

Perception Index of Muhammadiyah Ideology: a Survey on Al-Islam and Kemuhammadiyah Values and Understandings

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ABSTRACT: *This study aimed to investigate the perception index of lecturers at Ahmad Dahlan University (UAD), a part of Muhammadiyah Higher Education (PTM), regarding the Muhammadiyah ideology. The scope of the ideology includes the Statutes of Muhammadiyah (MADM), Muhammadiyah characteristics, and Muhammadiyah's Beliefs and Ideals of Life (MKCHM). This study utilized a quantitative research method, specifically the f-type descriptive survey. The population of this study comprised all UAD lecturers, totalling approximately 900 individuals, with a sample size of 300 respondents. The sampling technique employed was probability sampling, precisely proportionate stratified random sampling. The results indicated that UAD lecturers' understanding of the ideology fell within the moderate category, with an average value of 70% among the total sample of 132 lecturers. Meanwhile, the ideological understanding map revealed a medium type, with Muhammadiyah characteristics scoring 74%, MADM ideology scoring 68%, and MKCHM ideology scoring 70%. The research's implications serve as the foundation for ideological development among lecturers, program development, and the enhancement of the AIK curriculum at UAD in general, as well as for the curriculum of the Master of Islamic Education study program.*

Penelitian ini bertujuan untuk mengetahui indeks persepsi dosen Universitas Ahmad Dahlan (UAD) sebagai bagian dari Perguruan Tinggi Muhammadiyah (PTM) dalam lingkup ideologi Muhammadiyah yang terdiri dari Anggaran Dasar Muhammadiyah (MADM), karakteristik Muhammadiyah, dan Keyakinan dan Cita-cita Muhammadiyah. Kehidupan (MKCHM). Penelitian ini menggunakan metode kuantitatif dengan survei deskriptif tipe-f. Populasi dalam penelitian ini adalah seluruh dosen UAD yaitu kurang lebih 900 dosen dengan total responden 300 orang. Teknik pengambilan sampel yang digunakan adalah probability sampling, khususnya proportional stratified random sampling. Hasil penelitian menunjukkan bahwa pemahaman ideologi dosen UAD berada pada kategori sedang yang ditunjukkan dengan nilai rata-rata sebesar 70% dari total sampel sebanyak 132 dosen. Sedangkan peta pemahaman ideologi menunjukkan kategori sedang dimana karakteristik Muhammadiyah mendapat skor 74%, ideologi MADM skor 68%, dan ideologi MKCHM skor 70%. Implikasi penelitian digunakan sebagai dasar pengembangan ideologi di institusi bagi para dosen, pengembangan program, dan

pengembangan kurikulum AIK di UAD secara umum serta untuk kurikulum program studi Magister Pendidikan Islam.

Keywords: *Perception Index, Muhammadiyah Ideology, Al-Islam and Kemuhammadiyah.*

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I. INTRODUCTION

Over the course of several decades, socio-religious organizations have undergone behavioural changes (Wargadinata et al., 2020). These changes may be attributed to a need for more authentic understanding among members regarding the organization's ideology and the prevailing social conditions, particularly within the Muhammadiyah organization. Numerous articles have highlighted shifts in ideological comprehension among members of socio-religious organizations, including Muhammadiyah. Sholihul Huda argued that this phenomenon is a result of socio-ideological dynamics within Muhammadiyah members (S. Huda, 2018). Ahmad Najib Burhani made a similar argument, stating that corporate opportunism, where personal interests take precedence over ideological maintenance, is prevalent (Burhani, 2016). Moreover, Muhammadiyah's increasing involvement in various national issues has led to a loss of focus on marginalized communities, aligning with the observations made by Abdul Munir Mul Khan in his book titled "Marhaenis Muhammadiyah" (Mul Khan, 2010).

