization;
Kiai Soedja';
Muhammadiyah;
Penolong Kesengsaraan
Oemoem.*

Histori Artikel

Diterima: 18-03-2025

Direvisi: 25-05-2025

Disetujui: 26-05-2025

Kata Kunci:

*Kiai Soedja';
Muhammadiyah;
Organisasi Islam;
Penolong Kesengsaraan
Oemoem.*



A. INTRODUCTION

Muhammadiyah is the second-largest Islamic organization in Indonesia.¹ The Muhammadiyah Association was established on November 18, 1912.² K. H. Ahmad Dahlan was the founder of the organization. According to Syafii Ma'arif, Ahmad Dahlan is known as a sensitive and most restless figure of his time because he fully realized that the condition of Muslims at that time was deteriorating without dignity.³ He wants to make a renewal through thinking and doing according to Islamic guidance and wants to invite Indonesian Muslims to return to living according to the guidance of the Qur'an and al-Hadith.⁴ Finally, K. H. Ahmad Dahlan and his students established the Muhammadiyah organization in Kauman, Yogyakarta.

Muhammadiyah is now more than a century old. During its journey, this organization was not only engaged in da'wah, but developed into an organization that covered various aspects of life ranging from education, social, to health. Muhammadiyah is known as a modern movement that has made changes in religious, social, and political life.⁵ Ilham Munzir said Muhammadiyah became an organization that was not much involved in polemics that arose related to political issues, and was more focused on implementing its organizational activities by building modern schools, hospitals, Islamic boarding schools, orphanages, micro-economies, and others that provide social services to the community.⁶ This achievement was the manifestation of K. H. Ahmad Dahlan's sensitivity and restlessness.

Muhammadiyah continues to grow in various parts of the country, as evidenced by its many charities. Muhammadiyah's most recognizable icon is its school. Muhammadiyah schools continue to grow in various regions, from kindergartens, elementary schools, junior high schools, high schools to university levels. Apart from schools, another Muhammadiyah icon is hospitals. The existence of the Rumah Sakit Pembina Kesejahteraan Umat (PKU) is another icon of Muhammadiyah besides schools. The existence of this hospital is quite important because health is a basic need for the community and PKU is present in serving public health in various regions.

The existence of PKU Muhammadiyah is not just an ordinary hospital but also has a special purpose, namely as a means of *da'wah* Muhammadiyah in the field of health.⁷ Therefore, just like schools, PKU Muhammadiyah has also grown in various regions in Indonesia. In 2010, 71 Muhammadiyah/Aisiyah General Hospitals were recorded, not

¹ Kim, Hyung-Jun. "Collegial Leadership and Election in Muhammadiyah: Institutional Ways to Diffuse the Religious Authority of Leaders." *Studika Islamika Vol 30 No 2*, (2023) 211-234 <https://doi.org/10.36712/sdi.v30i2.33741>

² Aning S, F, *100 Tokoh yang mengubah Indonesia: Biografi Singkat Seratus Tokoh Paling Berpengaruh dalam Sejarah Indonesia di Abad 20*. Yogyakarta: Narasi, 2005.

³ Suwarno, Kelahiran Muhammadiyah dari Perspektif Heurmenetik. *Sasdaya: Gajah Mada Journal of Humanities Vol. 3 No. 1*, (2019) 45-60 <https://doi.org/10.22146/sasdayajournal.43886>.

⁴ Suwarno, Dari Yogyakarta Indonesia: Perkembangan Muhammadiyah, 1912-1950. *Akademika: Jurnal Pemikiran Islam Vol 21 No. 2*, (2016) 195-212 <https://e-journal.metrouniv.ac.id/akademika/article/view/463/376>.

⁵ Rachmawati, E., Deandra, M. R., Alwi, A., Rosalia, S., & Gilang, M. ,Peran Muhammadiyah dalam Bidang Sosial dan Kesehatan Masyarakat Kini dan Nanti. *Masterpiece: Jurnal of Islamic Studies and Social Science Vol 2 No 1*, (2024) 1-12 DOI: <https://doi.org/10.62083/n5c0ht42>.

⁶ Munzir, Ilham. The progressiveness of Quranic interpretation in the fatwa of Muhammadiyah on Female circumcision, *Indonesian Journal of Islam and Muslim Societies, Vol 12, no 2* (2022) 285-311 DOI:10.18326/ijims.v12i2. 285-311

⁷ Umarino, Fajri, C., & Fadillah, D., Citra PKU Muhammadiyah Yogyakarta sebagai Rumah Sakit Islam. *Jurnal Interaksi Vol. 1 No. 2*, (2017) 128-141. <https://doi.org/10.30596/interaksi.v1i2.1199>.

including maternity homes, mother and child hospitals and other Muhammadiyah-owned polyclinics.⁸ The number may continue to grow until now.

