



JOURNAL OF ISLAMIC EDUCATION
Vol. 9 No. 2 July-December 2024
P-ISSN 2503-5363; E-ISSN 2528-0465
<http://www.ejournal.stitmuhbangil.ac.id/index.php/jie>

Strategy for Strengthening Muhammadiyah Ideology and Doctrine

*Nuryami¹, Moh Nurhakim², Saiful Amien³

^{1,2,3}Universitas Muhammadiyah Malang, Jl. Raya Tlogomas No. 246, Malang, East Java, Indonesia

*emi.nuryami@gmail.com

Article Information **Abstract**

Received:
4 June 2024

Revised:
23 June 2024

Accepted:
22 July 2024

Published:
12 August 2024

Keywords:
*Muhammadiyah
Strategy,
Strengthening
Ideology, Ideology
and Teachings,
Muhammadiyah
Ideology.*

Amid globalization and modernization, Muhammadiyah gradually needs to improve the strategy of understanding ideology and doctrine. This study aims to identify the strategies or steps Muhammadiyah took to enhance the understanding of ideology among its members or cadres, one of which is at the Ahmad Dahlan Institute campus in Probolinggo. This study is a qualitative case study and the method used is direct observation by the researcher to review the strategy for strengthening Muhammadiyah's ideology and doctrine. The results of the study indicate that the strategy implemented by Muhammadiyah to overcome this decline in understanding of ideology includes: First, regulating the recruitment pattern of academic staff members at the Ahmad Dahlan Institute Probolinggo campus (lecturers, staff, employees) with the approval of the Muhammadiyah leadership and the Daily Advisory Board who are fully committed to strengthening Muhammadiyah's identity. Second, through a cadre formation process integrating Islamic and Muhammadiyah courses for students, study activities for lecturers and staff, student discussions, routine activities such as Sunday morning studies, visits to lecturers and staff, and cultural da'wah activities in Probolinggo. This study needs to sufficiently explore the long-term impact of these strategies on Muhammadiyah's understanding of ideology. The originality of this study lies in its in-depth exploration of specific recruitment and cadre formation strategies in the Muhammadiyah academic environment, which provides unique insights into how Muhammadiyah identity is maintained and strengthened in the context of higher education.

Di tengah gelombang globalisasi dan modernisasi, Muhammadiyah secara bertahap perlu meningkatkan strategi pemahaman ideologi dan doktrin. Penelitian ini

¹ orcid id: <http://orcid.org/0009-0004-8807-0800>

² orcid id: <http://orcid.org/0009-0006-1505-9605>

³ orcid id: <http://orcid.org/0000-0002-7621-2398>

bertujuan untuk mengidentifikasi strategi atau langkah-langkah yang diambil oleh Muhammadiyah dalam meningkatkan pemahaman ideologi di kalangan anggota atau kadernya salah satunya di kampus Institut Ahmad Dahlan Probolinggo. Penelitian ini merupakan penelitian kualitatif studi kasus dan metode yang digunakan adalah observasi langsung oleh peneliti untuk mengulas tentang strategi penguatan ideologi dan doktrin Muhammadiyah. Hasil penelitian menunjukkan bahwa strategi yang diterapkan oleh Muhammadiyah untuk mengatasi penurunan pemahaman ideologi ini meliputi: *Pertama*, mengatur pola rekrutmen anggota staf akademik di kampus Institut Ahmad Dahlan Probolinggo (dosen, staf, karyawan) dengan persetujuan dari pimpinan Muhammadiyah dan Badan Pembina Harian yang berkomitmen penuh untuk memperkuat identitas Muhammadiyah. *Kedua*, melalui proses kaderisasi yang mencakup integrasi mata kuliah Agama Islam dan Kemuhammadiyah bagi mahasiswa, kegiatan kajian bagi dosen dan staf, diskusi mahasiswa, kegiatan rutin seperti kajian Ahad pagi, kunjungan ke dosen dan staf, serta kegiatan dakwah kultural di Probolinggo. Penelitian ini tidak cukup mengeksplorasi dampak jangka panjang dari strategi tersebut terhadap pemahaman ideologi Muhammadiyah. Originalitas kajian ini terletak pada eksplorasi mendalam tentang strategi rekrutmen dan kaderisasi yang spesifik di lingkup akademik Muhammadiyah, yang memberikan wawasan unik tentang bagaimana identitas Muhammadiyah dipertahankan dan diperkuat dalam konteks pendidikan tinggi.