Generally, the issue of ideology maintenance within socio-religious organizations is deemed highly complex due to the social and ideological conditions of their members (Mufron et al., 2021). This is evident in the disbandment of groups such as Ahmadiyah, HTI, Jamaah Ansarut Tauhid (JAT), and others, resulting from conflicts between the members' social and ideological circumstances and the existing ideology (Arifudin et al., 2023). In the case of Muhammadiyah, the preservation of ideology is rooted in the members' comprehension of the Statutes of Muhammadiyah (*Muqaddimah Anggaran Dasar Muhammadiyah/MADM*), Muhammadiyah Characteristics, and the beliefs and ideals of Muhammadiyah life (*Matan Keyakinan dan Cita-cita Hidup Muhammadiyah/MKCHM*). These concepts serve as guidelines for Muhammadiyah members in their daily lives. Furthermore, apart from the widespread implementation of Baitul Arqam in universities, religious teachings are held in various branches and subdivisions of Muhammadiyah, along with community empowerment initiatives and the maintenance and actualization of national ideology conducted by autonomous organizations (Al-Hamdi & Atmojo, 2021). Consequently, Muhammadiyah is a reference for the maintenance of ideology in social organizations.

In an organizational context, ideology is defined as the driving force that permeates all elements. It is also characterized as the collective viewpoint of a particular group in pursuing its goals. Various efforts have been made to uphold the commitment of Muhammadiyah in combating radical ideologies that may undermine or distort its own ideology (Hidayat, 2019);(Satriawan et al., 2019);(Anwar et al., 2023).

Muhammadiyah stands as one of the largest socio-religious organizations in Indonesia (Muhammad et al., 2018: 108), encompassing its ideologies as the shared values, perspectives, and cohesive understanding among members within the context of Muhammadiyah and 'Aisyiyah Higher Education (PTMA), as well as the

Muhammadiyah Business Charity (AUM) (Fuady, 2020). The organization comprises a total of 174 institutions, including 18 academies, 4 polytechnics, 5 institutes, 99 colleges, and 48 universities. Muhammadiyah, however, faces complex challenges that place it in the midst of ideological and social dynamics (Nashir, 2014).

Sholihul Huda mentioned a case in Paciran, Lamongan, where there was a conversion of Muhammadiyah ideology to that of the Islamic Defenders Front (FPI), an organization that embraces different, more radical Islamic values compared to those upheld by Muhammadiyah (Jondar et al., 2023). Despite the shared principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), the two groups differ in their approaches to enlightening people. Consequently, Muhammadiyah needs to recontextualize its movement through paradigmatic and methodological frameworks to counter opposing forces. This aligns with Dian Ardiyani's article, which highlights the internal barriers to ideological internalization among employees of SD Muhammadiyah Program Unggulan (SDMPU/Muhammadiyah Outstanding Program Elementary School) in Colomadu Karanganyar, as they exhibit indifference towards the movement and view the institution solely as a place of employment (Tursina, 2023).

The academic community members of PTMA and AUM consist of individuals from diverse ideological backgrounds, including those who are not affiliated with the Muhammadiyah organization. This applies to the situation at Ahmad Dahlan University (UAD), which is a part of PTMA. The university is driven by an ideological mission that closely aligns with the spirit of Muhammadiyah. Therefore, UAD requires a solid foundation to uphold the values of Muhammadiyah ideology (Junaidi & Jannah, 2018). In other words, UAD must actively embrace and implement the ideology of Muhammadiyah. This understanding needs to be well-established among the academic community members of UAD and Muhammadiyah, taking into account their structural orientation, comprehensive vision, and systematic mission (Wibowo et al., 2020).

PTMA has incorporated Muhammadiyah's ideology into the employee recruitment process. This ensures that the candidates possess a clear comprehension of the mindset, actions, and behaviours that are relevant to Muhammadiyah culture (Nashir, 2014). Furthermore, this research aligns with the strategic plan for research and service of the Master's Program in Islamic Religious Education at Ahmad Dahlan University, operating under the auspices of Muhammadiyah. The findings of this study are expected to contribute to the development and enrichment of materials related to Al Islam and Kemuhammadiyah (AIK) and other Muhammadiyah-related subjects within the department (Frunza, 2020).

Such harmony and characteristics of Muhammadiyah hold great significance across all courses at PTMA. Moreover, the beliefs and ideals of Muhammadiyah are deeply ingrained in the organization to fortify the Islamic faith, aspirations, and movements in establishing an exemplary Islamic society (Ikhwan & Jailani, 2014). This aligns with Muhammadiyah's religious teaching endeavours. Haedar Nashir, in his book "Memahami Muhammadiyah Ideology", mentions that Muhammadiyah has consistently refrained from engaging in political affairs, instead focusing on social preaching, socio-religious activities, and educational movements (Nashir, 2014).

