



Muhammadiyah and Women's Empowerment

Abdul Ghufron¹✉, Riska Multiyaningrum¹, Gwenda Fabiola¹, Ali Imron¹, Annisa Cahyaningrum W¹

¹Program Studi S1 Statistika, Universitas Muhammadiyah Semarang

✉ Corresponding author: Abdul Ghufron, gufron@gmail.com

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Abstract

From the perspective of empowering the Islamic community, it can be argued that Muhammadiyah exists as an organization to empower or develop the Islamic community in the contemporary era. This is because of its role and contribution to an independent and progressive effort to empower or develop Islamic communities in Indonesia by using a modern Islamic management approach. Aisyiyah is one of the first autonomous organizations (Ortom) born from the womb of Muhammadiyah, which has the same goals as Muhammadiyah. Aisyiyah has a visionary strategic special program, namely towards women. The role and function of women is the most important part in the movement of the wheels of life, this field is the area that Sunnah has been working on until now. The purpose of this research is to find out the role of Muhammadiyah women in the life of the nation and state.

INTRODUCTION

The Aisyiyah organization is an autonomous Muhammadiyah organization that was founded to coincide with the commemoration of the Isra' Mi'raj of the Prophet Muhammad on 27 Rajab 1335 H, coinciding with 19 May 1917 AD and chaired by Siti Bariyah. The name Aisyiah was coined by KH. Fachruddin, this name was taken so that his struggle would be like that of Aisyah, the wife of Rasulullah SAW. Nasyyatul Aisyiyah is an autonomous organization and Muhammadiyah cadre, which is a female movement, operating in the religious and social fields, whose founding began with the formation of SP (Praja Students) from Somodirjo's ideas. In its role, the Aisyiah organization is to empower women and society starting from the educational sector such as establishing kindergartens, froebel and the Sakinah family program, also providing knowledge about the

etiquette of dressing Muslim women in Islam, in the health sector establishing RSKIA (special hospital for mothers and children), in the field of Aisyiyah's economy created a home industry program and so on.

Nasyiatul Aisyiyah's role is to provide young women with knowledge and skills. Apart from that, Aisyiyah also pays attention to the issue of cadre formation and development of cadre resources within the Women's Muhammadiyah Youth Force (AMM) in an integrative and professional manner which leads to strengthening and developing the preaching of 'amar makruf nahi munkar' towards civil society. Regarding gender equality in the Muhammadiyah perspective, it states that women are equal to men, this is also following KH's treatment. Ahmad Dahlan who paid attention to women being made the successors of the Islamic struggle, and also ordered women to attend Dutch

schools.

One of the unique aspects of the Muhammadiyah organization is its diverse appearance, like having several faces (multifaces). Theoretically, Muhammadiyah can be categorized as a *tajdid* movement organization or religious reformist movement, a modern Islamic movement, a *da'wah* movement for 'amar makruf nahi munkar', an agent of social change, a political force, and so on. It can be seen that the theoretical diversity that emerges in understanding Muhammadiyah cannot be separated from the richness of Muhammadiyah's treasures and achievements in various fields of life across various eras, in addition to the diversity of points of view used by scientists in studying it. From the perspective of developing or empowering Islamic communities, for example, it seems that Muhammadiyah can also be positioned as an organization that develops or empowers Islamic communities. This statement can at least be proven based on his role and contribution during his journey which continues to exist until he is 106 years old in carrying out renewal (*tajdid/modernization*) of the life of the Indonesian Islamic community in various fields of life. Through its practical and action movements, Muhammadiyah continues to strive to relieve the Islamic community of various religious, social, moral, educational and other problems. The main question is what is the pattern of development and empowerment of Islamic communities carried out by Muhammadiyah?

METHOD

Qualitative research according to (Lexy J. Meleong 2010:4) is defined as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. From this definition, it can be synthesized that qualitative research is research that intends to understand phenomena about what research subjects experience, for example, behavior, perception, motivation, etc., holistically and using descriptions in the form of language and words, in a natural context. and by utilizing various scientific methods.

According to Hadari Nawawi (2010:63), the descriptive method can be interpreted as a problem-

solving procedure that is investigated by describing or depicting the current state of the subject or object of research based on visible facts or as they are. Based on this understanding, it can be interpreted that the descriptive method is a method that describes an object or subject based on the reality or phenomenon that occurs. Based on this approach, this research aims to reveal social phenomena related to the role of Muhammadiyah in empowering women through the 'Aisyiyah movement.

