

# Muhammadiyah and Its Transformation of Islamic Governance Values

Dyah Mutiarin<sup>1\*</sup>, Zuly Qodir<sup>2</sup>, Adhianty Nurjanah<sup>3</sup>, Muhammad Iqbal<sup>4</sup>, Misran Misran<sup>1</sup>

<sup>1</sup>Department of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup>Doctoral Program of Islamic Politics, Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>3</sup>Communication Science, Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>4</sup>Department of Political Science National Cheng Kung University, Tainan, Taiwan

\*Corresponding author. Email: [dyahmutiarin@umy.ac.id](mailto:dyahmutiarin@umy.ac.id)

## ABSTRACT

Muhammadiyah is one of the most influential organizations that has ever grown and developed in Indonesia. Up to 100 years of age, it has produced a philanthropic movement that has contributed more or less to social change in Indonesia in the last century. Seeing Muhammadiyah is not enough with one point of view while ignoring other points of view. Writers and researchers and the public refer to Muhammadiyah as a modern, reformist Islamic movement, specifically the *tajdid* or renewal movement. The purpose of this study is to analyze the transformation of Islamic governance values in Muhammadiyah. This study uses a quantitative approach. The population in this study were members of Muhammadiyah in Yogyakarta. Based on calculations using the Slovin formula, the sample of this study was 400 respondents. The results of the questionnaires filled out by respondents were processed using SmartPLS 3.0 software. The findings in this study are Muhammadiyah's Contribution, Muhammadiyah's Existence, and Muhammadiyah's Excellence. Muhammadiyah excellence has a significant influence on pride as a member of Muhammadiyah. In addition, pride as a member of Muhammadiyah directly impacts the transformation of Islamic governance values in the Muhammadiyah organization. Perception and belief that Muhammadiyah's teachings follow the guidance of Al-Quran and Al-Hadith. Pride and trust in Muhammadiyah's lessons and values are the driving factors for transforming Islamic governance values in the Muhammadiyah organization. Another finding shows that Muhammadiyah differences have no significant effect on pride as a member of Muhammadiyah. Muhammadiyah members place differences as *Fastabiqul Khairat* in every element of life. The difference that Muhammadiyah has with other Islamic organizations does not make Muhammadiyah a closed organization.

**Keywords:** *Governance Value, Islamic Organization, Muhammadiyah.*

## 1. INTRODUCTION

Since its birth, Muhammadiyah has positioned and portrayed itself as an Islamic movement to disseminate and advance Islamic matters in Indonesia [1]. Kyai Dahlan and the Muhammadiyah he founded are often categorized as part of the chain of Islamic reform movements in the Islamic world, such as those pioneered by Ibn Taimiyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, and Rasyid Ridha in the 20th-century Islamic modernism carriage [2]. So there is no doubt about the existence and essence of Muhammadiyah as an Islamic movement, not just a social-social movement [3]. The social movement is only a part or function of the transformation of the Islamic movement, not something that stands alone, let alone apart from the Islamic movement [1]. In the Articles of Association of Muhammadiyah, it is stated that Muhammadiyah is an Islamic Movement, based on Islam, sourced from the Qur'an. And the Sunnah of the Prophet, whose movement carries out the *da'wah Amar ma'ruf nahi munkar* [4].

Muhammadiyah is a multifaced Islamic movement; from afar, it looks doctrinal, up close, it is a theological systematization that emphasizes the moral-ethical aspects of the Koran and Sunnah [5]. M.Cs. Ricklefs (2012) considers that Muhammadiyah is one of the most influential organizations that has ever grown and developed in Indonesia; up to 100 years of age, it has produced a modern, reformist Islamic movement, specifically called the *tajdid* or renewal movement. More than that, Muhammadiyah has educational movements, social movements, *da'wah* movements, and economic movements [6].

