

## STRENGTHENING MUHAMMADIYAH IDEOLOGY THROUGH WEBINER 'AISYIYAH, NORTH SUMATRA, FACES COVID 19 NEW NORMAL

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**Abstract:** The explanation above has become our whole lesson that 'Aisyiyah cadres have an important role in dealing with the new normal covid 19. Right now we must have the almaun movement which is a potential strength in social activities, so that the enthusiasm of Aisyiyah cadres and sympathizers continues to make changes good in strengthening Muhammadiyah ideology, especially in North Sumatra. Muhammadiyah is faced with a variety of ideological and political forces that are not always in line both in the Islamic context and Muhammadiyah's own mission, so that to a certain extent it demands ideological strength and fostering without having to be trapped in a monolithic ideological-political system of understanding completely absolute. There is a tendency among Muhammadiyah members and organizations to suggest a weakening or diminishing of the spirit of al-Islam and Muhammadiyah and commitment to the movement, so that the movement of the organization has decreased its militancy and spirit of jihad in facing various hardening problems and challenges. Ideological fostering in the context of cultivating Islamic and Muhammadiyah value systems is important both in efforts to consolidate and strengthen the movement as well as in the interest of maintaining continuity.

**Keywords:** Muhammadiyah ideology, 'Aisyiyah, New Normal

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### Introduction

Muhammadiyah as a progressing Islamic movement really needs internal strength so that it can continue to work for the nation. Muhammadiyah's internal strengths include the readiness of human resources / cadres to support the Muhammadiyah missionary movement. The source of this Muhammadiyah cadre was obtained from an autonomous Muhammadiyah organization including Nasyiatul Aisyiyah. (Mafianti, Rizka Harfiani, 2019).

The Muhammadiyah organization was built by KH Ahmad Dahlan as a concrete result of his study and deepening (tadabbur) of Alquranul Karim. This factor was actually the main one that drove the establishment of Muhammadiyah. From the background of the establishment of Muhammadiyah as above, it is clear that in fact the birth of Muhammadiyah was none other than because it was inspired, motivated, and encouraged by the teachings of the Koran, because of that the entire movement had no other motive except for the realization of the principles of Islamic teachings. Mahmud Yunus Daulay, Nur Rahmah Amini, 2019).

In the history of Muhammadiyah, ideology is a very important aspect as a basic reference for the movement's program. The formulation of ideology ranks fourth in the stages of the formation of a movement. Before Muhammadiyah was founded, Kiyai Dahlan socialized

his ideas and ideas to the public, formed *esprit de corp* through several associations he regularly attended, formed the morale of the movement through lectures, which were carried out in areas outside Yogyakarta while carrying out routine trading work; only then did the formation of ideology coincide with the establishment of the Muhammadiyah Association and; lastly, the Muhammadiyah movement program was formulated.

The fourth and fifth stages of the above process were not found in the current formal formulation, but were still embedded in the movement's founding elite, Kiyai Ahmad Dahlan. In Kiyai Ahmad Dahlan, it is actually an ideological representation as well as a movement program. This condition is common in socio-religious movements. The formulation of the early Muhammadiyah ideology is still the movement's reference today. The refinement of ideology through periodic reformulation must be carried out in line with the demands of the development of life.

Therefore, the first question that must be answered is: why should the Muhammadiyah ideology be reformulated? Because, ideology is not a rigid doctrine that cannot change. Only the Marxian group views that ideology is a rigid formula that cannot change and which must be indoctrinated to the people. Muhammadiyah ideology is a changeable tentative formula, which is extracted from the sources of Islamic values, beliefs, traditions and contemporary thoughts as well as the thoughts of the organization's elite.

Muhammadiyah ideology is substantively contained in the Muqaddimah of the Articles of Association and Matan of Muhammadiyah's Beliefs and Aspirations of Life . Haedar emphasized that efforts to strengthen the ideological basis and identity of the movement are needed, apart from being in the vortex of various ideologies (including transnational) and the process of massive demographic change, as well as in the current global pandemic conditions.