Review Literature and Research Results

The data sources in this research are the words and actions of the informants as primary data and written data or documents that support the informants' statements, to obtain data that is relevant to the research objectives. The data sources used in writing this article are several journal references from previous researchers, including the following:

In 2008, research was conducted by Haryanto entitled *The Active Role of Women in Increasing the Income of Poor Households* with the results of the research: Women work as stone crushers to increase family income which is felt to be insufficient to meet the family's needs. The land conditions in the Tugu Trenggalek sub-district are hilly, resulting in limited agricultural areas, and the level of education is low so women are encouraged to help increase their husband's income by becoming stone breakers. The contribution of female workers' income to the income of women stone crushers is used for family needs, including basic needs and social needs.

In 2009, research was conducted by Untari with the title *Women's Empowerment by Grassroots Organizations Research Subjects in Women's Recitation Groups Located in Sriwulan Village, Demak Regency* with research results. The existence of the Mulya cooperative in Sriwulan village which was built by the women's recitation group is an illustration of empowerment efforts. society in the socio-economic field. For them, cooperative activities are believed to be able to generate self- confidence, self-esteem, and self-actualization. These empowerment activities

include: (1) building women's self-confidence, (2) fostering and developing productive activities in the socio-economic field of village women, (3) empowering economically weak women in meeting their household needs.

In 2013, research was conducted by Dewi Ayu Handayani with the title *Women's Empowerment through the Islamic women's movement 'Aisyiyah Lampung Province with research results*. Implementation of the work program of the 'Aisyiyah Lampung Province organization as follows: (1) Secondary education assembly: training for educators and educational staff for the community Kindergarten head and teacher. (2) Social welfare council: fostering productive economic SME activities for 'Aisyiyah members.

In 2016, research was conducted by Puspita Handayani with the title *'Aisyiyah and the Creative Economy, Women's Empowerment Efforts through Family Entrepreneurship Development in Tanggulangin District, Sidoarjo Regency with the results* 1) Developing a work culture of 'learn by doing' (learning while working) among fellow women entrepreneurs with other entrepreneurs, so that they can exchange information and skills, mutually strengthening each other. 2) There is an Aisyiyah cooperative in each branch under the guidance of the Sakinah cooperative (Aisyiyah Sidorajo regional leader) which collaborates with the economic council to provide training related to management and marketing skills.

The objective of this research is to know the role of Muhammadiyah in women's empowerment today.

RESULTS AND DISCUSSION

How KH works. Ahmad Dahlan in Empowering Women

How KH. Ahmad Dahlan in empowering women Muhammadiyah is a progressive organization, when the use of benches was still considered a Dutch heritage which was called infidel by the ulama at that time, KH. Ahmad Dahlan made a breakthrough by using benches in Muhammadiyah schools. When Friday sermons

were still in Arabic, Muhammadiyah dared to recommend the use of Indonesian and often used local languages so that the contents of the sermon could be understood by the public, KH. Ahmad Dahlan was known as a moderate Kyai who tended to go against the grain of his time, criticizing many people's understanding of Islam at that time. Islam is often accused of legitimizing the narrowing of women's roles and even violence against women. Muhammadiyah is a well-established Islamic organization that places women on an equal footing with men. Kyai Ahmad Dahlan, assisted by Nyai Walidah, mobilized women to acquire knowledge and carry out social actions outside the home which could be called radical and revolutionary at that time, women were encouraged to increase their intelligence through informal and non-formal education such as recitations and courses, as well as the establishment of the Aisyiyah organization. The founding of Aisyiyah cannot be separated from the history of the founding of the Muhammadiyah organization, KH. Ahmad Dahlan paid attention to the development of women, women who had the potential to organize and fight for Islam were eventually educated by KH. Ahmad Dahlan is among the girls educated by KH. Ahmad Dahlan is Siti Bariyah, Siti Dawimah, Siti Dalalah, Siti Busyro (his daughter), Siti Dawingah, Siti Badilah Zuber.