Muhammadiyah has always strived to strengthen its members' understanding of the ideology rooted in the Islamic value of *rahmatanlilalamin* (universal values of love

and compassion for all beings) (S. Huda, 2018). This ideology, consisting of Muhammadiyah characteristics, beliefs and ideals of life, and adherence to the statutes of Muhammadiyah, is an essential foundation for all PTMA lecturers to embrace (Fuady, 2020);(M. Huda et al., 2020).

So far, previous studies have solely focused on the Al-Islam and Kemuhammadiyah (AIK) subjects without any emphasis on the ideology as the defining concept of Muhammadiyah. However, AIK exhibits an ideal alignment with Muhammadiyah ideology, as demonstrated in research conducted by Zalik Nuryana on the revitalization of the Al-Islam and Kemuhammadiyah subject in Muhammadiyah Higher Education. The study revealed that the AIK subject primarily concentrated on the practical and theoretical teachings of Muhammadiyah (Nuryana, 2017). Another survey by Ilham et al. demonstrated the role of lecturers as agents of preaching who uphold the vision of Muhammadiyah Charity Business (AUM) (Ilham et al., 2019). While the research highlighted the significance of *Baitul Arqam* in unifying the idea of the lecturers, it, unfortunately, did not specifically address the implications of Muhammadiyah ideology. In contrast, the objective of this current study is to measure the perception index of Muhammadiyah ideology accurately.

This study is based on the premise that the perception index of ideology serves as a reliable parameter for measuring the understanding of Al-Islam and Kemuhammadiyah values among the lecturers of Ahmad Dahlan University (UAD). In addition, this research examines, interprets, and analyzes the perceptions of PTMA lecturers regarding Muhammadiyah ideology using instruments of understanding that are relevant to the Statutes of Muhammadiyah (MADM). Furthermore, this research analyzes the perception index of PTMA lecturers on Muhammadiyah ideology by utilizing several validated questions pertaining to MADM. This research will likely contribute to enhancing the social, spiritual, and intellectual responsibilities of all lecturers and employees working under the auspices of Muhammadiyah.

II. METHOD

This study employed a quantitative method, specifically a descriptive survey. The data consisted of respondents' perceptions of Muhammadiyah's ideology, which served as an evaluation (Adiyanta, 2019). The data were collected through a questionnaire utilizing a rating scale ranging from 1 to 4, where 1 represented "very poor," 2 represented "poor," 3 represented "good," and 4 described "excellent" (Arellano, 2022). The population of the study comprised all UAD lecturers, totalling 900 individuals, calculated using the Yamane formula as suggested by Isaac and Michael in Sugiyono (Imran, 2017). Based on the calculation, the number of respondents was determined as 300 lecturers. Probability sampling, precisely proportionate stratified random sampling, was employed, considering the diverse educational backgrounds of all lecturers and employees (Slevitch, 2011). The research procedure included the following steps: 1) formulating the research questions, 2) defining the conceptual framework, 3) designing the research approach, 4) developing the research instruments, 5) distributing the instruments to collect data, 6) collecting the data, 7) analyzing the data, and 8) writing the research report. The collected data were analyzed using descriptive statistical analysis (Hilgers et al., 2019) through the following steps: 1) presenting the data in tables, 2) displaying the data in diagrams,

and 3) calculating the mode, median, decile, percentile, mean, standard deviation, and percentages.

III. RESULT AND DISCUSSION

The measurement instruments used in this research refer to three critical components of Muhammadiyah's ideology: the Statutes of Muhammadiyah (MADM), Muhammadiyah Characteristics, and the Beliefs and Ideals of Life in Muhammadiyah (MKCHM).

Table 1. Grids of Ideological Instruments

No	Ideology	Question Number	Total Number	Maximum Score	Score Interval
1.	MADM	1,2,3,4,5,6	6 items	30	0-10 low,
2.	Muhammadiyah Characteristic	7,8,9,10,11	8 items	40	11-20 moderate
3.	MKCHM	12,13,14	6 items	30	21-30 high

Table 1 shows that the 20 question items cover three ideologies, each with a varying number of questions. The maximum score for each doctrine is required to achieve a total correct score of 100. A standard scoring interval is employed to calculate the overall score. The chosen ideologies explicitly affirm the identity and fundamental principles of Muhammadiyah as an Islamic organization, serving as the foundation for the movement outlined in the MADM, Muhammadiyah Characteristics, and MKCHM.