The existence of hospitals in Muhammadiyah, which continues to grow to this day, was the idea of K.H Ahmad Dahlan's student, *Kiai* Muhammad Soedja'. The figure who is also commonly called *Kiai* Soedja' came up with the idea of establishing a charity called Penolong Kesengsaraan Oemoem (PKO) Moehammadijah which later developed into PKU Muhammadiyah. An interesting thing because in the midst of the limitations of the Dutch Colonial period, PKO was able to open a health clinic (1923), a poor house (1923), and an orphanage (1931).⁹ The emergence of the idea of a hospital, orphanage and poor house was an idea far beyond that era. *Kiai* Soedja's thoughts are worthy of study and discussion.

Research on PKO and *Kiai* Soedja' has actually been studied. First, the history of the development of PKO written by researchers in 2014 with the title Development of Penolong Kesengsaraan Oemoem (PKO) during the Dutch Colonial period 1923-1942. This research focuses more on how PKO was established and developed during the Dutch colonial period, while the current research focuses on the role of *Kiai* Soedja's thinking in pioneering PKO into a large business charity to this day. Second, another research related to *Kiai* Soedja' is Atsna Ikmalia Pasa's work written in 2022 with the title The Role of Haji Moehammad Soedja' for the Development of Muhammadiyah's Penolong Kesengsaraan Oemoem (PKO) in Yogyakarta 1920-1931. The research did write the name *Kiai* Soedja', but the research focused more on the development of PKO, not on how *Kiai* Soedja' thought in pioneering PKO until PKO was officially established. *Third*, other research related to PKO's charities, namely the PKO Poor House, PKO Orphanage, and PKO Hospital, namely the work of Wasino and Rhoma Dwi Aria Yuliantri entitled K.H Ahmad Dahlan: Concept and Implementation of Humanity 1912-1936. The research discusses the social movements carried out by Muhammadiyah from the thoughts of K.H Ahmad Dahlan. The difference with this research is about the thought of the birth of PKO from the founder of Muhammadiyah as a person who approved the idea of *Kiai* Soedja', while this research discusses PKO which was born from the idea of *Kiai* Soedja', because indeed poor houses, orphanages, and hospitals were ideas proposed during the initial meeting of the formation of Muhammadiyah's business charities. *Fourth*, the next research related to this research is the work of Nurhayati, et al. entitled Muhammadiyah as a social and economic movement (Study of Muhammadiyah Regional Leadership Sinjai). The research discusses the influence of Surah Al-Māūn in developing the economy of the community and ummat. The difference with this research is clearly different, which focuses on the role of Surah Al Maun which inspired *Kiai* Soedja' in developing PKO's business charity. In addition, the focus of the research is also very different, namely this research focuses more on the history of the birth of *Kiai* Soedja's thoughts in establishing PKO. *Fifth*, the last research that intersects with this research is the History of Muhammadiyah's Role in Education by Weli Tridayatna AS, Fathiyyah Shabrina Mudafri, and Indah Salma Khairi. This research discusses the history of Muhammadiyah involved in the development of education in Indonesia where

⁸ Febriyansyah, M. R., Budiman Ch, A., Passandre, Y., Nashiruddin, M., Widyastuti, & Nasri, I., *Muhammadiyah 100 Tahun Menyinari Negeri*. yogyakarta: Majelis Pustaka dan Informasi PP Muhammadiyah, 2013.

⁹ Rohani, I., Gerakan Sosial Muhammadiyah. *Tarbawi Ngabar: Journal of Education*. Vol.2. No. 1, (2021) 41-59. DOI: <https://doi.org/10.55380/tarbawi.v2i1.90>.

at the end of this research it also mentions the role of Muhammadiyah in establishing a social charity, namely PKO. The difference with this research is that the object of the research discusses the role of Muhammadiyah in the field of education while this research is about health and social which focuses on the thoughts of *Kiai Soedja'*.

This research will focus on how *Kiai Soedja'* had the idea to create PKO. His ideas were born not in peaceful times but in the midst of Dutch colonization. While in the studies that have been mentioned the discussion is about the development of PKO and the role of *Kiai Soedja'* in the development of PKO. The idea that will be dissected from this research is about *Kiai Soedja's* thoughts in bringing up poor houses, orphanages, and hospitals.

This research is expected to provide benefits in the repertoire of knowledge such as introducing the figure of *Kiai Sodeja'* as a Muhammadiyah figure who played a major role in social activities in Muhammadiyah. The establishment of PKO certainly had an impact on the people of Indonesia, especially now that RSU PKU is a hospital that has sprung up in Indonesia. Through this research, history will record that the current PKU Hospital emerged from a Kauman *santri* named *Kiai Soedja'*, so this research can be a reference for other researchers when they want to research about *Kiai Soedja'* and PKO Muhammadiyah.

In the end, this research aims to dissect *Kiai Soedja's* thoughts in establishing PKO. The objectives to be achieved are to know the figure of *Kiai Soedja'*, to know the role of *Kiai Soedja'* in establishing PKO, and to know the development of PKO after it was inaugurated as part of Muhammadiyah's charity. These objectives made this research choose the title Islamic organizations and societal development: An examination of *Kiai Soedja's* perspectives on establishing Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah from 1912 to 1931.

