

ANALYSIS OF THE STRUCTURAL BASIS OF MUHAMMADIYAH: IMPLEMENTATION, CHALLENGES, AND TRANSFORMATION OF THE ORGANIZATION IN THE GLOBAL ERA

Nuril Asyfiya^{1*}
Dinda Nurfadluna²
Vepi Sihara³
Asran⁴
Indra Syahputra⁵

^{1,2,3,4,5} Universitas Muhammadiyah Sumatera Utara

*Email: nurilasyfiya2006@gmail.com

Abstract: – *The structural foundation of Muhammadiyah is an essential basis for building a modern, well-organized, and sustainable organization. As an Islamic movement oriented toward amar ma'ruf nahi munkar (enjoining good and forbidding evil), Muhammadiyah develops its institutional system with collective-collegial principles, democracy, and deliberation. Through its Constitution and Bylaws (AD/ART), Muhammadiyah regulates organizational structures from the Central Leadership to local branches, as well as autonomous bodies such as 'Aisyiyah, Nasyiatul 'Aisyiyah, IMM, IPM, and others. This study aims to explain the essence of Muhammadiyah's structural foundation, its implementation in organizational life, and the challenges faced in the globalization era. The method used is a literature review by examining primary sources such as Muhammadiyah's AD/ART, official documents, and academic references. The findings show that Muhammadiyah's systematic and layered structure has successfully maintained continuity of dakwah, improved organizational effectiveness, and expanded charitable efforts in education, health, and social sectors. However, challenges such as political dynamics, technological development, and the younger generation's demand for organizational flexibility require revitalization and structural innovation. Therefore, understanding Muhammadiyah's structural foundation is crucial to maintaining its existence and relevance in realizing an authentic Islamic society.*

Keywords: *AD/ART, Dakwah, Structural foundation, Muhammadiyah, Organization.*

INTRODUCTION

Muhammadiyah is one of the largest modern Islamic organizations in Indonesia, founded in 1912 at the initiative of K.H. Ahmad Dahlan. As a dawah movement emphasizing amar ma'ruf nahi munkar (enjoining good and forbidding evil), Muhammadiyah stresses the importance of renewal in Islamic thought alongside strengthening its institutions to address contemporary challenges. To ensure the continuity of the movement, Muhammadiyah has established a structural foundation outlined in its Articles of Association and Bylaws (AD/ART). This organizational structure is arranged hierarchically, from the Central Leadership to branches, and is complemented by autonomous organizations such as 'Aisyiyah, Muhammadiyah Student Association (IPM), Muhammadiyah Student Association (IMM), and others. This structural foundation not only serves as a guide for organizational governance but also acts as an instrument for expanding its charitable enterprises in education, health, economics, and social services. With a systematic and collective-collegial structure, Muhammadiyah has maintained the stability and consistency of its dawah movement for over a century. Nevertheless, the dynamics of globalization, technological advancements, and shifts in the mindset of the younger generation present new challenges to the effectiveness of this organizational system. Therefore, examining Muhammadiyah's structural foundation is highly relevant to assess how well it addresses contemporary needs while preserving the organization's identity and vision.