The Ideological Map of Muhammadiyah

The MADM consists of Muhammadiyah's perspectives on the ideals and strategies for implementing seven core principles of human life (PP Muhammadiyah, 2021). These principles include: (1) believing in monotheism, God, and worshipping Allah SWT, (2) living within society, (3) adhering to the decrees and laws of Allah SWT, (4) upholding and promoting Islamic values through worship and good deeds, (5) emulating the actions of the prophets, particularly Muhammad SAW, (6) expressing thoughts through organizations, and (7) aiming for a just society that aligns with the pleasure of Allah SWT (Muhammad et al., 2018: 107;(Suara Muhammadiyah, 2020). These findings are relevant to the research, indicating that UAD lecturers' adherence to the MADM ideology scores 68%, placing it in the excellent category. In summary, UAD lecturers have effectively implemented the seven core principles of human life outlined by Muhammadiyah through the MADM. Specifically, the research findings indicate that the MADM scores 68%, Muhammadiyah Characteristic scores 74%, and MKCHM scores 70% (Figure 1). Figure 1 presents a visual representation of UAD lecturers' ideological alignment with the MADM, Characteristic, and MKCHM.

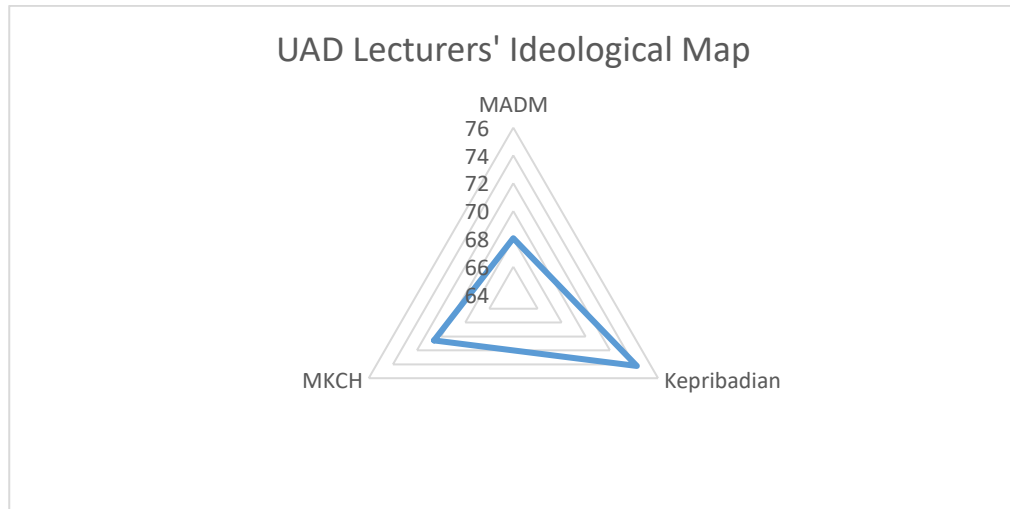


Figure 1. The ideological maps of UAD lecturers on Muhammadiyah Ideologies

Figure 1 depicts the ideological map of UAD lecturers regarding the three ideologies of Muhammadiyah: MADM, which was systemized by KH Ahmad Dahlan in 1945 with the assistance of Ki Bagus Hadikusumo and his partner, and Muhammadiyah Characteristic, which was further developed by a team comprising Farid Ma'ruf, Buya Hamka, Kasman Singodimedjo, and Zain Jambek.