By holding a women's study group under the guidance of KH. Ahmad Dahlan and Nyai Walidah (wife of KH. Ahmad Dahlan) with the name Sopo Tresno. Sopo Tresno Study is not yet the name of an organization, just an ordinary study group, to give a concrete name to the association, several Muhammadiyah figures such as KH. Ahmad Dahlan, KH. Mokhtar, KH. Fachruddin, Ki Bagus Hadi Kusuma, and other Muhammadiyah administrators held a meeting at KH's house. Ahmad Dahlan. At that time, the name Fatimah was proposed, but not approved, by KH. Fachruddin came up with the name Aisyiyah, which was then seen as appropriate in the hope that the association's struggle would imitate the struggle of Aisyah, the wife of the Prophet Muhammad SAW who always helped preach. The inauguration of Aisyiyah was

held in conjunction with the Isra' Mi'raj commemoration of the Prophet Muhammad SAW on 27 Rajab 1335 H, coinciding with 19 May 1917 AD and chaired by Siti Bariyah. The Isra' Mi'raj commemoration was a commemoration held by Muhammadiyah for the first time. Next, KH. Mukhtar provides administrative and organizational guidance, while for religious spirit guidance, he is directly guided by KH. Ahmad Dahlan.

After this organization was formed, KH. Ahmad Dahlan gave a message to administrators who fight for Islam, the message reads: 1) With sincerity, she fulfills her duties as an Islamic woman according to her talents and skills, without wanting praise and not taking a step back because she is criticized; 2) Full of awareness, that doing charity requires knowledge; 3) Don't make excuses that are not considered valid by Allah SWT just to avoid a task that has been handed over to you; 4) Resolve to defend the sanctity of the Islamic religion; 5) Maintain brotherhood and unity of colleagues and comrades in arms.

Since its existence, this institution has been part of Muhammadiyah which deals with activities for Muhammadiyah girls or women. The women's component of the Muhammadiyah Society has provided its style in the social, educational, health, and religious domains which have been the starting point of its movement. From time to time the Aisyiyah movement continues to develop and provide benefits for increasing and advancing the dignity of Indonesian women. A very real result is the creation of charitable efforts consisting of thousands of kindergartens, elementary schools, and universities. Aisyiyah is a Muhammadiyah organization based on the principles of 'amar makruf nahi munkar' and is guided by the Koran and Sunnah. Empowering women by Aisyiyah who is active in the religious and social fields, Aisyiyah is expected to be able to show her commitment and work to improve community life, especially in alleviating poverty and employment. In the field of education, in line with development which is one of the main pillars of the Aisyiyah movement, through primary and secondary education assemblies as well

as higher education councils, Aisyiyah is developing a vision of moral education for the people and nation. To advance education (formal, non-formal, and informal) and make the nation's life more intelligent so that Muslim people can be created who are devout, have a noble character, are capable, believe in themselves, love their country and are useful for society and are blessed by Allah SWT, various programs have been developed to deal with problems. education from pre-kindergarten to general secondary school and teacher training. In the Aisyiyah health sector, these include hospitals, maternity homes, maternal and child health agencies, medical centers, and posyandu. In total, there are 280 spread throughout Indonesia. Aisyiyah through the health and environmental council, also carries out campaigns to increase public awareness and control of dangerous and infectious diseases, control of HIV/AIDS and drugs, the dangers of smoking and drinking, using various approaches and collaborating with various parties, increasing education and protecting women's reproductive health, organizing a pilot project for an integrated service system between health institutions, social da'wah, and Islamic psychology therapy.

In the religious field, Aisyiyah has a program of tabliq assemblies, with a vision to become a da'wah organization capable of enlightening religious life to achieve civil society. and da'wah media, as well as improving the quality of preachers.

Gender Equality in Muhammadiyah

Gender equality in Muhammadiyah along with the awareness of women who question the extent of the role of religion in providing a sense of security from various pressures, fears and injustices regarding religion and women is becoming widespread, and now religion is getting a new challenge by considering religion as one of the elements that perpetuate injustice for women, therefore religious scholars, both individuals, and groups, are required to see more clearly whether the problem is related to religion itself or whether the problem lies in religious interpretation, it could be influenced by certain cultures. Gender differences