Various designations addressed to Muhammadiyah show that the study of Muhammadiyah also shows the breadth of this movement. This study of the movement founded by Ahmad Dahlan has attracted the attention of the whole world Haedar Nasir [6] classifies observers who have researched Muhammadiyah into four. The first group, Delmar Noer, James L. Peacock, and William Shepard, classifies Muhammadiyah as a modern Islamic movement or Islamic modernism. The second group, such as Alfian and Wertheim,

classified Muhammadiyah as an Islamic reformist movement. The third group, Abubakar Atjeh, called Muhammadiyah a movement back to the teachings of the Salaf (Muhyi Atsari al Salaf). The fourth group, such as Clifford Geertz, George Kahin, and Robert Van Neil, incorporated muhammadiyah into the sociocultural movement.[6]

Along with the development of Indonesian society, both caused by internal dynamics and contact with outside cultures, has caused specific changes. These changes involve all aspects of people's lives, including the social, economic, political, and cultural fields [7]. It also concerns structural changes and changes in attitudes and behavior in human relationships. Muhammadiyah, as an Islamic movement in following these developments and transformations, always has an interest in carrying out Amar ma'ruf nahi munkar [8]. Also organizing movements and business charities following the chosen field, namely community [5]. To achieve the goal of upholding the religion of Islam is to create an actual Islamic society. Muhammadiyah operates based on the principles of the movement, as referred to in the Faith and Aspirations of Muhammadiyah Life (KCHM) [9]

The beliefs and ideals of Muhammadiyah life have always been the foundation of the Muhammadiyah movement, campaigns, and business charities related to public life and state administration, and cooperated with other Islamic groups. Muhammadiyah chose itself as an Islamic movement and Amar ma'ruf nahi Munkar in society [10]. His main intention is to form a prosperous family and society that follows the teachings of Islam with da'wah.

In realizing the life goals of Muhammadiyah, four pillars become the field of Muhammadiyah da'wah, including [11].

1. Tauhid or Aqidah
2. Morals
3. Prayer
4. Practice Dunya The

Explanation of the true Muslim ummah, as stated in the goals of Muhammadiyah, is a monotheistic society that is moderate, exemplary, inclusive, and tolerant, reliable, and cares for others. He also is aware of carrying out his mandate as a representative of God who is in charge of creating prosperity, security, comfort, and harmony and is quick to realize mistakes and mistakes. Then, they apologize so that the ummah can avoid sin and prolonged lawlessness to find happiness in the afterlife [12]

Studies on the transformation of Islamic governance values in Muhammadiyah also correlate with previous studies on Muhammadiyah governance. According to Mitsuo Nakamura [6]. Muhammadiyah is the second largest "Islamic civil society" organization in Indonesia (second largest

Islamic community organization in Indonesia). The concept used by Mitsuo Nakamura, Muhammadiyah, is an imitation of Islamic organizations. The study conducted [13], for example, describes Muhammadiyah into three interrelated categories of movements, namely: (1) as a religious reformist movement (as a religious reformer); (2) as agents of social change (as agents of social change); and (3) as a political force (as political change). Although Muhammadiyah is not a political institution in the narrow and formal sense, it coincided with the development of the nationalism movement and has an essential role in building political awareness through institutions.

Based on the background described, the main problem in this study is how to transform the values of the Muhammadiyah movement. The aim is to analyze the transformation of Islamic governance values in Muhammadiyah by presenting a fact or describing statistics and to show the relationship between variables and variables. Who is developing concepts, developing understandings, or defining things?

**2. RESEARCH METHOD**

The research used is quantitative. Quantitative analysis, in terms of its purpose, is to analyze the transformation of Islamic governance values in Muhammadiyah by presenting a fact or describing statistics and showing the relationship between variables and variables that develop concepts, developing understanding, or defining many things[14]. This study uses a questionnaire technique and a literature study to obtain data to analyze this phenomenon. The population of this study was 2,764,098 members of Muhammadiyah in the Special Region of Yogyakarta by taking case studies in eight regions. The following areas were sampled in this study and tested.

Table 1. Sampling the research data

Area	Number of Respondents
Big City	57
Pcm Pandas	57
Tarjid and Tarjih Council	57
R & D Dikti Council	57
PWM DIY	57
Banguntapan North	57
Pra Ngampilan	57
Pcm Ngampilan	57

The sample of this study used the Slovin formula. The sample is 400 respondents. The results of the questionnaire were then processed using the SmartPLS 3.0 software.