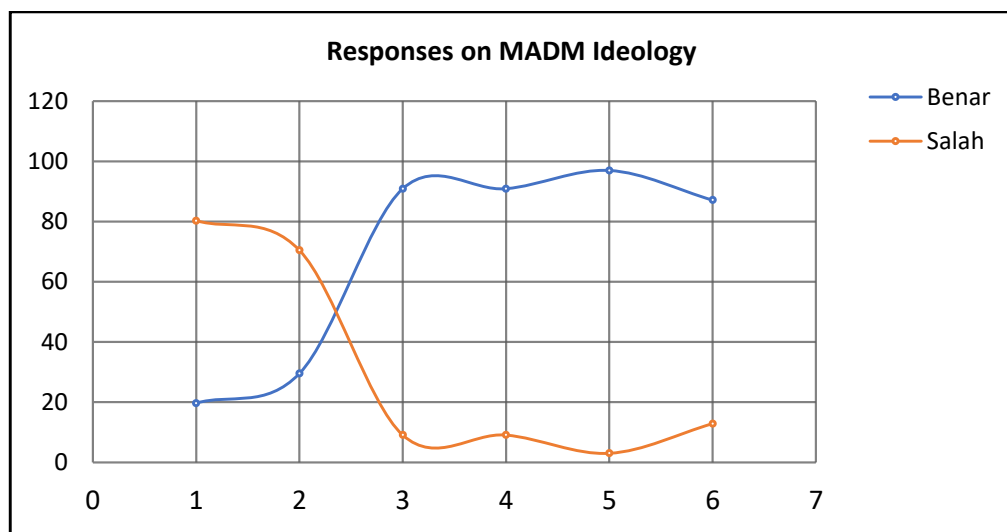


Figure 2. Responses on MADM Ideology

Figure 2 shows that 68% of individuals have a good understanding of the MADM ideology, while the remaining 32% have a poor knowledge. The first question item exhibits the lowest distribution or highest error rate, with an 80% error score. The second item scores a 70% error rate. The error rates for the third to sixth items range from 18% to 5%. Essentially, MADM serves as the fundamental ideology within Muhammadiyah. It emerged when the organization reached 30 years of age, prompted by the growth and development of the organization and its members, who became increasingly preoccupied with worldly interests and influenced by external ideological infiltration, which detrimentally impacted the spirit of Muhammadiyah's struggle as an Islamic organization. MADM encompasses the affirmation of identity and direction for the Muhammadiyah movement, elaborated through seven core principles.

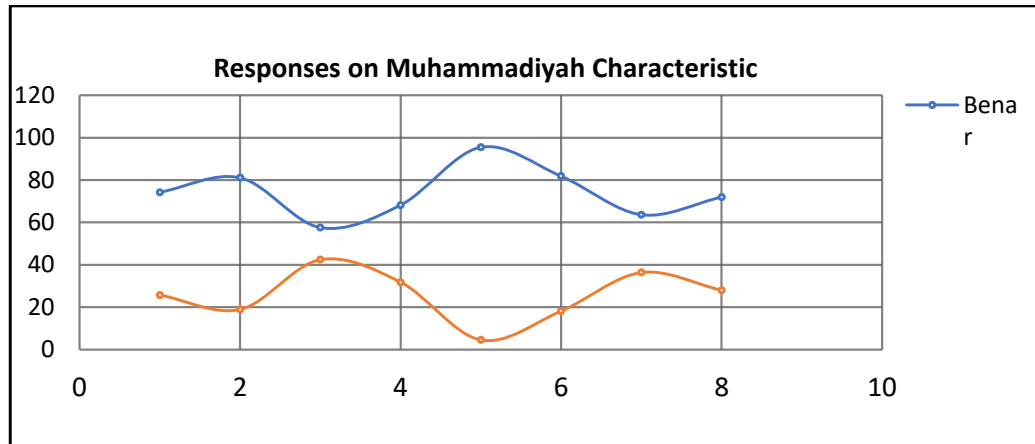


Figure 3. Responses on Muhammadiyah's Characteristic

Figure 3 displays a graph illustrating the distribution of lecturers' understanding of Muhammadiyah characteristics, revealing that 74% of lecturers possess knowledge in this area. This information suggests that the majority of lecturers have a solid grasp of the fundamental aspects of Muhammadiyah, which is a socio-religious movement in Indonesia. The data presented in the figure can serve as valuable insights for researchers and policymakers seeking to evaluate the level of knowledge and awareness regarding Muhammadiyah characteristics among lecturers and the broader community.