are not a problem as long as there is no injustice and discrimination, both men and women, gender inequality is manifested in various forms of injustice, namely marginalization, subordination (assuming it is not important), stereotypes (negative labeling), violence (violence), double or more workloads, and the socialization of ideology of gender role values, gender differences that give rise to injustice cause harm to both men and women. Muhammadiyah as a fairly large and influential Islamic organization in Indonesia must participate and contribute its thoughts on the issue of women's empowerment. This demand is actually in line with the spirit of *tajdid* (change) of Muhammadiyah which was initiated by KH. Ahmad Dahlan. With the establishment of KH. Ahmad Dahlan's strict attitude towards *taqlid* and his openness to change have made Muhammadiyah a dynamic organization that can adapt to change. With the slogan again called *bid'ah* and the brush of *taqlid* which shackles the people to things that are not useful. A simple burial is an example that teaches Muslims to save money without eliminating the elements taught by Islam. On the other hand, this also makes Muhammadiyah open and flexible towards innovation elements that bring benefits, regardless of where the innovation comes from as long as it does not conflict with the two principles above, namely the Qur'an and Sunnah, this is like the openness of KH. Ahmad Dahlan adapted to thoughts and intuitions originating from Western colonialism and Christianity such as the education system, curriculum, clothing, orphanages, etc.

Muhammadiyah as an Islamic Community Empowerment Organization

Muhammadiyah uses the term revitalization in terms of community development and empowerment. Revitalization is interpreted as an effort to re-strengthen, a process of structuring, stabilizing, improving, and developing society towards progress in the fields of religion, education, health, and social welfare. This means that Muhammadiyah seeks to mobilize and optimize the active participation and potential of the Muslim community to improve the quality of their social

life, economy, and social environment.

On the one hand, Muhammadiyah plays an active, progressive, and simultaneous role in efforts to develop Islamic society, and on the other hand, the community is also expected to act as a subject who can take over responsibilities and develop their abilities and even become a driving force for the community in carrying out activities. socio-religious awareness of their own communal (organization) to improve their lives in various aspects of life. The aim is to free Islamic society from superstition, superstition, and heresy and return to the pure spirit and teachings of Islam so that an advanced prosperous, highly civilized Islamic society is born. The community groups targeted for increasing their role in development in the religious, social, health, and educational fields include: a) Individuals or elite leaders or administrators of institutions vertically or horizontally; b) Muhammadiyah residents or families, sympathizers, and the general public in villages, cities, and special settlements; c) Community groups with special conditions and needs, such as orphans, the poor, school children, pregnant women, the elderly, and others; d) Autonomous organizations which can directly or indirectly organize religious, social, health and educational activities, such as Muhammadiyah Student Association (IPM), Muhammadiyah Student Association (IMM), Muhammadiyah Youth (PM), *Nasyiatul Aisyiyah* (NA), *Aisyiah*, *Tapak Suci Muhammadiyah*, *Hizbul Wathan* (HW), and so on.

Empowering, utilizing, and simultaneously increasing community resources programmatically and sustainably, Muhammadiyah uses an organizational approach. In this case, Muhammadiyah carries out several official activities on a regular and continuous basis, including recitation movements, mosque management, cadre formation activities, fostering *sakinah* families, congregational movements, and congregational *da'wah*, and others. Community development and empowerment in the areas of belief, understanding, and practice of worship are carried out through some religious study movements,

studies, and training. For example, Sunday recitation after morning prayers at Muhammadiyah mosques is intended for the general public/Muslim community and members of the Islamic community. Apart from that, Muhammadiyah also conducts public lectures in connection with events commemorating Islamic holidays. Meanwhile, recitations (tabligh akbar), specifically for Muhammadiyah members and sympathizers, are held at Muhammadiyah's birthday celebrations every November 18 or at periodic recitations which are usually held once every three months at the Muhammadiyah regional level. Meanwhile, special recitations for Muhammadiyah leadership ranks are held once a month regularly. Special studies can also be in the form of studies on tafsir, hadith, fiqh, and Islamic teachings which are intended for cadres, leaders, and members of associations to increase and deepen understanding of Islam. Apart from that, recitation activities can also be carried out in intensive religious training, scientific studies in the form of seminars, symposia, public lectures, etc., including studies on contemporary issues developing nationally and internationally. All of these various activities were planned and carried out officially by empowering preachers, panelists, scientists, and others from Muhammadiyah circles and from outside circles who were recommended to have the capacity and ability. Then, in the fields of education and health, Muhammadiyah has potential and activities that are very influential on community development and empowerment efforts. To empower and develop human resources, for example, Muhammadiyah provides formal education services for students from elementary to higher education levels. Until the end of 2014, Muhammadiyah had 176 PTs, 14346 TK-ABA-PAUD, 2604 SD/MI, 1772 SM/MTs, 1143 SMA/SMK/MA, 71 SLB, 102 Islamic boarding schools, and 15 Special Schools. Meanwhile in the health and social services sector, to provide health services and social life for the community, Muhammadiyah established 457 hospitals and maternity homes, 421 orphanages, 82 homes for people with special needs, 78 foster homes, 54

nursing homes, 1 home for babies -abandoned baby, 38 death compensation, and 15 BKPM.