I. INTRODUCTION

Ideology refers to an organized group of concepts encompassing the way of thinking of an individual or group of humans, including beliefs, theories, and strategies to achieve specific goals (Latif, 2020). Additionally, ideology can be defined as the principles determining how a person or country acts about other people and countries (Jais, 2014). Even though it is often associated with the perspective of a nation or state, Muhammadiyah as a community organization also has an ideology that identifies and shapes its organizational perspective. This ideology is the basis for the movement to achieve common goals within the Muhammadiyah Association. With this similarity in view, members and leaders of the organization can move together coherently and harmoniously to achieve goals that differentiate the organization from others (Hazmi et al., 2020).

Muhammadiyah has a theology that can be defined as a system of understanding that aims to apply Islamic teachings in human life. Muhammadiyah

is an Islamic movement that combines various beliefs, knowledge, organizations, and activity practices to achieve specific goals (Rahmawati & Rasyid, 2024). The Muhammadiyah ideology states that 1) Muhammadiyah is an Islamic movement that is determined and committed to realizing an actual Islamic society, 2) Muhammadiyah believes that Islam is the religion that Allah revealed to His Messengers, starting from the Prophet Adam to the Prophet Muhammad Saw., as Allah's guidance and grace for humans, 3) Muhammadiyah's religious understanding is following Islamic teachings by the Al-Qur'an and the Sunnah of the Prophet, 4) Muhammadiyah conception of nationalism involves actively participating in the struggle and development of Indonesian independence, as well as actively maintaining unity and strengthening the Unitary State of the Republic of Indonesia (NKRI) with gratitude to receive blessings from Allah (Hazmi et al., 2020).

Opinions or scientific views formulated and presented rationally and obtained from deep thought to convince others are called doctrines. This term is generally used in various contexts, such as religion, law, politics, and the military, and includes concepts that affirm the truth or normativity of a teaching or principle (Rambe et al., 2024). Doctrine refers to what has been taught and aims to confirm the truth of a particular teaching or principle (Alifuddin, 2020).

As an Islamic organization founded in 1912 by KH Ahmad Dahlan in Yogyakarta, Muhammadiyah has an ideology and doctrine that are the main foundations for its existence (Masmuh, 2020). Parts of Muhammadiyah's thought originate from various values, doctrines, and interpretations of Islam. These values are used as a basis to achieve the movement's ideals. Several basic thoughts show how Muhammadiyah's noble ideals were formed. Starting with the Muqaddimah of Muhammadiyah's Articles of Association. Then we discuss Muhammadiyah's personality, beliefs, and ideals in life, its *shittah* for struggle, and Islamic living guidelines for those who participate in Muhammadiyah, and finally, the 2002 *Tanwir Muhammadiyah Decree* concerning *shittah* in national and state life (Boy, 2021).

As Indonesia's most prominent Islamic organization, Muhammadiyah needs help maintaining the movement's principles, commitment, and sustainability (Zaman et al., 2021). To achieve this, a strong glue is required, namely ideology and doctrine, which are continuously updated through conferences in response to developments in globalization and modernization.

This research is relevant to research conducted by Tu'aini & Romelah (2023) and discusses Muhammadiyah's Ideology and doctrine in general; the aim is to serve as a guide in living a good life in worship, social, political, and other matters. Research conducted by Handayani et al. (2023) states that the five points contained in the MKCHM are the Muhammadiyah Ideology. Aisyiyah can understand and implement the understanding of this Ideology through actions such as implementing work programs and achieving her business charities. Research conducted by Sarianti (2023) regarding the strategies carried out to strengthen Muhammadiyah ideology and doctrine at Muhammadiyah University of Bengkulu. Research conducted by Saefudin (2022) states that the transformation of al-Ma'un doctrine towards strengthening the Muhammadiyah economic movement is contained in two big concepts or ideas. This concept consists of Muhammadiyah Incorporated and Strategic Partnership. This concept's two transformations focus on the empowerment and liberation of the *mustad'afin*.

