

STRUCTURAL FOUNDATIONS OF MUHAMMADIYAH: IDEAL, NORMATIVE, AND OPERATIONAL ANALYSIS IN A MODERN ISLAMIC ORGANIZATIONAL SYSTEM

Kinanti Putri Ramadhani^{1*}
Nuzul Qoriah²
Shafira Azzarah³
Nuri Handayani⁴
Raudhatul Munawar⁵
Rini Pratiwi⁶

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

*Email: kinantyp89@gmail.com

Abstract: - Muhammadiyah is one of the modern Islamic organizations in Indonesia that plays an important role in the fields of education, social services, and da'wah. The sustainability of Muhammadiyah's movement is closely related to the existence of structural foundations that guide the organization's activities. This study aims to analyze the structural foundations of Muhammadiyah, which include ideal, normative, and operational aspects within the framework of a modern Islamic organizational system. The research method employed is a literature review by examining various academic sources and official Muhammadiyah documents, such as the Articles of Association and Bylaws as well as the Muhammadiyah Statement of Faith and Life Goals. The findings indicate that these three foundations are interrelated and function as the main guidelines for organizational policies and practices. The ideal foundation provides ideological direction, the normative foundation regulates organizational governance, while the operational foundation represents the practical implementation of values and norms in concrete activities. With a well-structured institutional system and modern management, Muhammadiyah is able to maintain the consistency of its progressive Islamic movement and remain responsive to contemporary social dynamics.

Keywords: Muhammadiyah Movement

INTRODUCTION

Muhammadiyah is one of the largest modern Islamic organizations in Indonesia, with significant contributions in the fields of religion, social affairs, and education. Founded by K.H. Ahmad Dahlan in 1912 in Yogyakarta, Muhammadiyah emerged as a tajdid (renewal) movement with a spirit to purify Islamic teachings in accordance with the Qur'an and Sunnah, as well as to improve the quality of life for the community through education and social welfare. Over time, Muhammadiyah has developed into an organization with a structured institutional system and modern management.

The study of Muhammadiyah's structural foundations is important because every socio-religious movement requires a solid foundation to consistently carry out its functions and objectives. Muhammadiyah's structural foundations encompass three main aspects: ideological foundations, normative foundations, and operational foundations. These three aspects form an interconnected framework that serves as a guide for the implementation of da'wah, education, and social activities in Muhammadiyah amidst the dynamics of modern society (Meier, 2012).

This research employs a descriptive qualitative approach through library research, examining various literary sources, official Muhammadiyah documents such as statutes and bylaws (AD/ART), and relevant scholarly works (Atzori et al., 2012). In-depth analysis is conducted on the concepts and application of these three foundations within Muhammadiyah's organizational system.

The objective of this research is to systematically explain how structural foundations serve as the primary foundation for the sustainability of Muhammadiyah in fulfilling its roles in education, social affairs, and da'wah. The findings of this study are expected to contribute to strengthening academic understanding of the institutional systems and ideologies of modern Islamic movements in Indonesia, as well as to serve as a reference for further research on religious institutional studies.

LITERATURE REVIEW

Previous studies emphasize the importance of Al-Islam and Kemuhammadiyah (AIK) as the ideological backbone of Muhammadiyah's movement. Research indicates that AIK must be continuously recontextualized to remain relevant to social change, while still preserving doctrinal consistency. Ideological values foster ethical behavior, rational thinking, and reform-oriented attitudes among Muhammadiyah members.

Several scholars highlight Muhammadiyah's role in promoting women empowerment, integrating religious and scientific knowledge, and strengthening professional management of charitable enterprises. Institutional regulations through AD/ART function as normative instruments that ensure organizational accountability, collective leadership, and participatory decision-making.

These studies collectively show that Muhammadiyah's success lies in its ability to integrate ideology, organizational norms, and practical programs, thus positioning the organization as a model of modern Islamic movement that balances religious commitment and social development.