LITERATURE REVIEW

Table 1: Comparison Of Muhammadiyah Structural Foundation Articles

No	Article Title	Main Findings/Results	Review
1.	Muhammadiyah Sebagai Gerakan Pendidikan: Sejarah Eksistensi Perguruan Tinggi Muhammadiyah Di Sulawesi Tenggara Muhammad Alifuddin	As An Initiation Of A Grand Idea, Muhammadiyah's Existence Does Not Depend On The Specific Region Where The Structural Elite Resides. Instead, They Will Always Move And Take Initiative In Goodness To Serve The Nation And Religion Whenever And Wherever They Are, Without Tire.	This Article States That In The Muhammadiyah Organization, Monumental Ideas Are Not Determined By Geographical Boundaries Or The Position Of Structural Elites, But Emerge From A Collective Spirit. This Indicates A Dynamic Leadership And An Unquenchable Da'wah Spirit. However, The Article Is Still Normative And Idealistic, Lacking Concrete Empirical Data Or Illustrations Of Its Implementation. It Also Has Not Discussed Internal Obstacles That Might Arise In Realizing This Spirit At An Organizational Level.
2.	Dinamika Tajdid Dalam Dakwah Muhammadiyah. Desvian Bandarsyah	Within That Context, From Its Birth To This Modern Era, It Can Be Said That A Structural Transformation Has Occurred In Muhammadiyah From A Paradigm Of Tajdid (Renewal) Of Thought To A Paradigm Of Tajdid Of Action. This Can Be Understood Within The Process Of The Stages It Has Undergone: That In The Muhammadiyah Movement, Various Aspects Of Dawah	This Article Discusses How Muhammadiyah Has Undergone A Fundamental Transformation From Intellectual Reform To Practical Reform. This Change Reflects A Shift In Dawah Orientation From The Bayani Paradigm, Which Emphasizes Textual-Normative Interpretation Of Religious Teachings, To The Burhani Paradigm, Which Is More Empirical And Contextual. Thus, Muhammadiyah Currently

		Represent A Transformation From Al Normative Textual Paradigm (Bayani) To An Empirical Contextual Paradigm (Burhani).	Emphasizes The Implementation Of Islamic Values In Social Life, Education, And Community Affairs Concretely. However, This Article Is Still Conceptual And Lacks Specific Elaboration Or Empirical Indicators Of This Transformation.
3.	Pola Kepemimpinan Organisasi Muhammadiyah Asep Daud Kosasih Dan Suwarno (Waseso, 1987: 19-31)	Referring To The Model Offered By Max Weber (Waseso, 1987: 19-31), Leadership Types Can Generally Be Divided Into Three: (1) Traditional Leadership Based On Hereditary Factors, (2) Charismatic Leadership Relying On The Personal Authority Of A Figure's Personality, And (3) Legal-Rational Leadership Based On Expertise Or Skills.	This Article Summarizes Weber's Three Types Of Leadership: Traditional (Hereditary), Charismatic (Dependent On Personal Authority), And Legal-Rational (Based On Expertise Or Skills), Which Overall Shows Strength In Presenting Clear And Systematic Sociological Concepts. It Remains Relevant For Modern Organizational Or Political Analysis. However, Its Weakness Lies In A Potential Simplicity That May Not Fully Cover Contemporary Dynamics Such As Technological Influence, Global Culture, Or Potential Cultural Bias In Its Application.
4.	Gagasan Dan Pemikiran Muhammadiyah Tentang Kaderisasi Ulama (Studi Kasus Tentang Ulama Di Muhammadiyah). Muh. Isnanto	Institutionally, Muhammadiyah Is Currently Spreading And Developing Not Only In Urban Areas But Also In Remote Villages. Therefore, The Spread Of The Movement Must Be Followed By The Distribution Of Cadres, Preachers (Da'), And Scholars (Ulama). To Anticipate This Shortage, Prof. Syamsul Anwar Suggests Two Steps: Structural And Educational. The Structural Step Involves Placing Potential Individuals Into The Muhammadiyah Structure. In The Majelis Tarjih Itself, There Are Four Rings/Generations: 1) Age 80+, 2) Generation 60-70, 3) Generation 40-50, 4) Generation 20-40.	The Article Outlines That Muhammadiyah's Development Now Extends To Rural Areas, Necessitating An Even Distribution Of Cadres And Scholars To Support Dawah. Prof. Syamsul Anwar Emphasizes Two Main Strategies: The Structural Approach (Involving Potential Individuals In Leadership) And The Educational Approach (Focusing On Competency). The Four Layers In Majelis Tarjih Reflect The Continuity Of Regeneration Within Muhammadiyah. However, The Article Does Not Yet Provide An Empirical Explanation Of The Effectiveness Of These Two Approaches.
5.	Gerakan Muhammadiyah Dalam Membumikan Wacana Multikulturalisme Sebuah Landasan Normatif-Institusional Muh. Syamsuddin	From This Interactive History, Muhammadiyah Was Born As A Complete Association (Persyarikatan), A Modern Organization, And A Contextual Islamic Movement. Muhammadiyah Has Also Experienced Very Rapid Territorial Expansion. Its Management Exists In All	This Article States That Muhammadiyah Has Evolved Into A Contemporary Islamic Entity Equipped With Comprehensive Organizational Architecture And Wide Reach. This Indicates Success In Developing An Organized, Adaptive, And Responsive System. However, The Article Remains Descriptive