B. METHODS

The research is historical research because the object studied is about the past. The method used is the historical research method. The historical research method is a way to achieve historical truth.¹⁰ These methods are divided into several stages. The historical research method consists of several stages including topic selection, heuristics (source collection), verification (source criticism), interpretation, and historiography.¹¹ These stages are completed sequentially to obtain objective historical research results.

In this section, the stages of the historical research method will be outlined, starting with the selection of a topic. Topic selection is the initial stage in conducting historical research. *Kiai Soedja's* thoughts in pioneering the establishment of Penolong Kesengsaraan Oemoem (PKO) became the topic chosen by researchers to conduct historical research. Kuntowijoyo said that topic selection is done on two bases, namely emotional closeness and intellectual closeness.¹² This research is based on intellectual closeness because writing about the thoughts of the figure of *Kiai Soedja'* in pioneering PKO has not been widely raised. The writing that has been raised is research on the history of PKO and *Kiai Soedja's* thoughts in the development of PKO. The thoughts of *Kiai Soedja'* will be the study of this research in order to add literacy about PKO and *Kiai Soedja'*.

¹⁰ Wasino, & Hartatik, E. S., *Metode Penelitian Sejarah dari Riset hingga Penulisan*. Yogyakarta: Magnum Pustaka Utama, 2018.

¹¹ Kuntowijoyo, *Pengantar Ilmu Sejarah*. Yogyakarta: Tiara Wacana, 2013.

¹² Kuntowijoyo, 2013.

Heuristics, this stage is source collection. Researchers search and collect historical sources that have a relationship with the topics to be discussed in the research.¹³ All sources were collected from several places related to PKO, Muhammadiyah and *Kiai* Soedja'. The locations visited for source collection included PP Muhammadiyah in Yogyakarta, libraries, Muhammadiyah Museum, reference bookstores related to PKO and other locations that are the sources of this research. At this stage the researcher found many sources that could be used in this research including Suara Muhammadiyah newspapers, books on congress activities, and some other records. These sources were collected and selected at a later stage to become relevant research sources.

The next stage is verification, at this stage researchers conduct source validity testing. Researchers checked sources related to the authenticity of sources with external criticism and the credibility of sources through internal criticism.¹⁴ Checking is carried out on primary and secondary sources. such as looking at the authenticity of the document, physical adjustment of the document with the number of years the document was issued, examining the contemporaneous language used, and comparing with contemporaneous sources. Finally, archives and books that were suitable for this research were selected. The archives used in this research are Qa'idah Moehammadijah Bahagian Penolong Kesengsaraan Oemoem (P.K.O) in Hindia Timoer, Veerslag tahoenan Muhammadiyah bahagian PKO tahoen 1929, Verslag Tahoen ke X (January-December 1923), and "Soeara Moehammadijah." Conferentie Bahagian Daerah Banjoemas, 1936: No. 2 Tahoen ke XXI. While the book used as the main source in this research is a book written by *Kiai* Soedja' entitled Stories About Kiyai Haji Ahmad Dahlan: *Kiai* Soedja' Notes. These books and archives are some of the sources chosen in this research.

The next stage is interpretation. Activities carried out in the form of a review of historical sources that have been obtained and passed the verification stage. The interpretation stage is very important because without the interpretation of historians, historical data and sources cannot speak.¹⁵ Researchers conduct interpretation using various approaches in order to achieve objective results. These approaches include social, economic and geographical approaches. Researchers examine existing sources by comparing colonial society in terms of education, community economy, and health so that they can be poured into chronological and objective historical writing. The last stage is Historiography. Historiography is historical writing. The author presents this research in a historical journal so that it can be enjoyed by the wider community about Islamic organizations and societal development: An examination of *Kiai* Soedja's perspectives on establishing Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah from 1912 to 1931.

C. RESULTS AND DISCUSSION

1. *Kiai* Soedja' as part of Muhammadiyah

Kiai Soedja' was one of the important figures in the establishment of Muhammadiyah. Born in 1885, *Kiai* Soedja' grew up in Kauman, Yogyakarta. *Kiai* Soedja' was the first son of Lurah Hasyim or H. Hasyim. H. Hasyim was a religious *lurah* during the reign of Sri Sultan

¹³ Sulasman, *Metodologi Penelitian Sejarah: Teori, Metode dan Contoh Aplikasi*. Bandung: Pustaka Setia, 2014.

¹⁴ Abdurrahman, D., *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Ombak, 2019.

¹⁵ Kuntowijoyo. *Pengantar Ilmu Sejarah*. Yogyakarta: Tiara Wacana, 2013.