Research by Suardin et al. (2022) states that the Basic Baitul Arqam activity, which was organized by the Central Buton Muhammadiyah Youth Regional Leadership, was in the context of instilling the Al-Islam Kemuhammadiyahan ideology, strengthening self-identity as a youth in Central Buton, increasing commitment and integrity in developing youth potential, and forming superior and Islamic moral values for youth. Meanwhile, this research describes the strategies carried out by Muhammadiyah to strengthen Muhammadiyah's ideology and doctrine on the campus of the Ahmad Dahlan Institute, Probolinggo. Meanwhile, this research describes the strategies Muhammadiyah implemented to strengthen Muhammadiyah's ideology and doctrine on the Ahmad Dahlan Institute Probolinggo campus.

Students at Muhammadiyah universities certainly do not only come from Muhammadiyah members or Muhammadiyah cadres; they come from various circles, one of which is at the Probolinggo Muhammadiyah campus, where the majority of students do not come from Muhammadiyah members/cadres; this is proven by the students' membership in the cadre management. Other organizations. So, this becomes essential homework for institutions on how to harmonize or balance Muhammadiyah ideology and doctrine so that it can become a new scientific perspective for students (Gunawan, 2018), with the hope of providing a deeper understanding of the thoughts and ideological foundations of Muhammadiyah, as well as how this organization plays a role in overcoming the challenges of the times and making a positive contribution to Muslim society in Indonesia.

II. METHOD

This research is a qualitative case study type of research. Qualitative research, which originates from the philosophy of postpositivism, is used to study natural conditions by emphasizing the meaning and construction of phenomena rather than generalizations (Sugiyono, 2015). This research employs qualitative methods to describe and critically analyze the strategies implemented by the Muhammadiyah institution to fortify ideology and doctrine within the campus academic community. The approach used in this research is participant observation, which researchers carry out. In this observation, the researcher is involved in the daily activities of the individual being observed or used as a source of research data. While observing, the researcher continues doing what the data source does and enjoys the same experience. The data obtained will be more complete and sharper, and we can understand the significance level of each behaviour seen with the participation of these participants (Ikhwan, 2021).

III. FINDINGS AND DISCUSSION

Strategy for Strengthening Muhammadiyah's Ideology and Teachings

At this time, globalization cannot be avoided by any country, including developing countries like Indonesia (Hidayat, 2023). The acceleration of

globalization indeed cannot be separated from the positive and negative impacts it produces. One of the positive impacts of education, significantly higher education, is the speed of gaining access to information regarding science and the latest issues in the world of education, which is very much needed to support the welfare of life. However, it cannot be denied that the negative impacts are very complex, including the dominating attitude of individualism and the increasingly eroded religious values in society. The emergence of an individualist lifestyle, hedonism, and pragmatism can shift the power of belief and socialism in society (Nugraha, 2022). Muhammadiyah is an Islamic movement that is always critical and responsive in solving social problems. The Probolinggo Institute campus is one of Muhammadiyah's educational charities in Probolinggo City; of course, it cannot be separated from the negative impacts of these social problems. It is the institution's responsibility to strengthen Muhammadiyah's ideology and doctrine to minimize the adverse effects of globalization (Kartika et al., 2021).

Apart from the problems above, another problem that is no less important to pay attention to is the differences in the basis of ideology under the Muhammadiyah institution. The academic community and students of the Ahmad Dahlan Probolinggo Institute campus are not all Muhammadiyah cadres but consist of several other organizations. Therefore, the institute needs reinforcements to be carried out with the hope that these differences will not become an obstacle for Muhammadiyah to preach, preaching with the unique cultural dress of Probolinggo. However, these differences can be a strength for the institute to develop in line with the harmony and balance of goals within the institute. However, strengthening Muhammadiyah's ideology and doctrine is still emphasized by academic community members, so this is a form of Muhammadiyah's real da'wah in strengthening the foundations of *amar ma'ruf nahi munkar*.

Muhammadiyah, as an organization and a movement as a whole, requires a strong adhesive through which it can maintain the values of the movement, the bonds of the movement, and the continuity of the movement (Abdullah et al., 2023). This adhesive is the basis and foundation for maintaining movement bonds

and continuity of movement. The following are several strategies carried out by the Ahmad Dahlan Probolinggo Institute campus to strengthen the ideology and spirit of Muhammadiyah so that it can become a glue in fighting for faithful Islam.