Community development activities are also carried out through mosque management activities. Mosques become infrastructure for activities to develop the spiritual aspects of the congregation and to develop mosque management as spread throughout Muhammadiyah branches. Spiritual development activities for the congregation are usually carried out through the revitalization of the mosque's main programs on a regular or periodic basis. For example, congregational prayer activities, training for mosque imams, and Friday preachers, and short lectures in the form of seven-minute lectures (kultum) or fifteen-minute lectures (kulibas). Meanwhile, the development of aspects of mosque management is carried out through organizational revitalization of the Ta'mirul Mosque Agency (BTM), increasing the role and function of preachers, human resources for mosque managers, imams and preachers, Mosque Youth, Al-Qur'an Recitation Park (TPA), etc. Apart from that, the management of funds, infrastructure, and media was revitalized to make the mosque prosperous.

Furthermore, internally, community development is also carried out through cadre formation activities. The cadre formation of Muhammadiyah members and leaders is carried out through two cadre formation models, namely: basic level cadres (also called main cadres) and functional cadres. First, basic level cadres (also called main cadres) have two variants, namely: Darul Arqam and Baitul Arqam. The Darul Arqam cadre formation model emphasizes education and training activities to form the same way of thinking and behaving about Muhammadiyah as an Islamic movement, da'wah movement, and movement. tajdid for each member and leader of the association. This cadre model is carried out at least once in each leadership period. Meanwhile, the Baitul Arqam model cadre formation is a simpler and more specialized cadre formation than the Darul Arqam model. This activity is carried out twice in one leadership period, specifically for the leadership and management of Muhammadiyah business charities with special objectives to certain

demands and needs. Second, functional cadres are cadres in the form of training, education, courses, and structured intensive studies, but do not have a standard cadre curriculum. The aim is to meet the specific needs of the council or the Muhammadiyah organization. For example, cadre schools, instructor training, leadership training, special training, business charity management training, and special training.

Then, community development in the organizational field is also carried out through congregational da'wah movements and activities, as takes place at every level and level of the Muhammadiyah organization from branch, branch, regional, regional, and central leadership levels. Congregational movements and congregational da'wah are carried out by and for small congregations based on the type of profession and occupation, including traders, farmers, fishermen, laborers, people with disabilities, and others. In this case, the organization acts as a facilitator and companion for small congregations, especially for the poor and marginalized, to fight for their rights, advocate for public policies, and strive to improve their standard of living. In the economic sector, for example, through the Economic and Entrepreneurship Council, activities are carried out to foster and develop several micro and small businesses by utilizing waqf land and collaborating with companies and financial institutions at home and abroad. These include a cake manufacturing business in Bogor, a Muslim fashion house in Depok, a culinary and craft business in Tangerang, a bottled water production business in Depok, Serang, Rembang and Cianjur, a Surya Mart supermarket retail business in East Java and retail Mentari supermarket in West Sumatra, Family Economic Development (BUEKA) activities developed by Aisyiyah, cooperatives and Baitut Tamwil Muhammadiyah. Various other businesses aimed at improving business capabilities and skills are also continuing to be developed to empower and assist the community, especially farming and fishing communities. For example, coaching and training on environmentally friendly agricultural technology

innovations with organic farming patterns and integrated farming patterns. Meanwhile, empowerment activities are also carried out for marginalized groups of society, such as mentoring the becak abang community in Yogyakarta, mentoring hawkers in Sleman, and mentoring groups of micro-enterprise craftsmen in Kokap Kulonprogo, in Patuk Gunung Kidul, and others. In this case, too, Muhammadiyah makes its branches the coordination centers for disaster management in the emergency response and rehabilitation stages.