Hamengkubuwana VII.¹⁶ *Kiai* Soedja' can be said to be the son of a palace servant. This can happen because Kauman is a place for courtiers and their descendants who were assigned by Hamengkubuwono I to prosper the mosque by carrying out religious activities in the Kauman area.¹⁷

Kiai Soedja' had the small name Danil or Daniyalin. The name was given by his parents because he was born in the year *Dal*.¹⁸ *Dal* year is the fifth year in the Javanese calendar in the 8-year cycle or *windon* year.¹⁹ Giving names in accordance with the time of birth was indeed a Javanese custom at the time. According to Djarnawi Hadikusumo, Danil was firm, hard, brave, talented and bossy.²⁰ It was his nature that later led Danil to become an important figure in Muhammadiyah.

Being born in Kauman made religious studies a must for Danil. Religious lessons are obtained from the upbringing of parents, *ngaji* at the Gedhe Kauman Mosque and becoming a *santri* at the Wonokromo Islamic Boarding School, the rest is by studying religion independently.²¹ The path that led him to become an important part of Muhammadiyah was to become a student of K. H. Ahmad Dahlan. *Kiai* Hasyim left the education of his children to K. H. Ahmad Dahlan. They were Danil and his six siblings, namely, Mrs. Haji Yusak, H. Fachrudin, Ki Bagus Hadi Kusumo, H. Zaini, Siti Bariyah, and Siti Walidah Muslim.²² They studied together under the guidance of K.H. Ahmad Dahlan. Later they would be known as the figures who first supported the establishment of Muhammadiyah.

Daniyalin changed his name to Muhammad Soedja' or in some sources spelled Muhammad Syudja', Muhammad Sudjak, and Muhammad Syudjak after performing the Hajj. The name Soedja' means brave because during the Hajj trip the ship he was traveling on was hit by a storm and the young Daniyalin at that time bravely lowered the sails so that ship accidents due to storms could be avoided.²³ The name Muhammad Soedja' was used as the official name that we know today.

Kiai Soedja' had an important role in Muhammadiyah. He was entrusted with managing PKO. *Kiai* Soedja' also received a mandate as part of the management of the Hajj. In 1937 *Kiai* Soedja' became the chairman of the Indonesian Hajj Travel Improvement Committee which was formed during the 26th Muhammadiyah Congress.²⁴ *Kiai* Soedja' traveled around the Dutch East Indies to propagate the procurement of his own ship for the Hajj. His ability to improve the management of Hajj made *Kiai* Soedja' an important figure in the history of

¹⁶ Lasa, H., Widyastuti, Nasri, I., Setiawan, I., & Nashirudin, A., *100 Tokoh Muhammadiyah yang menginspirasi*. Yogyakarta: Majelis Pustaka PP Muhammadiyah, 2014.

¹⁷ Romadhon, A., Toponimi dalam Penamaan Bangunan Bersejarah di Kampung Kauman Kota Yogyakarta. *Sutasoma: Jurnal Sastra Jawa* 12 (2) (2024) 190-201. <https://doi.org/10.15294/7dh9zc40>.

¹⁸ Lasa, H., Widyastuti, Nasri, I., Setiawan, I., & Nashirudin, A., 2014.

¹⁹ Wahyuni, I, Menguak Mitos tahun Duda dari Catatan Pernikahan perspektif Hukum Islam di Kabupaten Pati. *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* Vol. 5 No. 1, (2018) 139-165. <https://doi.org/10.33507/an-nidzam.v5i1.168>.

²⁰ Hadikusumo, D, *Derita Seorang Pemimpin: Riwayat Hidup Perjuangan Buah Pikiran Ki Bagus Hadikusumo*. Yogyakarta: Persatuan, 1971.

²¹ Arif, dkk., *Ensiklopedia Muhammadiyah 2.0 : Membangun Indonesia Berkemajuan*. Yogyakarta: Gramasurya, 2022.

²² Sasjardi, *Kyai Haji Fakhrudin*. Jakarta: Departemen Pendidikan dan Kebudayaan, 1981.

²³ Arif, dkk., 2022.

²⁴ Kutoyo, S, *Kiai Haji Ahmad Dahlan*. Jakarta: Departemen Pendidikan dan Kebudayaan, 1985.

Indonesian Hajj. History records that until Indonesia's Independence, *Kiai* Soedja' had served as chairman of the Indonesian Hajj Organizer Foundation (PHI) in 1950.²⁵

2. *Kiai* Soedja' Role in the Establishment of PKO Muhammadiyah

Kiai Soedja' became the main figure in the establishment of PKO. His thoughts about PKO began when he was a student of K. H Ahmad Dahlan. At one dawn *Kiai* Soedja' protested because K. H. Ahmad Dahlan gave the material of Surah Al-Mā'ūn continuously at every meeting. The material given did not move from Surah Al-Mā'ūn even though the students had memorized the letter. K.H Ahmad Dahlan then replied that the lesson on Surah Al-Mā'ūn was not just memorized but practiced in everyday life by helping and supporting the poor by giving clean clothes, food, drink and a place to sleep.²⁶ The incident about Surah Al-Mā'ūn became memorable for *Kiai* Soedja' and influenced his thinking until adulthood.