Academic Community Recruitment Patterns

Recruitment pattern for managers/academics of the Ahmad Dahlan Probolinggo Institute campus (lecturers, staff, employees) through approval from the leadership and BPH of the IAD Probolinggo campus. There is a Memorandum of Understanding (MoU) to develop Muhammadiyah if the person concerned is not a member of Muhammadiyah. Therefore, it is hoped that those selected to manage Muhammadiyah's charitable efforts understand the organization's philosophy and doctrine. However, many Muhammadiyah charity business managers need help understanding the concepts and doctrines of the organization. Therefore, it is necessary to agree at the beginning to learn about Muhammadiyah's ideology and doctrine. One of them concerns the articles of association of Muhammadiyah.

The *Muqaddimah* of Muhammadiyah articles of association reflect Muhammadiyah's ideology by expressing their views on human life, the goals to be achieved, and the strategies used to achieve them. As an ideology, this *Muqaddimah* covers Muhammadiyah's efforts and actions, including building a cooperation system to realize this vision. Muhammadiyah's articles of association are a compilation of the teachings of the Koran and As-Sunnah regarding human devotion to Allah Swt. This includes actions and struggles for every Muslim aware of their position as servants and caliphs (Rahmawati & Rasyid, 2024).

The contents of the *Muqaddimah* of Muhammadiyah's articles of association contain seven main ideas, namely;

1. Human life must be based on monotheism, belief in God, worship, submission, and obedience to Allah Swt.
2. Human life is a social
3. Only the law of Allah Swt can be used as a joint to form the main person and regulate the order of life together towards a pleased life in this world and the hereafter.

4. Struggling to uphold and uphold the religion of Islam to create an Islamic society which is genuinely obligatory as worship of Allah Swt and doing ihsan to fellow human beings
5. The struggle to uphold and uphold the Islamic religion so that a truly Islamic society can be realized will only be successful by following in the footsteps (*ittiba'*) of the struggle of the prophets, especially the Prophet Muhammad SAW.
6. The struggle to realize these thoughts can only be carried out by organizing.

The main ideas explained above aim to create a just and prosperous society blessed by Allah Swt, a truly Islamic society (Hilal et al., 2024). The Muhammadiyah campus management, especially in Probolinggo, will be able to understand and practice it daily so that the ideology and doctrine are theoretical and practical.

Integration of AIK Courses for Students

As a Da'wah Movement, Muhammadiyah carries out da'wah with words through *tabligh*/religious studies (*da'wah bil-lisan*) as well as da'wah with deeds through education, economics, health, social and other charitable endeavours (*da'wah bil-hal*). Education is synonymous with Muhammadiyah. Muhammadiyah was founded to maintain the continuity of the established educational institutions. Education was the direct cause of the birth of Muhammadiyah (Prayitno et al., 2022).

Education at Muhammadiyah has particular and mandatory subjects, namely *Al-Islam and Kemuhammadiyah* (AIK). The decision of the 46th Muhammadiyah Congress concerning the 2010-2015 Muhammadiyah Program mandates: "Developing models of Al-Islam and Muhammadiyah education at all levels of education that provide enlightenment on Islamic understanding and commitment to the progressive Muhammadiyah movement." AIK has a dual mission of providing students with faith education. Moreover, Islam (AIK I, II, and IV) and introducing Muhammadiyah (AIK III).

The introduction of Muhammadiyah ideology was carried out through AIK III (*Kemuhammadiyah*). AIK III learning competency standards are a.

Understanding the history of Muhammadiyah, b. Understand the values of Muhammadiyah's ideology, and c. Understand the value of Muhammadiyah's struggle in various aspects.

This AIK course is a forum for institutions to introduce and teach students about Muhammadiyah ideology and doctrine, with various teaching methods carried out to practice to maximize achieving the desired learning objectives. Apart from AIK, other religious studies such as Qur'an science, hadith science, kalam science, da'wah science, etc., are mandatory courses for institutions in the hope that they can become provisions and a forum for institutions in preaching. The outcome of this course is the formation of attitudes and personalities that can uphold Islamic values, especially applying the practice of Muhammadiyah ideology and doctrine to students' daily lives.

One of the AIK subject studies is about Muhammadiyah's beliefs and life ideals, which consist of five numbers and can be divided into three groups. The *first* group contains the main issues of an ideological nature, namely numbers 1 and 2, which read (Jais, 2014; Tu'aini & Romelah, 2023).

(I) Muhammadiyah is an Islamic movement, *da'wah amar ma'ruf nahi munkar* and *tajdid*, based on the Koran and as-Sunnah. The aim and objective is to uphold and uphold the Islamic religion so that a truly Islamic society can be realized (Muhammadiyah AD/ART Chapter II Article 4 Paragraph 1 and Chapter III Article 6).