### **Literature Review**

Strengthening the Muhammadiyah ideology can also be done by developing self-quality which should be done continuously along with the times. Given the importance of the ability to speak in public and mastery of da'wah styles for cadres and preachers of the Regional Leadership of Aisyiyah North Sumatra as well as the increasingly tight da'wah competition so that awareness is needed as cadres and preachers among the leaders of Aisyiyah North Sumatra. (Rasta Kurniawati Br. Pinem, Mavianti, 2019)

One of the strengths of the Muhammadiyah movement which is very fundamental is rooted in Almaun's theology. The theology of al-Ma'un taught by Ahmad Dahlan, as the founder of the Muhammadiyah organization, is realized in three main activities, namely: education, health and donation to the poor. (Siti Mujiatun, Mavianti, 2020)

Muhammadiyah as an organization and the movement as a whole requires a strong adhesive by which it is able to maintain the values of the movement, the bonds of the movement, and the continuity of the movement. (Haedar Nashir, 2006). The concept of Muhammadiyah ideology itself is substantially contained in the muqaddimah of Muhammadiyah's constitution, Muhammadiyah personality and Matan's beliefs and ideals of life.

#### **a. Muqaddimah of Muhammadiyah's Articles of Association.**

Muqaddimah articles of association begin with surah alfatiha which means: "In the Name of Allah, the Most Gracious and Merciful. Praise be to Allah who cares for all nature. The Most Gracious and Most Merciful. Who holds the court on the Later. Only to You I worship and only to You I ask for help. Instruct the servant of the straight path; the way of those whom Thou hast

delighted; who is not enraged and does not go astray. " (Al-Qur'an surah Al-Fatihah). Then with prayer it means: I am pleased with God to ALLAH, have a religion to Islam, and have a prophet to MUHAMMAD RASULULLAH Sallallahu `alaihi wassaallam."

Syahdan, in order to create a happy and safe society as mentioned above, everyone, especially Muslims, people who believe in Allah and the Later Days, are obliged to follow in the footsteps of all holy prophets: worship Allah and do his best gather all the strength and use it to incarnate that society in this world, with genuine and sincere intentions because Allah alone expects only the grace of Allah and His pleasure, and has a sense of responsibility in Allah's presence for all his actions, again also must be patient and persevered in facing all difficulties or difficulties that befall him, or obstacles that hinder his work, with full hope: the protection and help of Allah Almighty. To carry out such a realization, then with the blessings and grace of Allah be encouraged by the word of Allah in the Qur'an which means QS. Ali Imran: 104.

### **b. Muhammadiyah personality**

Muhammadiyah is often dubbed the Islamic reform organization, or the tajdid movement. This nickname certainly did not come from within Muhammadiyah, but from Muhammadiyah observers and observers. (Muhammad Qorib, Gunawan, 2019). Muhammadiyah is an Islamic movement. The purpose of the movement is Islamic Da'wah and Amar ma'ruf nahi munkar, which is aimed at two areas, namely individuals and society. Da'wah and amar ma'ruf nahi munkar in the first field are divided into two groups to those who are already reforming Islam (tajdid), namely returning to pure Islamic teachings, and the second, namely those who are not yet Islamic, are in the form of calls and invitations to embrace Islam. As for the preaching of amar ma'ruf nahi munkar second, namely to the community in the form of improvement and guidance and warning. All of this is carried out on the basis of piety and solely seeking the pleasure of Allah. (PP Muhammadiyah, 1962)