Meanwhile, in the field of women's development or empowerment, community development activities are carried out through family development activities as managed by the Aisyiah autonomous organization. They have a major role in developing the Sakinah Family as part of efforts to create or implement the Qoryah Thayyibah program. To create a Muslim society that is equal and gender-just, Aisyiyah carries out training activities, disseminates writings, publishes guidebooks, etc. Aisyiyah also provides formal education services from early childhood and higher education levels. Ortom focuses on efforts to empower women in the fields of education, health, and social affairs.

This community development activity, internally, is mandated by the Muhammadiyah Branch and Branch Development Institute (LPCRM) throughout Indonesia. Internally, this institution has three main missions. First, expand the Muhammadiyah Branch Leadership (PCM) to 70% of all sub-districts and expand the Muhammadiyah Branch Leadership (PRM) to 30% of all villages in Indonesia. Second, empower branch and branch management by collaborating with Muhammadiyah Regional Leadership (PDM) and Muhammadiyah Regional Leadership (PWM). Third, revive activities at branch and branch levels in collaboration with assemblies and institutions within Muhammadiyah. The aim is to create conditions and development of branches and branches that are stronger, more dynamic, and more progressive by the principles and ideals of Muhammadiyah towards the realization of a truly

Islamic society.

Among the branch and branch development strategies are mapping back branches and branches, increasing organizational capacity, diversifying activities, mobilizing the younger generation, and expanding branches and branches. It is important to carry out mapping to obtain the latest data on the situation and objective conditions of branches and branches throughout Indonesia to obtain the weaknesses and potential of each. Based on this objective data, efforts were then made to revitalize organizational capacity and enrich branch activities to make them more interesting, diverse, responsive, and solutions to the needs of local communities.

Meanwhile, to strengthen the movement and network system, Muhammadiyah also collaborates with various parties, from the government, private sector, and foreign parties. For example, collaboration with the Ministry of Environment, Health, Law and Human Rights, Constitutional Court, Judicial Commission, ICMI, and others. Apart from that, Muhammadiyah also collaborates with Sharia banks, such as Bukopin Sharia Bank, BSM-BMI, BRI Syariah, BNI Syariah, BTN Syariah, and Bank Danamon Syariah.

Foreign cooperation is carried out, among others, with the British government, Australia, Salam World, San't Egidio, and the Asia Muslim Charity Foundation (AMCF). Based on the description above, it can be emphasized that the various community empowerment/development activities carried out by Muhammadiyah cover various aspects of life, including empowerment in the spiritual-religious field, empowerment in the economic-social field, empowerment in the field of social-community interaction, empowerment in the field of resources human power, empowerment in the field of cooperation and networking with socio-cultural, economic, political and security forces, and external/general community empowerment and development through Muhammadiyah charities and Aisiyah charities in the field of education, health, and social society.

Strengths and Weaknesses of Muhammadiyah-style Islamic Community Development

The development of the Muhammadiyah model of Islamic society is carried out centrally and organizationally based on the results of holistic and multidisciplinary scientific studies. In this case, Muhammadiyah implemented the following strategic steps.

First, formulate the issue of publicity. Since its founding, Muhammadiyah has viewed and decided (usually through deliberations at the branch, branch, regional, regional, and central levels), that there are at least three main and very basic problems faced by Muslims, namely: social problems, religious problems, and problems moral. Social problems include ignorance, poverty, and backwardness. In Muhammadiyah's view, Muslims in general are uneducated, meaning they do not have adequate and balanced education or knowledge, are unskilled, and are left behind. Even if they have an education, their education is classical- traditional so they are unable to think rationally and cannot act creatively, innovatively, progressively, and competitively. Then, in Muhammadiyah's view, more Muslims are below the poverty line than at the prosperous level. Then, from a health perspective, Muhammadiyah views that many Muslims are malnourished, sickly, and do not have adequate medical and health facilities and guarantees.

In terms of religious life, Muhammadiyah views that there is a problem of deviant theological/creed understanding among the community in the form of belief in myths (superstition/khurafat) so that it is seen as having the potential to lead Muslims to polytheism. There are also quite a few Muslims who worship in a heretical way, aka adding to ritual practices of worship that do not originate from the teachings of the Koran and Sunnah. They are involved in mechanistic-individualistic religious practices but are poor in aspects of social behavior or real religious-social action.