The story of Surah Al-Mā'ūn continues to motivate Muhammadiyah administrators to carry out various social activities. This activity later became the embryo for the establishment of PKO Muhammadiyah. For example, in 1914 PKO already had activities to help orphans assisted by the Sapa Tresna association.²⁷ Another note from Verslag openbare vergedering P.K.O, Soewara Moehammadijah, No. 10 Tahoen. 4 says PKO Muhammadiyah, although not yet officially a Muhammadiyah business charity, was also involved in handling victims of the eruption of Mount Kelud in 1919.²⁸ The name PKO before 1920 already existed, but it had not yet been formalized as part of the Muhammadiyah Charity. Deliar Noer tells the story of social activities that Ahmad Dahlan had taught in his daily life, such as cleaning ditches and cleaning roads.²⁹ These activities were carried out to get rid of the bad habits of the people at that time and familiarize them with clean and healthy living. These simple things were taught by Ahmad Dahlan so that not only cleanliness and comfort were felt by the community, but also increased the attractiveness of people to get involved in Muhammadiyah and PKO activities. Seeing the condition of the community since the emergence of Ethical Politics and the rampant efforts of zending and missionaries who wanted to convert the natives through social and health activities made Muhammadiyah administrators even stronger in building help, especially for the lower community in terms of public welfare and health.

Since the establishment of Muhammadiyah in 1912, there have been many activities carried out by Muhammadiyah in order to spread Islam into a religion that is in accordance with the sunnah of the Prophet Muhammad. Starting from da'wah activities to the regions, conducting recitations and of course carrying out social activities such as those carried out by PKO. Although it has carried out many social activities, PKO has not yet officially become part of Muhammadiyah. PKO was officially established starting with the Muhammadiyah member meeting held on June 17, 1920. At that time the activity was attended by approximately 200 Muhammadiyah members and sympathizers who attended the member meeting.³⁰ The discussion of the meeting was about the formation of a business field that would be formed by

²⁵ Ditjen BPIH, *Realitas & Tantangan Penyelenggaraan Ibadah Haji*. Jakarta: Departemen Agama RI, 2003.

²⁶ Salam, J, *K.H Ahmad Dahlan: Amal dan Perjuangannya*. Jakarta: Al-Wasat. 2009.

²⁷ Darban, Ahmad Adaby, *Sejarah Kauman: Menguak Identitas Kampung Muhammadiyah*, Yogyakarta: Suara Muhammadiyah, 2010.

²⁸ Verslag openbare vergedering P.K.O, *Soewara Moehammadijah, No. 10 Tahoen. 4*

²⁹ Noer, Deliar, *Gerakan Modern Islam di Indonesia 1900-1942*. Jakarta: LP3ES, 1982.

³⁰ Sudja', H. M, *Cerita Tentang Kiyai Haji Ahmad Dahlan: Catatan Kyai Syoedja'*. Yogyakarta: Suara Muhammadiyah . 2021.

Muhammadiyah members. At that time the leaders of the Muhammadiyah Charity conveyed ideas that would be carried out by each business charity. H. M. Hisyam conveyed the idea of the School Section, H. M Fakhruddin conveyed the *Tabligh* Section, H. M. Mokhtar expressed the Taman Pustaka Section and finally *Kiai Soedja'* conveyed the goals and ideas of the PKO Section.³¹ *Kiai Soedja'* expressed the PKO's desire to create facilities in the form of service houses for the poor, service houses for orphans and clinics or hospitals for the community. In contrast to the three Sections that had delivered their programs, *Kiai Soedja's* statement was laughed at by the attendees at the meeting that day.

Kiai Soedja' stated that he wanted to build a hospital, *armenhuis*, and *wheshuis* for the general public but the participants who attended that night laughed at the idea presented by *Kiai Soedja'*.³² The participants who were present at that time laughed because they believed that the things conveyed by *Kiai Soedja'* were very difficult to achieve by the Muhammadiyah organization, which at that time was not even 10 years old. Unlike the others, K. H. Ahmad Dahlan actually welcomed the idea given by *Kiai Soedja'*. It was at this moment that *Kiai Soedja's* extraordinary thoughts about PKO showed his class, that a Kauman *santri* was able to make ideas beyond the thoughts of his contemporaries. Since then PKO has continued to grow rapidly with its poor houses, orphanages and hospitals.

3. The Development of PKO Muhammadiyah

Muhammadiyah mourned in 1923 because in that year Muhammadiyah founder K. H. Ahmad Dahlan passed away. K. H. Ahmad Dahlan was buried in Karangkaen, Yogyakarta..³³ The death of K. H. Ahmad Dahlan is indeed a sorrow, but it does not mean that activities in the Muhammadiyah organization have stopped. The spirit of K. H. Ahmad Dahlan actually grew and developed in the association that he had founded 11 years earlier. The spirit of change was carried by the PKO charity with the construction of poor houses and hospitals in 1923.