(II) Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messengers, from the prophets Adam, Nuh, Ibrahim, Musa, Isa, and so on, up to the final Prophet Muhammad saw as Allah's guidance and mercy to humanity throughout time, and guarantees the material welfare of life. And spiritual, worldly, and *ukhrawi*. Here, we do not call Judaism an official revealed religion, neither do Christians nor Catholics; the only revealed religion is Islam, as Allah SWT says as follows:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Indeed, the religion (that is acceptable) in the sight of Allah is only Islam..."

(QS.Ali Imron [3]: 19).

The second group contains issues regarding religious understanding according to Muhammadiyah, namely numbers 3 and 4, which read:

(III) Muhammadiyah practices Islam based on the Koran and Sunnah, apart from the Koran and Sunnah of the Prophet, such as Ijma and Qiyas, which are not sources but only Ijtihad. That is how the *Majlis Tarjih* was founded. According to Muhammadiyah, Ijtihad is necessary. The Al-Qur'an and the Sunnah of the Prophet are the basic principles and sources of Islamic teachings/law. Conversation and actual practice of Islam must originate from both. These two sources are the absolute basis for ruling in the Islamic religion. Regarding matters mentioned in these two sources, ijtihad is used to find legal provisions, including taking the qiyas route.

(IV) Muhammadiyah implements Islamic teachings, including *aqidah*, morals and worship, and *muamalah duniawiyah*. According to Muhammadiyah, the Islamic faith is based on the Koran and the Sunnah of the Prophet. Reason is needed to confirm the truth of Nash (the Koran and Sunnah), not to interpret the teachings of *aqidah*, which are beyond the reach of reason. Also, in implementing the teachings of the *aqidah*, by Islamic teachings, an attitude of tolerance towards adherents of other religions is still fostered and does not impose Islamic teachings but continues to provide an image that the religion will guarantee true prosperity of life in this world and the hereafter is Islam (Abbas, 2021).

The third group contains issues regarding Muhammadiyah's function and mission in Indonesian society, namely number 5, which reads:

(V) Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, the independence of the nation, and the Republic of Indonesia based on Pancasila and the 1945 Constitution to work together to make the nation a just and prosperous country and approved by Allah. SWT: "*baldatun thayyibatun wa robbun ghafur*".

Complete This excerpt from the Koran is as follows:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ

Indeed, the Sabaean people have a sign in their residence: two gardens on the right and left: "Eat from the sustenance of your Lord and give thanks to Him. (Your country) is a good country, and (your God) is the Most Forgiving God." (QS. Saba' [34]: 15).

This MKCH study aims to help students gain confidence in the theory of Islamic struggle. This concept can help people to implement Islamic teachings in their social and religious life (Fitriyanto & Putra, 2021).

Lecturer and Staff Studies

The lecturer and staff study held every Wednesday afternoon at the Ahmad Dahlan Institute in Probolinggo is one of the strategic efforts to strengthen the understanding of Muhammadiyah ideology and teachings among educators and staff. This activity is systematically designed to increase theoretical knowledge about Muhammadiyah and encourage the application of progressive and moderate Islamic values in everyday life. This study gives lecturers and staff in-depth insight into the history, basic principles, and methods of Muhammadiyah preaching that emphasize the balance between thought and action.

In addition to being a means of increasing capacity, this study also functions as an interactive and dynamic discussion forum. Participants have the opportunity to share their views, experiences, and challenges they face in implementing Muhammadiyah teachings both on campus and in their personal lives. This kind of discussion enriches individual understanding and strengthens their ideological attachment to Muhammadiyah while fostering a sense of togetherness among them.

Furthermore, this study is a key player in shaping the institution's culture. It plays a crucial role in creating a harmonious and productive academic environment, where inclusive and moderate Islamic values can thrive. By deepening the understanding of how Muhammadiyah preaches and carries out its mission, lecturers and staff become better prepared to transfer these values to students, and apply them in their daily tasks. Ultimately, this routine study not

only strengthens Muhammadiyah's identity in the campus environment, but also facilitates the formation of a solid, committed, and highly integrated academic community.