		Provinces And Districts/Cities Across Indonesia, Even In Non-Muslim Majority Areas Like East Nusa Tenggara And Papua.	Without Deep Exploration Of The Variables Facilitating This Expansion Or The Obstacles Faced In Maintaining The Quality Of Cadreization And Charitable Efforts (Amal Usaha) Across Regions.
6.	Pengaplikasian Kepemimpinan Kolektif Kolegial Organisasi Muhammadiyah	Leadership In Muhammadiyah Is Collective-Collegial, Not Individual Leadership. This Is Because The Burden Of Leading The Association Is So Heavy That It Requires A Model Of Joint Leadership With Peers. The Foundation Of Muhammadiyah Is Islam, Rooted In The Al-Qur'an And As-Sunnah. Its Purpose Is To Spread The Teachings Of Prophet Muhammad Saw And Advance The Islamic Religion. The Current Formulation Of This Goal Is: "To Uphold And Exalt The Religion Of Islam So As To Realize A True, Just, And Prosperous Islamic Society Favored By Allah Swt" (Suwarno, 2016).	This Article States That The Leadership System In Muhammadiyah Is Collective-Collegial, Emphasizing Cooperation And Deliberation (Musyawarah) Among Leaders As A Response To The Organization's Vast Responsibilities. This Leadership Pattern Aligns With Islamic Principles Based On The Al-Qur'an And As-Sunnah. However, This Article Remains Descriptive As It Has Not Explained In Depth The Practical Implementation Of Collective-Collegial Principles In Organizational Leadership.
7.	Implementasi Pendidikan Keislaman Dan Kemuhammadiyahhan Pada Siswa Sma Muhammadiyah 1 Temanggung	Muhammadiyah Is An Islamic Movement Focused On Dakwah Amar Ma'ruf Nahi Munkar And A Tajdid (Renewal) Movement Based On The Al-Qur'an And Sunnah Maqbullah. Therefore, Muhammadiyah Is An Association That Mobilizes Muslims To Struggle (Jihad) In The Path Of Allah Using Organizational Tools In A Programmed And Planned Manner (Kosasih A. D., 2010).	This Article Defines Muhammadiyah As An Islamic Movement Centered On Dawah And Renewal, With An Emphasis On Using The Organization For "Programmed Jihad," Which Shows Strength In Definitional Clarity And Its Focus On Structured Islamic Values Relevant To The Organization's Mission. However, Its Weakness Lies In The Potential For Subjective Interpretation Of The Term "Jihad" Which Could Cause Controversy, As Well As A Lack Of Critical Analysis Regarding Contemporary Challenges Such As Adaptation In The Modern Era.
8.	Perspektif Struktural dan Kultural dalam Desain Perkaderan IMM	The Structural Perspective Emphasizes Formal Organization, Hierarchy, And Cadre Levels (Dad, Dam, Dap) To Support Leadership Training.	While This Ensures Effective Leadership Development, Excessive Focus On Structure May Result In Rigidity And Lack Of Flexibility Toward Participants' Needs.
9.	Arti Kemuhammadiyahhan. Kemuhammadiyahhan Kelas X Semester 1. Purwonto.J.	This Discusses Structural Perspectives In Leadership Training Design, Focusing On Hierarchy And Organizational Order.	Although It Promotes Organizational Effectiveness, Weaknesses Include Rigidity, Limited Innovation, And Inflexibility In Responding To External Change.