The construction of hospitals and poor houses became the headline in *Verslag Moehammadijah* tahun 1923. In the opening it was written that in 1923 PKO Muhammadiyah had a big goal. The big goal is to build a hospital and build a poor house. This statement shows that the programs described by *Kiai Soedja'* on June 17, 1920 began to be realized in 1923.

a. The PKO Poor House

The Poor House was the first program to be built. This program was officially opened on January 13, 1923.³⁴ *Armen Huis* or poor house became one of the ideals conveyed by *Kiai Soedja'* in a meeting on June 17, 1920. *Kiai Soedja'* said that he would build an *armen huis* but people were silent because they did not understand, then the *armen huis* in question was explained by *Kiai Soedja'* as a poor house.³⁵ *Kiai Soedja's* presentation of the PKO program was laughed at the time. Until finally his proposal was realized 3 years later. *Kiai Soedja'*

³¹ Iskandar, 2024.

³² Iskandar, 2024.

³³ Abdullah, N, K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial* Vol. 9 No. 1, (2017) 22-37 <https://doi.org/10.14421/jsa.2015.091-02>.

³⁴ *Verslag "Moehammadijah"* di Hindia Timoer. (1923). :*Verslag Tahun ke X (Januari-Desember 1923)*.

³⁵ Iskandar, 2024.

proved that PKO was truly realized. This ideal began with the establishment of the PKO Poor House in early 1923.

Table 1. Residents of the PKO Muhammadiyah Poor House in 1923³⁶

| Month | People arriving | | People leaving | | Total | |
|-----------|-----------------|--------|----------------|--------|-------|--------|
| | Male | Female | Male | Female | Male | Female |
| Januari | 16 | 15 | 4 | 2 | 12 | 13 |
| Februari | 13 | 2 | 15 | 4 | 10 | 11 |
| Maret | 5 | 3 | 12 | 7 | 3 | 7 |
| April | - | - | 1 | 1 | 2 | 6 |
| Mei | 3 | - | - | - | 5 | 6 |
| Juni | 3 | 1 | - | - | 8 | 7 |
| Juli | 4 | 2 | 3 | - | 9 | 9 |
| Agustus | 6 | 2 | 6 | 2 | 9 | 9 |
| September | 1 | - | 1 | 2 | 9 | 7 |
| Desember | 5 | 1 | 1 | - | 13 | 8 |
| November | 2 | - | 1 | - | 14 | 8 |
| Desember | 2 | 2 | 1 | 2 | 13 | 8 |
| Total | 60 | 28 | 47 | 20 | 107 | 99 |

The foundation for the establishment of the Poor House is regulated in the *Qaidah Moehammadiyah bahagian Penolong Kesengsaraan Oemoem (PKO)* Article 4a, which reads "Maintenance for the poor, education, teaching to those who are maintained, as well as work, crafts and Islamic religion as necessary.³⁷ The article reinforces that the poor house is a means for Muhammadiyah to carry out its business charities to improve the community. At the beginning of the establishment of the PKO Poor House, they had accommodated around 206 with details of 107 men and 99 women.³⁸ This number is the accumulated number of residents of the poor house for 1 year. The number is quite large for the Poor House, which was only established in 1923. This is because PKO had previously had social activities for the community and was only officially accommodated when the PKO Poor House was established.

The residents of the poor house are not only given the opportunity to live there, but are equipped with skills to survive when they are no longer in the poor house. The residents are taught various skills such as making *kesed*, *sapu duk* (palm fiber), *sulak* (feather duster), and souvenirs.³⁹ The poor house continued to grow. Since August 16, 1920 its existence has not only been in Yogyakarta but has developed throughout the Dutch East Indies. One of the proofs is an article in *Soeara Muhammadiyah No. 2 tahun XXI* which wrote that Muhammadiyah Probolinggo and Banyumas branches obliged branches to build PKO, and strengthen the PKO Poor House and PKO Orphanage sections.⁴⁰

³⁶ Verslag "Moehammadiyah" di Hindia Timoer, 1923.

³⁷ *Qa'idah Moehammadiyah Bahagian Penolong Kesengsaraan Oemoem (P.K.O) di Hindia Timoer*. Djokjakarta, 1923.

³⁸ Verslag "Moehammadiyah" di Hindia Timoer, 1923.

³⁹ Iskandar, 2024.