Student AIK Study

Al-Islam and Kemuhammadiyah (AIK) study for students, held every Wednesday afternoon, is a form of out-of-class lecture designed to deepen students' understanding of the teachings and values of Muhammadiyah. AIK lecturers lead this activity for students from Islamic community organizations (*ormas*) other than Muhammadiyah. Through this study, students are not only given theoretical knowledge about Muhammadiyah. Still, they are also invited to understand the essence and implementation of Islamic values taught by this organization in a broader social, cultural, and religious context.

This activity provides a more flexible and interactive space for students to engage in in-depth discussions about various aspects of Muhammadiyah, including its history, basic principles, and contributions to Islamic preaching in Indonesia. AIK study is a forum that allows for constructive dialogue between students and lecturers outside of formal lecture hours. Through this discussion, students can explore the role and relevance of Muhammadiyah in everyday life, both in the individual and community realms.

In addition, this activity also functions as a bridge to strengthen the relationship between students and lecturers. In a more relaxed and open atmosphere, students can ask questions, share views, and discuss various issues related to Islam and Muhammadiyah in more depth. This process enriches students' insight into Muhammadiyah and helps them internalize moderate and inclusive Islamic values, which are the hallmarks of Muhammadiyah teachings.

The output of this AIK study is expected to form students who are not only intellectually intelligent but also have a solid commitment to practising Islamic values in their daily lives. With a deeper understanding of Muhammadiyah, students are expected to be able to become agents of change who promote peace, tolerance, and justice in a pluralistic society. This study also supports the goal of Muhammadiyah education, which is to produce graduates who have

integrity and ethics and can be role models in practicing Islamic teachings that are *rahmatan lil 'alamin*.

Sunday Morning Study

The Sunday Morning Study held by the Muhammadiyah Regional Leadership (PDM) of Probolinggo City is a routine activity that strategically strengthens religious understanding among the general public, including the Ahmad Dahlan Institute of Probolinggo academic community. This activity is designed to involve students, academic staff, and the wider community, including students' families. Thus, the Sunday Morning Study becomes an inclusive forum where various levels of society can interact and share knowledge in a harmonious atmosphere.

One of the main objectives of the Sunday Morning Study is to create a balance of knowledge between the various parties involved, from academics, students, and the general public. This activity discusses relevant and actual religious topics in depth, allowing participants to gain broader insights into Islamic teachings and Muhammadiyah values. The presence of lecturers and academic staff from the Ahmad Dahlan Institute of Probolinggo in this activity also provides a solid educational dimension so that the material presented can be processed and understood more critically and systematically.

The academic community's involvement in the Sunday Morning Study is not just about enriching scientific discussions. It's about their integral role in strengthening social ties between the campus and the surrounding community. Their direct interaction with the community is a testament to their value and the importance of their contribution, which in turn strengthens the relationship between educational institutions and local communities.

The Sunday Morning Study is not just a platform for learning about Islamic teachings and Muhammadiyah values. It's a space where constructive dialogue and mutual understanding between individuals from different backgrounds are actively encouraged. This emphasis on dialogue makes the audience feel engaged and part of a meaningful conversation, contributing to the creation of a harmonious social environment where Islamic values can be practically applied in everyday life.

Through the Sunday Morning Study, a positive synergy will be created between the academic world and society, which ultimately supports achieving the goals of comprehensive and holistic Islamic education. This activity enriches the participants' religious understanding and strengthens their commitment to practising Islamic values oriented towards peace, tolerance, and social justice.

Anjangsana for Lecturers and Staff

The visit of lecturers and staff at the Ahmad Dahlan Institute in Probolinggo is an important program to strengthen internal coordination and communication within the academic community. This activity is designed as an interactive dialogue platform where lecturers and staff can share their views, experiences, and aspirations regarding their roles as Muhammadiyah cadres. In addition, this visit serves as a forum to align perceptions and strategies in carrying out Muhammadiyah da'wah in the academic environment.

During this visit, you will have the opportunity to engage in in-depth discussions about the challenges and opportunities in implementing Muhammadiyah values on campus and in society. Your voices will be heard, and your innovative ideas and practical solutions can support more effective da'wah efforts that are relevant to the times. This visit also aims to strengthen our shared understanding of Muhammadiyah's vision and mission, fostering a harmonious and synergistic direction for all.

This visit activity also plays a significant role in strengthening social relations between you, our valued lecturers and staff. In a more relaxed and informal atmosphere, you can build closer relationships, fostering improved cooperation and collaboration in carrying out academic and administrative tasks. This familiarity not only strengthens our internal solidarity but also creates a more harmonious and productive work environment.