The last ideology, MKCHM, incorporates the beliefs and ideals that individuals strive to achieve in their lives. The graph representing the MKCHM ideology is depicted below:

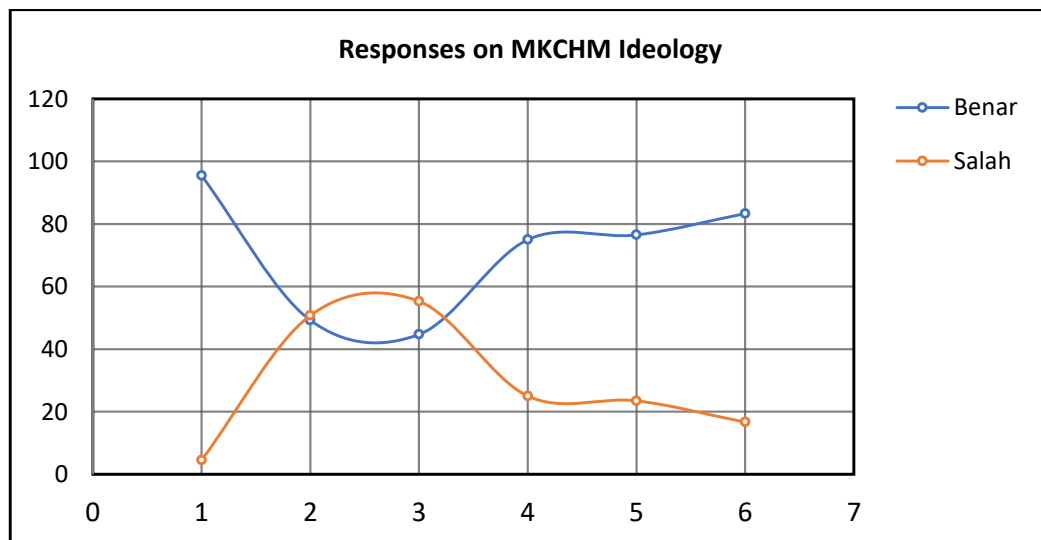


Figure 4. Responses on MKCHM Ideology

Figure 4 portrays the distribution map of lecturers' comprehension of the MKCHM ideology, which stands at 70%. The remaining 30% falls into the poor category. Among the question items, the one concerning the meaning of the Islamic religion in MKCHM received the highest number of incorrect responses. On the other hand, question item number 15, which aimed to assess familiarity with the term MKCHM, received the highest number of correct answers at 95%. It is evident that the time is

widely recognized among the research participants. However, their understanding of its content is lacking.

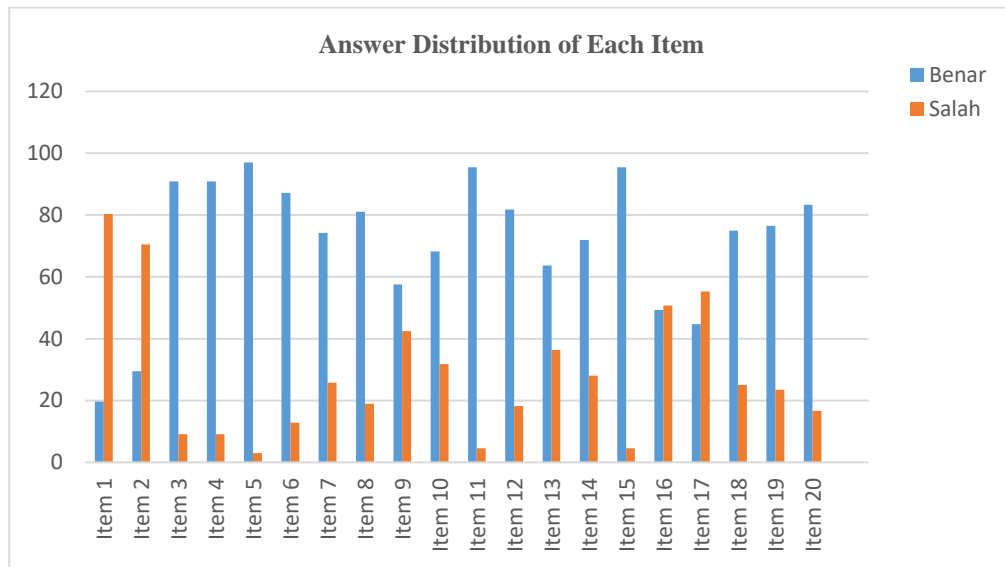


Figure 5. The Score of Each Item

The findings obtained from the questionnaire on items 1 to 20 (Figure 5) reveal that UAD lecturers have a good understanding of the three ideologies of Muhammadiyah. On average, the results indicate a moderate level of experience, with an average percentage of 70% from a total of 132 respondents.