⁴⁰ Soeara Moehammadiyah, *Conferentie Bahagian Daerah Banjoemas*, No. 2 Tahun ke XXI, 1936.

b. The PKO Hospital

PKO hospital was established on February 15, 1923.⁴¹ The first location of this hospital was at Jagang Notoprajan No. 72. This hospital was first chaired by Dr. Soemowidagdo. He was interested in the Muhammadiyah program in the field of health when he attended the inauguration of the PKO Poor House on January 13, 1923.⁴²

Table 2: Number of patients at PKO Muhammadiyah hospital in 1923⁴³

| Month | Average patients per day |
|----------------|--------------------------|
| February-April | 20 |
| April-June | 25-35 |
| June-July | 35 |
| August | 39 |
| September | 45 |
| October | 51 |
| November | 60 |
| December | 65 |

The establishment of this hospital is quite important for the people in Yogyakarta because at that time the hospitals that developed there were zending and missionary hospitals. The hospitals included the Petronella Zending Hospital which was established in 1899 and the Onder de Bogen Hospital or what we know as Panti Rapih Hospital which was established in 1928.⁴⁴ Muhammadiyah is present to be a counterweight in health services even though at the beginning of the PKO Hospital's appearance people were still reluctant to seek treatment there. This is because the indigenous people are not accustomed to seeking treatment in a place called a hospital. Finally, with Dr. Soemowidagdo's efforts to explain the role of the PKO hospital to the community, the community finally came to seek treatment at the PKO hospital.⁴⁵ The development of the number of visitors at the PKO hospital is also increasing day by day as listed in Table 2. The community at that time increasingly understood that hospitals were not something luxurious but could be visited by people from all walks of life.

c. The PKO Orphanage

The PKO Orphanage became one of *Kiai* Soedja's ideas during a meeting on June 20, 1920. Actually, PKO's orphanage already existed in the Suronatan area.⁴⁶ At that time the existing Orphanage was only able to accommodate a few children. Based on existing data, the number was around 15 children. At that time the age accepted as residents was between 10-15 years old, all of whom were male (see Table 3). The residents in the orphanage were well cared for and received teaching from PKO Muhammadiyah.

⁴¹ Kastolani, M. *Sejarah RS PKU Muhammadiyah Yogyakarta*. Yogyakarta: RSU PKU Muhammadiyah Yogyakarta, 2008.

⁴² Iskandar, 2024.

⁴³ Verslag "Moehammadijah" di Hindia Timoer, 1923.

⁴⁴ Baha'udin, Perubahan dan keberlanjutan Pelayanan kesehatan Swasta di Jawa Sejak Kolonial sampai Pasca Kemerdekaan. i S. Margana, & Nursam, *Kota-kota di Jawa* (ss. 157-176). Yogyakarta: Ombak, . 2020.

⁴⁵ Iskandar, 2024.

⁴⁶ Verslag "Moehammadijah" di Hindia Timoer, 1923.

Table 3. List of residents of the PKO Orphanage in 1923 ⁴⁷

| No | Name | Age | From |
|----|---------------|-----|----------------------|
| 1 | Baswadi | 10 | Notopradjan DK |
| 2 | Moentalip | 8 | Ngasem, Djokdja |
| 3 | Djoedi | 8 | Kradinan, Djokdja |
| 4 | Bakir | 10 | Koelon Progo Bantool |
| 5 | Bilal | 6 | Koetoardjo |
| 6 | Iljas | 10 | Wates Djokdja |
| 7 | Jakkoeb | 7 | Nglarang Bantool |
| 8 | Koesni | 10 | Bantool |
| 9 | Achmad Joesak | 10 | Notopradjan |
| 10 | Kasim | 6 | Koelon Progo |
| 11 | Chamid | 9 | Gowongan Djokja |
| 12 | Moekhtar | 8 | Aloon-aloon Djokdja |

The PKO Orphanage experienced development, in 1929 due to the increasing number of orphans living in the orphanage. Orphanages also improve services and get additional facilities such as 3 meals a day, a cupboard for medicine, an additional 5 children's wardrobes and each child gets new clothes twice a year.⁴⁸ The construction of the new PKO Orphanage in 1929 also began to be planned, because the orphanage used at that time was still renting. The construction of the PKO Orphanage was planned to be built in 1930 with a capacity of 75-150.⁴⁹ Finally, a year later the PKO Orphanage was completed in 1931.⁵⁰ After waiting for 11 years, the PKO Orphanage was finally inaugurated on October 5, 1931, located on Jalan Lowanu MG.III/1361.⁵¹ The inauguration made the PKO Orphanage officially have its own building with more capacity.

The foundation of the establishment of the PKO Orphanage in addition to what was mentioned by *Kiai Soedja'* at the inauguration of PKO's business charity on June 20, 1920 is also stated in *Qaidah Moehammadijah Bahagian Penolong kesengsaraan Oemoem*. The section is contained in article 4b which reads, The maintenance of orphans and orphans with education, crafts, teaching Islamic knowledge, general knowledge, and work that will benefit them in the future. This foundation makes PKO through PKO Orphanage has a great responsibility to provide services and education so that orphans who are accommodated can develop and be useful in the future. PKO Orphanage seriously organizes the schedule of the residents of the PKO Orphanage so that they are disciplined in living their daily lives. In *Verslag Hindia Timoer*, it is written that the activities carried out by the residents of the orphanage are, such as waking up at half past five then praying Fajr in congregation, followed by sweeping some making utensils for school needs, cooking breakfast, cleaning school utensils, cleaning beds and after half past eight proceeding to go to school at Soeronatan.⁵² The activities of the residents of the orphanage are well organized, indicating the seriousness of PKO in managing orphanages as part of a business charity, not just a work program. PKO

⁴⁷ Verslag "Moehammadijah" di Hindia Timoer, 1923.