METHOD

2.1 Research Type and Approach

This research uses a qualitative approach with the library research method. The qualitative approach is chosen because this research does not focus on collecting empirical data in the field, but rather on the study of concepts, ideas, and documents related to Muhammadiyah's system and structural foundations. According to Moleong (2018), the qualitative approach aims to deeply understand social phenomena through interpretation of the meanings contained in texts, documents, and social behaviors.

The library research method is used to examine various relevant scientific sources, such as books, journals, academic articles, organizational documents, and official decisions of Muhammadiyah. This approach is considered the most appropriate because the research topic focuses on the analysis of institutional concepts and basic values that form Muhammadiyah's organizational system, not on field data collection. Thus, the results This research is descriptive-

analytical in nature, which aims to provide a conceptual understanding of Muhammadiyah's organizational structure.

2.2 Research Location and Time

This research was conducted at Universitas Muhammadiyah Sumatera Utara (UMSU), specifically through academic activities in the Kemuhammadiyah course. The research took place from September to October 2025, with stages including literature collection, examination of organizational documents, and compilation of analysis results.

Although this research is library-based, the academic location is used as a reference because it serves as a center for access to authentic references, such as Muhammadiyah organizational documents, Muktamar results, and official publications from Persyarikatan.

2.3 Data Sources

Data sources in this research are distinguished into two main types, namely:

1. Primary Data Sources

- Statutes and Bylaws of Muhammadiyah (AD/ART);
- Core Beliefs and Life Aspirations of Muhammadiyah (MKCH);
- Decisions of the 48th Muhammadiyah Congress (2022);
- Official documents published by the Central Leadership of Muhammadiyah.

2. Secondary Data Sources

- Academic books and scientific literature discussing the history, ideology, and organizational system of Muhammadiyah;
- National and international scientific journal articles related to Islamic institutional studies;
- Official publications from Muhammadiyah educational institutions that support the context of this research.

These data sources are used to obtain a comprehensive understanding of Muhammadiyah's organizational structure as well as the relationship between ideological values, norms, and the organization's operations.

a. Data Collection Techniques

Data collection techniques are carried out through several systematic steps as follows:

1. Identification and Inventory of Sources

Researchers identify and collect relevant literature sources related to the research theme through library catalogs, digital databases (Google Scholar, DOAJ, and Muhammadiyah OJS), as well as official organizational documents.

2. Data Classification

Each obtained data is grouped based on the study focus, namely: (a) ideological foundations, (b) normative foundations, and (c) operational foundations of Muhammadiyah. This classification process helps researchers organize the analytical framework to be more directed.

3. Comparative Literature Study

Researchers compare primary and secondary sources to ensure data validity, as well as assess the consistency between official documents and academic interpretations from previous researchers.

4. Content Analysis

The final stage is carried out by examining the content of each document to find the main ideas, ideological values, and structural principles of Muhammadiyah. Content analysis is used to understand the deep meaning of the texts and contexts studied (Krippendorff, 2018).

b. Data Analysis Techniques

Data analysis is conducted using a descriptive-analytical approach, which involves describing, interpreting, and connecting key concepts from various sources to obtain comprehensive conclusions. The analysis process includes three main stages:

1. Data Reduction

Selecting and focusing on data relevant to the research objectives, especially those that explain the concepts of ideological, normative, and operational foundations of Muhammadiyah.

2. Data Display

The reduced data is then arranged in a structured and logical scientific narrative to make it easy to understand and show the relationships between concepts.

3. Conclusion Drawing

The final stage is carried out by inductively concluding the main findings, drawing conclusions based on patterns, relationships, and meanings found from the literature data.

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RESULT AND DISCUSSION

3.1 Ideological Foundations of Muhammadiyah

The ideological foundations of Muhammadiyah are based on Islamic teachings sourced from the Qur'an and the Maqbulah Sunnah, which serve as the basis for all thoughts, movements, and endeavors of Muhammadiyah. In the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah (MKCH)*, it is emphasized that Muhammadiyah strives to uphold and elevate the religion of Islam so that a truly Islamic society is realized.

This ideological foundation functions as a philosophical and ideological direction in every activity of the Persyarikatan, whether in the fields of da'wah, education, social affairs, or economics (PP Muhammadiyah, 2022).