UAD Lecturers' Perception Index on Muhammadiyah Characteristic

Muhammadiyah Characteristic reflects the nature, foundations, and principles of the charitable endeavours and struggles of Muhammadiyah (Hazmi et al., 2020). It consists of four components: (1) Muhammadiyah is a movement of enjoining good and forbidding evil (*amar ma'ruf nahi munkar*) aimed at individuals and groups, (2) the principles are listed in the Statutes and Bylaws of Muhammadiyah (PP-Muhammadiyah, 2010), (3) the guidelines for Muhammadiyah's struggles rely on the Qur'an and Sunnah, and (4) Muhammadiyah is oriented towards peace and prosperity, with values of socio-religiosity and Islamic brotherhood (*ukhuwah Islamiyah*), and adherence to the ideology, philosophy, and constitution of the Republic of Indonesia, while collectively cooperating and spreading the teachings of Islam as a mercy to all beings (*rahmatan lil alamin*) (Muhammad et al., 2018: 108);(Ikeke, 2020). The results reveal that UAD lecturers' understanding of Muhammadiyah Characteristics reaches 74% with a moderate category.

Therefore, it is crucial for the leaders, lecturers, and employees of Muhammadiyah to promote and cultivate the Muhammadiyah Characteristic through Islamic preaching movements of enjoining good and forbidding evil (*amar ma'ruf nahi munkar*), which are directly related to the initial formulation of Muhammadiyah Characteristic.

Understanding of Muhammadiyah's Beliefs and Ideals in Life (MKCHM)

Muhammadiyah's beliefs and ideals for achieving a meaningful life (MKCHM) strongly emphasize that Islam is the only true religion (Hazmi et al., 2020). MKCHM consists of five components: (1) Muhammadiyah functions as a movement of enjoining good and forbidding evil (*amar ma'ruf nahi munkar*), guided by the Quran

and Hadith; (2) the teachings of Islam are propagated by the prophets and apostles; (3) the Muhammadiyah movement is founded upon the principles of the Quran and Hadith; (4) Muhammadiyah upholds faith, morality, worship, and social interactions; and (5) Muhammadiyah operates based on the principles of a good and noble land with Allah as the Lord (*baldatun thayyibatun wa rabbun ghofur*) (Muhammad et al., 2018: 109). The findings reveal that UAD lecturers' understanding of the MKCHM ideology stands at 70%, classified as moderate.

Therefore, it is expected that UAD lecturers will actively embody Islamic ideals and Muhammadiyah beliefs. Furthermore, the ideologies of Muhammadiyah serve as a reflection of the identity of PTMA or AUM employees, specifically UAD employees. These three ideologies, namely MADM, Muhammadiyah Characteristic, and MKCHM must be comprehended, analyzed, implemented, and reflected upon in order to establish a distinct and genuine socio-religious organization.

IV. CONCLUSION

Studies on the perception of Muhammadiyah's ideology within the context of higher education have yet to be made available. Hence, this research aimed to assess the perception of the respondents, particularly at UAD, regarding the ideology. The findings demonstrate that the perception map of Muhammadiyah ideology plays a significant role in the organization's development. Moreover, the results indicate that the lecturers possess a strong understanding of Muhammadiyah ideology, as evidenced by the high percentage. These findings are valuable for AUM and PTM in Indonesia in achieving the educational objectives of Muhammadiyah.

The perception index of UAD lecturers on Muhammadiyah ideology, resulting in a percentage of 70%, indicates a positive trend in the institution's development and the Al-Islam and Kemuhammadiyah (AIK) curriculum at UAD. UAD has been a prominent representative of Muhammadiyah's charitable endeavours in higher education. Therefore, the perception index of Muhammadiyah ideology in other institutions would not differ significantly. In the future, it is expected that all of Muhammadiyah's higher education institutions will implement and enhance these ideologies. It is important to note that this research is limited to one university, whereas Muhammadiyah has 170 higher education institutions. Therefore, a broader survey on the perception index of Muhammadiyah's ideology is necessary. Furthermore, the success of UAD in promoting Muhammadiyah ideology can serve as a role model for other socio-religious organizations in fostering their own ideologies.

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