The hypothesis in this study is

H1: Muhammadiyah's contribution has a significant effect on pride as a member of Muhammadiyah

H2: The difference in Muhammadiyah has a significant effect on pride as a member of Muhammadiyah.

**3. RESULT AND DISCUSSION**

**3.1. Means, Standard Deviations, Cronbach's Alpha**

**Table 2. Research Hypothesis Test Results**

Variables	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Value
Muhammadiyah's Contribution -> Pride as Muhammadiyah Members	0.332	0.333	0.108	3.079	0.002
Muhammadiyah's Differences -> Pride as Muhammadiyah Members	0.104	0.097	0.108	0.937	0.337

Hypothesis 1 results show that Muhammadiyah's contribution has a significant influence on pride as Muhammadiyah members. It is because one of the foundations of Muhammadiyah lies in Surah Al-Maun. The Surah describes the social movement of orphans and the poor. Muhammadiyah could realize it in 1990 through the establishment of 11,196 mosques, 318 orphanages, 54 nursing homes, 82 rehabilitation houses, 71 special schools, Islamic banks to help developing entrepreneurs, and women's organizations called Muhisiadiyah. This organization brings together female members of Muhammadiyah to express their creativity and innovation and serve the people (Purba & Ponirin, 2013; Quraisy et al., 2018; Setyawan, 2017).

**Table 3. Hypothesis 1 Muhammadiyah's Contribution -> Pride as Muhammadiyah Members**

Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics	P Values	Hypothesis Result	
Pride	0.332	0.33	0.108	3.079	0.002	Accepted

Source: processed from primary data, 2020

The results that appear in this table are further below.

**a. Hypothesis Test 1**

Hypothesis 1 in this research:

Ha: Muhammadiyah's contribution has a significant influence on pride as Muhammadiyah members.

H0: Muhammadiyah's contribution does not have a significant influence on pride as Muhammadiyah members.

In addition to social and economic matters, Muhammadiyah also engages in health and education. Muhammadiyah is the most significant contributor to educational institutions in Indonesia and can outperform government-owned educational institutions (Quraisy et al., 2018). In 2000 Muhammadiyah was able to establish 4,623 TK or TPQ. Muhammadiyah also has 20 thousand schools - from PAUD to SMA / SMK, 384 orphanages, 583 hospitals and clinics, and 165 universities, and 2,119 hospitals, maternity hospitals, BKIA, BP, etc. (Purba & Ponirin, 2013; Setyawan, 2017). Muhammadiyah's contribution exists through the ideas and fight of its figures, such as KH. Mas Mansur, Prof. Kahar Muzakir, Dr. Sukirman Wirjosanjoyo, Buya Hamka, KH. AR Facruddin, Dr. Amin Rais, Dr. Syafi'i Ma'arif, Prof. Dr. Din Syamsuddin, and many other Muhammadiyah figures (Parjiman, 2018).

Muhammadiyah's program for humanity, such as disaster management and community empowerment to the farthest and most remote areas, is widely recognized. Muhammadiyah has a role in conflict resolution in the Southern Philippines, Southern Thailand, and other regions for reconciliation and peace. Muhammadiyah also conducts humanitarian programs for Rohingya in Myanmar and Cox's Bazar, Bangladesh.

Humanitarian programs are also for Palestinians who are still experiencing bad luck and unfair treatment in the Middle East. In the modern era of civilization, everyone deserves to live together without discrimination and oppression based on the spirit of humanity. Muhammadiyah's role in universal life, nationality, and humanity is inherent in Islam's progressive values and views. Muhammadiyah's founder, since the beginning of his movement, has always been towards progressive attitudes and ideas.

Muhammadiyah's contributions in public relations undermine pride as members of Muhammadiyah. The role of Muhammadiyah in public affairs at the national and international levels is also a representation of its membership contribution. Muhammadiyah cadres have a perception that Muhammadiyah is an integral part of themselves. This phenomenon shows that the higher the contribution of Muhammadiyah at the national and international levels, the more pride of Muhammadiyah cadres will increase.