The thoughts of K.H. Ahmad Dahlan as the founder of Muhammadiyah also emphasize rationality and renewal (*tajdid*) in understanding Islamic teachings. He rejected blind imitation and encouraged Muslims to think critically and make religion a driver of social progress (Nasir, 2017).

Thus, the ideological foundations of Muhammadiyah are not only theological but also ethical and dynamic, guiding Muslims to act based on faith, knowledge, and righteous deeds. Values such as tawhid, righteous deeds, justice, and progress (islah) become the ideological pillars supporting Muhammadiyah's movement. Through these values, Muhammadiyah strives to address the challenges of the times while maintaining the purity of Islamic teachings. Therefore, all endeavors, organizational policies, and Muhammadiyah's educational systems are directed towards upholding the principle of progressive Islam, which encourages a balance between faith and knowledge.

3.2 Normative Foundations of Muhammadiyah

The normative foundations of Muhammadiyah are sourced from the formal organizational provisions outlined in the Statutes and Bylaws (AD/ART) of Muhammadiyah. The AD/ART serves as a legal guideline that regulates the organizational structure, decision-making mechanisms, rights and obligations of members, and relationships between institutions within the Persyarikatan.

In the institutional context, the normative foundation ensures that all Muhammadiyah activities run in accordance with the principles of amar ma'ruf nahi munkar and the spirit of sincerity in doing good deeds

The AD/ART of Muhammadiyah affirms that this organization is non-political, stands above all groups, and is open to all Muslims who share the same aspirations as Muhammadiyah's struggle. This norm is the main differentiator of Muhammadiyah from other political or social organizations. Furthermore, the leadership system in Muhammadiyah is regulated based on the principles of deliberation and collective collegiality, meaning every decision is made based on consensus, not individual or group dominance (PP Muhammadiyah, 2020).

This normative foundation also emphasizes the importance of accountability and transparency in every endeavor of Muhammadiyah, whether in education, health, or social fields. All policies must refer to the provisions of the AD/ART and official Muktamar decisions. Thus, Muhammadiyah has a strong internal legal system that functions to maintain the integrity and consistency of the movement in accordance with Islamic values.

3.3 Operational Foundations of Muhammadiyah

The operational foundations of Muhammadiyah represent the practical implementation of the organization's ideal values and norms into concrete actions. The execution of organizational activities is regulated through the decisions of the Muktamar, Tanwir, and Regional as well as District Meetings, which serve as strategic references in mobilizing Muhammadiyah's charitable enterprises across various sectors. At the operational level, Muhammadiyah has an extensive network of charitable enterprises covering education, health, economic development, and social services. In the field of education, Muhammadiyah manages thousands of schools and more than 170 universities throughout Indonesia, oriented toward the integration of knowledge and faith (Supriyanto, 2021).

In the health sector, Muhammadiyah has established hospitals, clinics, and orphanages as a manifestation of social da'wah. The operational system of Muhammadiyah also emphasizes the principles of professionalism, efficiency, and economic self-reliance. All charitable enterprises are managed professionally, taking into account sharia principles and sustainability. In addition, the organization applies a tiered evaluation mechanism to ensure that every activity aligns with Muhammadiyah's vision of da'wah and education.

Through this structured operational system, Muhammadiyah has succeeded in maintaining the consistency of its da'wah movement for more than a century and has become an example of the application of Islamic values in modern and productive social life.

3.4 System and Institutional Structure of Muhammadiyah

The institutional structure of Muhammadiyah is arranged hierarchically and functionally, encompassing several levels of leadership: the Central Board, Regional Board, District Board, Branch Board, and Sub-branch Board. Each level has relative autonomy in managing its activities, yet remains coordinated under the general policies and guidelines of the organization. This system ensures organizational effectiveness and the equitable distribution of da'wah throughout all regions of Indonesia.

Within its institutional structure, Muhammadiyah also has Councils (Majelis) and Institutes (Lembaga) that function as policy implementers in specific fields, such as the Council of Education, the Council of Tarjih and Tajdid, the Council of Economics, as well as the Zakat and Waqf Institute. The existence of these councils reflects Muhammadiyah's character as a modern organization that emphasizes rationality, functional specialization, and a clear division of labor (Azra, 2019).