10.	Model Pengorganisasian Berbasis Nilai Islam: Studi Strategis atas Struktur dan Mekanisme Muhammadiyah	Muhammadiyah Utilizes Institutional Structures To Articulate Social Interests Based On Islamic Values And To Strengthen Cadre Formation.	The Article Presents A Conceptual Understanding Of Structure As A Coordination And Authority Framework, But Lacks Empirical Evidence Of Implementation.
11.	Posisi Hadis Dalam Ijtihad Muhammadiyah Lembaga Pustaka Dan Informasi Islam	Explains The Hierarchical Structure Of Muhammadiyah From Central Leadership To Branch And Grassroots Levels.	While This Ensures Coordination From National To Grassroots Levels, Weaknesses Include Potential Bureaucratic Complexity And Reduced Regional Autonomy.
12.	Membangkitkan Kembali Ruh Pendidikan Muhammadiyah	Reorganization And Governance Reform In Muhammadiyah Education Are Necessary At All Levels.	The Article Highlights The Importance Of Reform But Acknowledges Challenges Such As Resistance To Change And Bureaucratic Complexity.
13.	Jejaring Muhammadiyah (Sebuah Analisis Recovery Bencana Merapi Yang Dilakukan Organisasi Muhammadiyah) Nuruddin Al Akbar	Muhammadiyah Has A Standardized Structure Similar To State Governance From National To Village Level.	The Structure Enables Organized Management, But May Also Cause Slow Decision-Making And Inhibit Innovation.
14.	Muhammadiyah Dan Agenda Gerakan Untuk Indonesia Yang Beradab M. Alfian Alfian	Muhammadiyah Must Avoid Excessive Bureaucratization And Build Inclusive Intellectual Communities.	The Article Stresses Inclusivity But Notes Challenges In Integrating Structural And Non-Structural Elements.
15.	Muhammadiyah Dan Pemberdayaan Masyarakat: Habitus, Modal, Dan Arena Azaki Khoirudin	Community Empowerment Must Be Supported By Strong Structure And Infrastructure, Including Majelis Pemberdayaan Masyarakat Down To Branch Level.	While This Strengthens Empowerment Efforts, It Requires Significant Resources And Tight Coordination To Be Effective.

METHOD

This research employs a qualitative method in the form of library research (studi pustaka), focusing on reviewing articles related to Muhammadiyah's Structural Foundation. This method was chosen because the study does not involve field observations but rather the collection and analysis of various relevant scholarly sources, such as journals, books, and official Muhammadiyah documents. The research steps include literature tracing, selection of sources aligned with the theme, reading and comprehension of content, and analysis of key ideas related to Muhammadiyah's structure and organizational foundation. Through this method, the researcher aims to systematically and in-depth describe how Muhammadiyah's structural foundation was formed, implemented, and its role in organizational development.

RESULT AND DISCUSSION

Based on the review of fifteen articles discussing the Structural Foundation of Muhammadiyah, the various perspectives can be classified into several major groups.