**b. Hypothesis Test 2**

Hypothesis 2 in this study:

Ha: Muhammadiyah's differences have a significant influence on pride as members of Muhammadiyah.

H0: Muhammadiyah's differences do not have a significant influence on pride as members of Muhammadiyah.

**Table 4.** Hypothesis 2 Muhammadiyah's Differences -> Pride as Muhammadiyah Members

	Original Sample Sample (O)	Standard Mean (M)	Standard Deviation	T Statistic	P Values	Hypothesis Result
<b>Pride</b>	0.104	0.09	0.108	0.937	0.337	Rejected
<b>e</b>		7				

Source: processed from primary data, 2020

Hypothesis 2 results show that the differences in Muhammadiyah do not significantly influence the pride as members of Muhammadiyah. In Indonesia, there are many Islamic organizations such as NU, Muhammadiyah, LDII, and others. NU and Muhammadiyah are the two most prominent Islamic organizations in Indonesia, even in the world. People often compare Muhammadiyah to other Islamic organizations, especially with NU. The two most prominent Islamic organizations in the world often have differences from each other's perspectives.

The difference between NU and Muhammadiyah is in terms of worship tradition. It includes the number of tarawih prayer prayers and religious activities that NU residents often carry out, such as *tahlil*, *Yasin*, *managing* Shaykh Abdul Qadir al-Jaelani, and *barzanji*, which Muhammadiyah members do not practice. The difference between NU and Muhammadiyah is in the *Ijtihad* Method, where NU uses the *Bahtsul Masail* method to solve problems faced by Nahdliyin residents. This method emphasizes a cultural approach to maintaining old ethical values and taking new values better from the future. This approach accepts the "cultural and local wisdom" approach by changing the contents of the culture and local wisdom with the benefits of the Qur'an and Sunnah.

On the other hand, Muhammadiyah emphasizes a transparent approach to the Qur'an and as-Sunnah. The aim is to find and refine the teachings of the Qur'an and Sunnah from TB attacks (superstition, heresy, churafat). This approach fits the motto of Muhammadiyah's members, which is "back to the Qur'an and Hadith."

However, the differences above are not a problem for Muhammadiyah cadres. The differences do not have an influence on pride as citizens of Muhammadiyah. In this multicultural country, members of Muhammadiyah place differences as *Fastabiqul Khairat* in every element of life. The differences that Muhammadiyah has with other Islamic organizations then do not make Muhammadiyah a closed organization. Muhammadiyah cadres also open themselves to collaborate with various other community organizations for public affairs.

#### 4. CONCLUSION

There should be efforts to achieve the goal of upholding Islam and realizing an actual Islamic community. Muhammadiyah operates on the principle of movement, as referred to in the Beliefs and Life Goals of Muhammadiyah. Muhammadiyah, as a belief, chooses and places itself as an

Islamic Movement and Amar ma'ruf nahi Munkar in the community.

Based on the results, four perceptions affect pride as members of Muhammadiyah. They are Muhammadiyah's Contribution, Muhammadiyah's existence, Muhammadiyah's Excellence, Muhammadiyah's Virtues. Muhammadiyah's Virtues have a significant influence on Pride as Muhammadiyah Members. The role of Muhammadiyah at general and international levels is also representing the contribution of its membership. Muhammadiyah cadres have a perception that Muhammadiyah is an integral part of themselves. This phenomenon also shows that the more significant contribution of Muhammadiyah at the national and international levels, the pride of Muhammadiyah cadres will increase. The principles and virtues of Muhammadiyah show that Muhammadiyah has a clear vision, mission, and goals. These virtues have harmony with national and state life. The stretching of Muhammadiyah in various parts of the world has shown its role as the largest community organization. It has many Muhammadiyah Charitable Enterprises or *Amal Usaha Muhammadiyah* (AUM) to foster pride as citizens of Muhammadiyah. Perception and belief that the teachings of Muhammadiyah are teachings following the guidance of Al-Quran and Al-Hadith. This reality shows that pride and trust in the teachings and values of Muhammadiyah are the factors driving the transformation of Islamic governance values in Muhammadiyah organizations.

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