In addition to being a forum for coordination, this visit also functions as a medium to instil the values of Muhammadiyah cadres. Through focused discussions, lecturers and employees are reminded of their role as role models in bringing to life moderate and inclusive Islamic values, both on campus and in society. Thus, this activity also becomes an event to strengthen the commitment

of the academic community to Muhammadiyah da'wah, ensuring that each individual understands and internalizes their strategic role in supporting the organization's mission.

Therefore, this visit for lecturers and employees is a routine event and a real effort to build a unified vision and strengthen the spirit of togetherness among Muhammadiyah cadres. With a substantial unity of vision and understanding, lecturers and staff can be more effective in carrying out their roles as educators and movers of da'wah, which will ultimately positively impact the quality of education and religious life on campus and in the broader community.

Probolinggo Cultural Dakwah

This cultural da'wah is an activity on campus at UKM. The leadership has approved it to be activated, namely the *Qosidah/Banjari* group, formed by students from Islamic organizations other than Muhammadiyah. So, this UKM was formed to become a medium for Muhammadiyah institutions to preach according to Probolinggo culture.

These studies are a strategy by Muhammadiyah as a form of effort to form a person that suits Muhammadiyah's personality. Muhammadiyah's personality is a formula that explains the nature of Muhammadiyah, its characteristics, and its deeds and struggles.

Muhammadiyah's character reflects the character that has existed in the organization for a long time. This confirms that Muhammadiyah does not attempt to preach through political parties or by using state power but focuses more on forming society without paying attention to the political structures that have dominated since the Dutch and Japanese colonial era until the current independence period (Syarifudin & Hajariyah, 2019; Zamroni, 2015).

The preparation of the Muhammadiyah Personality formulation aims to be a foundation, guideline, and guide for every step Muhammadiyah takes towards realizing a truly Islamic society. The function of the Muhammadiyah Personality is to become a foundation, guideline, and guide for Muhammadiyah leaders, activists, and members in running organizations, movements, and business

charities so as not to be swayed by external influences and remain steadfast in the ideals and struggles of Muhammadiyah and how to fight for those ideals.

Muhammadiyahah personality includes four main elements: *first*, the definition of Muhammadiyah; *second*, the basics of Muhammadiyah's actions; *third*, a guide to muhammadiyah actions and struggles; and *fourth*, the characteristics of Muhammadiyah that must be maintained, especially those listed below according to the Decree of the 35th Congress of 1962 (Muktamar 35, 1962):

1. Charity and struggle for peace and prosperity.
2. Make more friends and practice ukhuwah Islamiyah.
3. Be open-minded, have a broad outlook, and adhere firmly to the teachings of Islam.
4. Religious and social.
5. Heed all laws, statutes, regulations, and legitimate state principles and philosophies.
6. Amar maruf nahi is evil in all fields and is a good role model.
7. Active in the development of society with the aim of inshallah and development by Islamic teachings.
8. Collaboration with any Islamic group to broadcast and practice the Islamic religion and defend its interests.
9. Helping the government and collaborating with other groups in maintaining and developing the country to achieve a just and prosperous society blessed by Allah Swt.
10. Be fair and collected in and out wisely.

Students, lecturers, and educational staff in an institution need to know and understand these ten characteristics so that they are theoretical and can be practised in everyday life.

IV. ACKNOWLEDGEMENTS

Gratitude and thanks are expressed to our beloved campus, Institut Ahmad Dahlan Probolinggo, especially on the policies made by the leadership so that this research receives funding and can be published in scientific papers.

V. CONCLUSION

Muhammadiyah, in managing its associations and organizations, has ideology and doctrine as a guide in carrying out missions and strategies to achieve them. With the increasingly strong currents of globalization and modernization, Muhammadiyah needs to strengthen and re-strengthen its members and cadres' ideological and doctrinal foundations. This is necessary to prevent the emergence of individualism, pragmatism, and radicalism attitudes in people's lives due to globalization and modernization. These attitudes in the organizational environment can trigger internal conflict, potentially detrimental to the organization's movement. Human resources are the main strength of the Muhammadiyah organization movement. This movement will only be able to achieve its goals optimally if its members understand and follow the ideology and doctrine of Muhammadiyah. Cadres who have potential within Muhammadiyah are very important in strengthening the ideological and doctrinal foundations of the organization so that they are preserved by changing times.

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