Table 2: Classification Based On Research Focus

Research Aspect	Article Number	Core Idea	Group Opinion
Leadership And Organizational Governance	3, 6, 8, 9, 10	This Approach Highlights The Importance Of The Collective-Collegial Leadership Model, Which Includes Transparent Distribution Of Authority And A Well-Organized Structural System. However, Significant Obstacles Arise Due To Rigid Bureaucracy.	In Our Opinion, Collective Leadership Effectively Avoids Domination By A Single Individual, But The Organizational Structure Requires Simplification To Improve Adaptability To Advancements In The Digital Era.
Cadreization And Regeneration	4,8, 9	The Development Of Cadres And Scholars Is Vital For Muhammadiyah's Sustainability Through Tiered Education And Training Systems.	In Our Opinion, The Regeneration Process Must Emphasize A Balance Between Formal Learning And The Formation Of Values And Role Modeling.
Organizational Expansion And Reach	1, 5, 13	The Hierarchical Structure, From The Central To The Local Branch Level, Facilitates The Expansion Of Dawah Activities To Various Regions, Including Remote Areas.	The Hierarchical Structure, From The Central To The Local Branch Level, Facilitates The Expansion Of Dawah Activities To Various Regions, Including Remote Areas.
Education And Social Empowerment	7, 12, 15	The Structure Of Councils And Charitable Efforts (Amal Usaha) Serves As An Instrument For Empowering The Community's Education, Health, And Social Welfare.	In Our Opinion, The Structure Is Not Merely Administrative, But A Tangible Means Of Transforming The Social Conditions Of The Ummah.
Ideology And Movement Thought	2, 11, 14	These Articles Highlight Tajdid (Renewal), The Modernization Of Islamic Thought, And The Relationship Between Ideology And Muhammadiyah's Structural Practices.	In Our Opinion, Ideology Is The Energy That Drives The Structure; Renewal Of Thought Must Be Maintained So That The Structure Does Not Become Rigid And Formalistic.

Table 3: Classification Based On Direction Of Perspective

Perspective	Articles	Core Ideas	Group Opinion
Formalistic Structural	3, 6, 8, 11, 13	Emphasizes Hierarchy, Regulations, And Formal Organizational Systems To Maintain Stability.	Structure Is Important For Order, But Innovation Is Needed To Avoid Rigidity.
Functional Pragmatic	1, 5, 10, 12, 15	Structure Is Seen As A Tool To Implement Da'Wah And Social Empowerment Effectively.	Effectiveness Of Roles And Functions Is More Important Than Formal Structure Alone.
Cultural-Ideological	2, 4, 7, 9, 14	Highlights Values, Tajdid Spirit, Islamic Progressivism, And	Ideology Is The Driving Force; Structure Should Support, Not Restrict, The Movement.

		Internalization Of Teachings.	
--	--	-------------------------------	--

Table 4: Final Synthesis

Synthesis Statement	Meaning	Future Implications
Muhammadiyah’s Structure Is Not Merely Administrative, But A Form Of Modern Islamic Da‘Wah.	Structure Strengthens Identity And Movement Direction.	Organizational Management Must Stay Rooted In Islamic Values.
A Strong Structure Has Enabled Muhammadiyah To Survive For Over A Century.	Consistent Systems Ensure Intergenerational Continuity.	Stability Must Be Preserved While Remaining Open To Renewal.
Adaptive, Digital, And Inclusive Structural Reform Is Needed.	Youth Require Agile And Relevant Systems.	Technological Innovation Must Grow Without Losing Identity.

CONCLUSION

Based on the analysis of various articles discussing the Structural Foundation of Muhammadiyah, it can be concluded that Muhammadiyah's organizational architecture plays a crucial role in forming a modern, structured, and sustainable institutional system. The structural provisions formulated in the Statutes (AD) and Bylaws (ART) serve as the main framework for regulating the leadership hierarchy, from the Central Leadership to the Branch level, while also governing the existence of autonomous organizations such as 'Aisiyah, Naswiatul 'Aisiyah, the Muhammadiyah Student Association (IMM), the Muhammadiyah Youth Association (IPM), and other similar entities.

This systematic and layered architecture allows Muhammadiyah to maintain the continuity of its dawah movement of enjoining good and forbidding evil, increase the effectiveness of program implementation, and expand the scope of charitable activities in various sectors such as education, health, social, and economy. The principles of collective-collegial leadership and deliberation (musyawarah) serve as the primary foundation in creating democratic and fair organizational governance.

However, amidst the dynamics of globalization and technological advancements, Muhammadiyah is faced with new challenges, particularly in adjusting its organizational architecture to remain adaptive to social changes and the needs of the younger generation. These dynamics demand structural revitalization and innovation so that the organization not only survives but also grows sustainably in accordance with the demands of the contemporary era.