Meanwhile, in terms of moral life, Muhammadiyah views that in terms of practicing Islam, Muslims have a blurry vision of distinguishing between good and bad values, and appropriate and inappropriate behavior according to the standards of the Koran and Sunnah. Muslims are

seen as experiencing periods of turmoil in their value system. They are more interested in values outside Islamic teachings but are more interested in non-Islamic values both locally and internationally.

Second, establishing strategic programs in a sustainable, progressive, and contextual manner. The determination of these strategic programs is formulated at the Muhammadiyah conference level which is then made into a decision that binds all levels of the organization, aka it is made official by Muhammadiyah. In this case, Muhammadiyah has a "long-term program" of 20 years from 2005 to 2025. This long-term program is then described every five years as a medium-term program, namely program (2005-2010), program (2010-2015), program (2015-2020), and program (2020-2025). This means that based on several official, tiered, and periodic deliberations (once every five years of leadership) Muhammadiyah outlines some programs regarding internal structuring and development of the organization and its networks, movement, and charity systems, Muhammadiyah's role in the life of the ummah nationally and internationally in various fields.

These programs, borrowing Mezirow's term, can be classified into three main types of programs, namely: integrative programs, adaptive programs, and project programs. An integrative program is a program implemented by assemblies and institutions in a coordinating manner, requires technical assistance and even massive financial assistance, and involves administrators from every level of Muhammadiyah leadership (central-regional). These integrative programs are usually related to religious, educational, cadre, and health issues. Meanwhile, the adaptive program is only run by one council/institution. For example, Majelis Tabligh organizes tabligh activities or routine recitation activities at the respective branch, branch, and regional levels. Then, the project program is intended to be limited to certain areas and adapted to the needs of the area concerned. For example, training and development project programs for imams, khatibs, preachers, and fardhu kifayah implementers in Muhammadiyah branches and

branches, management training project programs for functionaries of organizations and charities, candidate training projects for madrasas/schools, etc.

Third, implementing priority scale programs based on a joint commitment to implementing 'amar makruf nahi munkar'. All of these programs are carried out through a power-coercive strategy, namely based on the pattern of power relations between the organization and members of the Muhammadiyah organization at every level of Muhammadiyah leadership. In this case, Muhammadiyah prioritizes marginalized groups (mustadh'afin) as its targets and development partners. For example, in connection with the lack of/weak religious understanding of the people, Muhammadiyah carries out da'wah activities routinely and periodically to two types of da'wah communities, namely: da'wah communities and ijabah communities. The missionary community is a community that has not received enlightenment and has not implemented Islamic teachings properly, including non-Muslim communities and the Abangan Muslim community. Meanwhile, the Ijabah community is a group of people who have embraced Islam and also practice it. To these two groups, Muhammadiyah provides relatively different da'wah treatment. For the first group, for example, they were given material on faith and morals, while for the second group, in addition to these two materials, they were given material on worship, muamalat, and community development with a deeper and broader weight of material to improve the quality of their religious life.

Fourth, use all the potential and facilities/infrastructure it has organizationally, including human resources, infrastructure/facilities for worship (mosques, langgar/surau, and open fields), infrastructure/facilities for education (schools, Islamic boarding schools, and universities), as well as other charities (hospitals, poor homes, orphanages, orphanages, etc.). Meanwhile, the source of funds comes from the participation of Muhammadiyah members, sympathizers, donors, and sometimes from government assistance/private

institutions as long as it is based on voluntary, halal, and non-binding principles.

Fifth, implement a type of community development patterned as production-centered development and people-centered development. The production-centered development type is used for underdeveloped communities or missionary communities which are seen as communities with low knowledge so to advance them requires knowledge from outside. As a consequence, program planning is generally top-down, centralized, technical, and macro. As a consequence, the central leadership is positioned as the initiator and instructor of the community, while the community is in a passive position and lacks the courage to take initiative and creative actions. Meanwhile, the people-centered development type development model is carried out for the Ijâbah community which is usually found in big cities by optimizing knowledge (general and religious), community participation (usually urban/sub-urban communities), by utilizing organizational strengths and technological advances. appropriately. The planning is carried out autonomously based on local and micro needs so that the Ijabah community positions Muhammadiyah administrators only as facilitators. In this case, members of the organization and Muhammadiyah sympathizers can be creative in an active-participatory, creative-innovative, and self-reliant manner to the situation and conditions of the local community.