The main principles in Muhammadiyah's institutional structure are collegiality and deliberation (musyawarah). There is no single authority that dominates organizational decision-making; all policies are determined through deliberative and participatory processes. This system represents the implementation of Islamic democratic values that emphasize justice, responsibility, and transparency.

Thus, the system and institutional structure of Muhammadiyah function not only as administrative mechanisms but also as manifestations of Islamic teachings on ukhuwah (brotherhood), amanah (trust), and shura (consultation). Muhammadiyah's institutional framework serves as a model of a modern Islamic organization that is able to adapt to the changing times without losing its Islamic identity.

Table 1: Result And Discussion

No	Penulis	Judul Artikel/Buku	Hasil/Temuan Utama
1	BA Khasanah (2025)	Recontextualizing Al-Islam and Kemuhammadiyah	AIK needs to be recontextualized in order to remain relevant to ongoing social changes
2	S.K. Pertiwi & N.M. Syahril (2025)	Muhammadiyah Ideology as a Philosophy of Life	Muhammadiyah's ideology fosters ethics, rationality, and renewal.

3	G.A. Putri (2025)	Muhammadiyah and Women's Empowerment	AIK values strengthen the role of women in Muhammadiyah's charitable endeavors.
4	Yuldafriyenti (2024)	AIK as the Foundation of the Muhammadiyah Movement	AIK serves as the religious and moral foundation of the organization.
5	YF Aristyasari (2023)	Opportunities and Challenges of AIK in MBKM	AIK needs to be adapted to align with the Merdeka Belajar program
6	S. Kurniandini (2023)	Implementation of Islamic and Muhammadiyah Education	The implementation of Islamic Education in schools requires improved learning methods.
7	T. Hamami (2022)	Holistic-Integrative Approach in Muhammadiyah Education	Integrating religious knowledge and science improves the quality of education
8	D.P. Lestari (2021)	<i>Muhammadiyah's Contribution to Education</i>	Muhammadiyah plays a major role in equitable national education.
9	M. Ridlo (2024)	The AIK Curriculum at Muhammadiyah Junior High School	AIK implementation is effective, but requires strengthening of teaching materials.
10	R. Rafzan (2023)	AIK as the Spirituality of Muhammadiyah Citizens	AIK shapes religious character and an Islamic work ethic
11	Supriyanto (2021)	Muhammadiyah's Charity Management	Emphasizes professionalism and the organization's economic independence.
12	Nasir (2017)	The Thoughts of KH Ahmad Dahlan and Islamic Renewal	Rationality and renewal as the core of the Muhammadiyah movement.
13	Azra (2019)	Islam Nusantara and the Modern Islamic Movement	Muhammadiyah as a model of moderate Islamic modernism
14	PP Muhammadiyah (2020)	Muhammadiyah's Articles of Association (AD/ART)	Serves as the normative basis for regulating the organization's structure and governance.
15	PP Muhammadiyah (2022)	The Beliefs and Ideals of Muhammadiyah	Become the ideal and ideological foundation of the Muhammadiyah movement.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the structural foundation of Muhammadiyah constitutes a system that integrates ideological, normative, and operational aspects within a single institutional framework that is strong and adaptive to the development of the times. These three foundations are interconnected and function to maintain the

consistency of the Muhammadiyah movement in realizing the ideals of progressive Islamic da'wah.

Furthermore, Muhammadiyah's institutional system, which is collective, hierarchical, and democratic in nature, reflects the maturity of a modern organization rooted in Islamic values. An orderly structure and deliberation-based management make Muhammadiyah a model of a modern Islamic movement that is able to balance idealism and social praxis.

Thus, this study affirms that Muhammadiyah's structural foundation is not merely an organizational basis, but also a reflection of the vision of progressive Islam that emphasizes a balance between faith, knowledge, and action. This institutional model can serve as a reference for other Islamic organizations in building systems that are strong, adaptive, and oriented toward the welfare of the ummah.

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