Therefore, a comprehensive understanding of Muhammadiyah's structural foundation is essential, not only as a formal institutional dimension but also as a realization of the ideology, values, and vision of the Association in manifesting a progressive Islamic society that contributes broadly to the welfare of humanity.

REFERENCES

- Akbar, N. A. (N.D.). *JEJARING MUHAMMADIYAH (Sebuah Analisis Recovery Bencana Merapi Yang Dilakukan Organisasi Muhammadiyah)*. Jurnal Sosiologi Islam, 49-66.
- Alfian, M. A. (2016). *Muhammadiyah Dan Agenda Gerakan Untuk Indonesia Yang Beradab*. Muhammadiyah Studies, 44-45.
- Alifuddin, M. (2021). *Muhammadiyah Sebagai Gerakan Pendidikan: Sejarah Eksistensi Perguruan Tinggi Muhammadiyah Di Sulawesi Tenggara*. AL-TA'BID Jurnal Kajian Ilmu Kependidikan, 2598-3873.
- Bandarsyah, D. (2016). *DINAMIKA TAJDID DALAM DAKWAH MUHAMMADIYAH*. Jurnal HISTORIA, 2442-8728.
- Hamami, T. (2008). *Membangkitkan Kembali Ruh Pendidikan Muhammadiyah*. Dosen Fakultas Tarbiyah Universitas Islam Negeri Sunan Kaligjaga Yogyakarta, 1-24.
- Isnanto, M. (2017). *Gagasan Dan Pemikiran Muhammadiyah Tentang Kaderisasi Ulama (Studi Kasus Tentang Ulama Di Muhammadiyah)*. APLIKASIA: Jurnal Aplikasi Ilmu-Ilmu Agama, 95-108.
- Khoirudin, A. (2019). *Muhammadiyah Dan Pemberdayaan Masyarakat: Habitus, Modal, Dan Arena*. Muhammadiyah Dan Pemberdayaan Masyarakat, 163- 182.
- Muhamad Aldo Al Fikri, M. L. (2021). *PENGAPLIKASIAN KEPEMIMPINAN KOLEKTIF KOLEGIAL ORGANISASI MUHAMMADIYAH*. AL-QALAM: Jurnal Kajian Islam & Pendidikan, 55-64.
- Muhammad Danu Pratama, S. Z. (2025). *Model Pengorganisasian Berbasis Nilai Islam Modern: Studi Strategis Atas Struktur Dan Mekanisme Muhammadiyah*. Integrating Religion, Social Economy, And Law: Conference Series, 99-103.
- Nugroho, B. W. (N.D.). *PERSPEKTIF STRUKTURAL DAN KULTURAL DALAM DESAIN PERKADERAN IKATAN MAHASISWA MUHAMMADIYAH*. 1-16.
- Purwoto, J. (2011). *ARTI KEMUHAMMADIYAHAN*. KEMUHAMMMADIYAHAN Kelas X Semester 1, 1 .
- Rahmanto, M. (N.D.). *Posisi Hadis Dalam Ijtihad Muhammadiyah*. Jurnal Ilmu-Ilmu Keislaman, 44.
- Sholeh Kurniandini, A. W. (2023). *Implementasi Pendidikan Keislaman Dan Kemuhammadiyah Pada Siswa Smamuhammadiyah 1 Temanggung*. Jurnal Studi Islam Dan Kemuhammadiyah, 50-57.
- Suwarno, A. D. (N.D.). *POLA KEPEMIMPINAN ORGANISASI MUHAMMADIYAH*. ISLAMADINA, 30-46.
- Syamsuddin, M. (2017). *Gerakan Muhammadiyah Dalam Membumikan Wacana Multikulturalisme: Sebuah Landasan Normatif-Institusional*. Jurnal Pemberdayaan Masyarakat, 335-369.