Sixth, carry out monitoring and evaluation to monitor the process and results of implementing the development program. In this case, Muhammadiyah carries out monitoring activities through organizational institutions by their respective fields of work. Monitoring activities are usually carried out by special institutions formed and determined by the Muhammadiyah Central Leadership.

Seventh, intervene by taking advantage of the dynamics of the lives of members of the organization and Muhammadiyah sympathizers. Based on the knowledge they have (which may also be influenced by history, social environment, culture, and individual factors), Muhammadiyah

members experience dynamics by their response to developments in the times in a critical adaptive manner. The intervention model carried out by Muhammadiyah is through organizational decisions, assistance, and other assistance to improve the quality of religious understanding, education, health, and social welfare. Then, to develop and improve the dynamics of Islamic society, especially Muhammadiyah members, this organization also strives to: Create conducive situations and conditions so that the potential of each Muhammadiyah branch, branch, region, and territory can be developed and utilized. Improving the quality of existing potential through education, training, and cadre formation activities at every level of Muhammadiyah's business activities in the fields of education, health, and social society. Maintain and maintain the continuity of existing Muhammadiyah activities. Increasing the welfare of the Islamic community directly or indirectly, internally and externally, at least for people who live around the business charities owned by Muhammadiyah.

Behind Muhammadiyah's strengths in terms of developing Islamic society, paradoxically, some weaknesses always haunt it.

Firstly, Muhammadiyah's pace of movement has become slow, not agile, and agile because all planning and work programs are based on decisions of the Muhammadiyah Central Leadership in a centralized organizational manner. In fact, at the same time, several very complex problems are accumulating before them.

Second, the strengthening of sectoral egos in community development activities so that the distribution of tasks and authority within Muhammadiyah vertically (between branch leaders to central leadership) and horizontally (between councils and institutions) which was originally intended to facilitate organizational work and carry out coordinative synergy has turned into a "fighting field" interests and ownership among the leadership and members of the organization.

Third, the emergence of groups that have purulent attitudes and behavior versus groups that

prioritize dynamic attitudes and behavior within Muhammadiyah's internal circles to develop community empowerment programs in the field of understanding, thinking, and religious da'wah movements. Meanwhile, externally, it is suspected that there are intolerant attitudes and behavior towards Abangan Muslims so efforts to empower and develop them are hampered and often even receive rejection or at least give rise to suspicious attitudes among them.

Fourth, a lack of quality and quantity of human resources, especially in the socio-religious field. The responsibilities of day-to-day religious affairs activists in Muhammadiyah circles are relatively limited, especially in taking care of routine religious activities, such as prospering mosques/surau, recitations, guidance activities on practical worship matters, (such as prayer, fardhu affairs kifayah, sermons, etc.).

Fifth, the culture of good organizational governance is not evenly distributed and has not been institutionalized in all business charities and institutions within the Muhammadiyah organization. The principles of accountability and transparency internally and externally have not yet become a culture within the Muhammadiyah organization.

Sixth, the phenomenon of ideology erosion in Muhammadiyah emerged. Those who occupy strategic positions in business charities and leadership ranks, in particular, often take part in Muhammadiyah by prioritizing their own personal and group interests as well as other ideologies within Muhammadiyah, running away from the basic spirit of the ideals of Muhammadiyah, namely encouraging the propagation of Islam and advance his business deeds.

CONCLUSION

From the explanation above, it can be formulated that the development and empowerment activities of the Islamic community are carried out and fought for by Muhammadiyah in a bureaucratic organizational pattern based on consensus and a joint commitment to implementing the teachings of 'amar makruf nahi munkar'. This means that all levels of

organizational leadership, business charities, autonomous organizations, and their members are working together to improve their abilities and dignity physically and mentally to create a truly Islamic society (baldatun thayyibatun wa rabbun ghafûr) progressively and sustainably. Meanwhile, internally it also aims to create conditions and development for stronger, more dynamic, and progressive members of the organization by the principles and ideals of the Muhammadiyah movement.

Aisyiyah's position in Muhammadiyah is as an autonomous Muhammadiyah organization dedicated to the struggle of Muslim women. Because this institution is a horizontal part of the Muhammadiyah organization, the function of this institution is as a partner in Muhammadiyah's movements, where its principles and objectives are not separate from the parent organization. Aisyiyah is a Muhammadiyah organization based on the principles of 'amar makruf nahi munkar' and is guided by the Al-Quran and Sunnah.

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