⁴⁸ *Veerslag tahoenan Muhammadijah bahagian PKO tahoen 1929..* Yogyakarta, 1929.

⁴⁹ *Veerslag tahoenan Muhammadijah bahagian PKO tahoen 1929..* Yogyakarta, 1929.

⁵⁰ Pijper, G. F. *Studien Over de Geschiedenis Van de Islam in Indonesia*. (Tudjimah, & Y. Augusdin, Övers.) Jakarta: UI Press, 1984.

⁵¹ Wasno, W., & Yuliantri, R. DK. H. Ahmad Dahlan: Konsep dan Implementasi "Kemanusiaan" (1912-1936). *Jurnal Sesarah Citra Lekha Vol 7, No 2*, . (2022) 99-107, <https://doi.org/10.14710/jscl.v7i2.47896>

⁵² Verslag "Moehammadijah" di Hindia Timoer, 1923.

became a driving force in Muhammadiyah carrying out social activities in the community at that time.

All the ideals initiated by *Kiai Soedja'* about PKO have been fully realized within 11 years. *Kiai Soedja'* was able to prove that with a strong desire and seriousness, everything that was considered impossible could also be realized. PKO became a Muhammadiyah charity that was able to embrace the indigenous people to get humanitarian and health services. The role of PKO continues to grow and continues to increase over time and makes Muhammadiyah able to be accepted by the community, because in addition to education its social services are able to benefit everyone.

This research shows that PKO Muhammadiyah is able to prove that Islamic organizations are the driving force in terms of social and health activities. This enriches the theory that community development is not necessarily done by academics alone, but it turns out that the role of religious people is also able to move society for the better. The implication is that by knowing that PKO was built by *santri* from Kauman, the interest in the correct understanding of Islam will be higher than just following the crowd.

D. CONCLUSION

Kiai Soedja' in Muhammadiyah was entrusted with the leadership of the PKO business charity. His thinking seemed more advanced than other Muhammadiyah members was seen during the inaugural general meeting of the Muhammadiyah Charity on June 17, 1920. At that time, each Muhammadiyah Charity was asked to explain the targets that would be achieved after the charity was inaugurated. H. M. Hisyam conveyed the idea of the School Section, H. M. Fakhruddin conveyed the Tabligh Section, H. M. Mokhtar expressed the Taman Pustaka Section and finally *Kiai Soedja'* conveyed the goals and ideas of the PKO Section. All business charity departments that presented ideas about their work programs received applause and appreciation. In contrast to the others, when *Kiai Soedja'* said that PKO would make *armen huis*, *wheshuis*, and *hospitals*, the other participants laughed at him. The meeting participants considered this wish impossible because Muhammadiyah at that time was only a small organization that had not been established for 10 years. After the presentation of the PKO programs, *Kiai Soedja'* was firm in his conviction and successfully completed his program for PKO. The first program was the establishment of the PKO Poor House. This program was realized on January 13, 1923. Second, the establishment of the PKO Hospital. PKO Hospital became the first Islamic hospital in the midst of zending and missionary hospitals formed by the Dutch East Indies government that had already existed. PKO Hospital was established on February 15, 1923. Third, the PKO Orphanage, the Orphanage became the last part of PKO which was inaugurated by Muhammadiyah on October 5, 1931 because it only had its own place that year. *Kiai Soedja's* target of PKO programs can be realized in only 11 years. That is why the thought of *Kiai Soedja'* in pioneering PKO has a big role in the development of Muhammadiyah to this day. *Kiai Soedja's* thinking as the founder of PKO made Muhammadiyah an organization that was able to contribute actively in the health and social fields. Bringing Muhammadiyah to be widely known by the Indonesian people with its health programs which until now still continue to develop in the community. Amazingly, the thought was issued by a *santri* who during the Dutch East Indies did not receive formal education like the educated people of that time. The results of this study are expected to be able to contribute to the younger generation and future thinkers that in the struggle knows no

limitations as long as it is accompanied by intention, hard work, and confidence, everything can be realized and carried out.

The limitation of this research is that it still uses sources in the form of contemporaneous documents because researchers have not found oral sources from people who lived contemporarily with *Kiai Soedja'*. Another shortcoming of this research is that it still discusses in general the results of *Kiai Soedja'*'s thoughts regarding the establishment of the PKO Poor House, PKO Orphanage and PKO Hospital not in detail. Therefore, the suggestion for further research is to dissect parts of PKO such as PKO Orphanage, PKO Orphanage, and PKO Hospital. This research can still develop not only about its history but also about its impact, services and development. It is hoped that further research can be more varied and dynamic in order to be able to open up knowledge for the wider community about the benefits of Islam in Indonesia.

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