### **c. Matan's Beliefs and Life Ideals of Muhammadiyah**

Matan Beliefs and Aspirations of Muhammadiyah Muhammadiyah was born at the 37th Muhammadiyah Congress in 1968 in Yogyakarta, at which time, Indonesia's situation after being closed to the outside world during the Old Order era seemed to be wide open with the New Order. In 1968, the concepts of westernization, modernization, secularization and so on entered Indonesia. It was the concern of Muhammadiyah leaders and experts at that time that the background for the formulation of these Islamic concepts as an alternative choice for the Muhammadiyah version, which was later called Matan Beliefs and Muhammadiyah's Aspirations of Life. The formulation of the eyes of "Muhammadiyah's Beliefs and Aspirations of Life" consists of five (5) numbers. Then from five (5) this number can be further divided into three (3) groups, namely: The first group contains ideological issues, namely Muhammadiyah is the Islamic movement, Da'wah Amar Ma'ruf Nahi Munkar and Tajdid, sourced from the Koran and as-Sunnah. The purpose and objective is to uphold and uphold the Islamic religion so that the real Islamic community can be realized. (AD and ART of Muhammadiyah Chapter II Article 4 paragraph 1 and Chapter III Article 6)

## **Method**

This research is a library research, with data in the form of books or works of Muhammadiyah. The research conducts tracing of works or books that inform about Muhammadiyah, in this case specifically and focused on books or works related to Muhammadiyah ideology itself and also books or works that discuss the cadre process. and the urgency of potential cadres for Muhammadiyah. These books include books written by Muhammadiyah activists. Then the book serves as primary data, which then the researcher analyzes.

## **Result and Discussion**

### **1. Objectives of Muhammadiyah ideology**

Muhammadiyah as an organizational movement that concerns the whole, there is a lot of strength in the movement, the value of the movement, and the ties of the movement. Strength in this movement is part of the foundation for carrying out Muhammadiyah ideology. Substantively the ideology of Muhammadiyah is contained in the Muqaddimah of the Articles of Association and Matan Beliefs of Muhammadiyah ideals. In Muhammadiyah, we as cadres must be able to strengthen the ideological basis of Muhammadiyah and the identity of the movement in the modern and political era (Haedar Nashir, 2006).

Understanding Muhammadiyah ideology also has main goals, such as understanding Muhammadiyah ideology not only as an understanding of religion, but also as a form of identity and a strategy for the movement to face life, understanding and analyzing various organizational problems ideologically, strengthening the sense of belonging to the organization. as well as being able to actualize Muhammadiyah ideology in all spheres and lines of life, revive and dynamize the membership base and organization intensively and systematically at all levels and lines of organization.

In Muhammadiyah, ideology can be interpreted as a system that functions as the implementation of Islamic teachings in the lives of the people. Because the Muhammadiyah movement is an Islamic movement in religion, which contains a system of belief, knowledge, organization and practice of Islamic teachings. The normative foundation of Muhammadiyah ideology is QS. Al-Imran 104 which is understood as an order to carry out the da'wah of amar ma'rif nahi munkar. (Hidayat, Syamsul, Shobron, Sudarno, Shobahiyah Mahasri, 2016).

In strengthening Muhammadiyah ideology, Muhammadiyah revitalization must also be carried out, such as, intensive and systematic socialization of religious understanding and ideal values of MKCH to all levels and lines of the organization, intensifying cadre cadres and transforming cadres, intensifying member / leadership recitation, increasing organizational discipline / obedience, making effective Collective-collegial leadership functions effectively and regulate, revive and dynamize the base of members and organizations at the grassroots.

As explicitly, the Muhammadiyah ideology is single, but in reality, Muhammadiyah ideology is interpreted in various ways, by including: First, Moderate diversity ideology. This variant understands the Muhammadiyah ideology openly. That is, the existence of Muhammadiyah in society is not alone, but coincides with social movements, namely, NU, PERSIS, AL-IRSYAD, SYIAH, FPI, and others. (Huda, Sholihul, 2016). Second, the variant ideology of puritan diversity. This variant understands the Muhammadiyah ideology in a closed manner. This means that the Muhammadiyah ideology is final and the best truth is that of other religious ideologies. Third, the variant ideology of liberal diversity. This variant understands

that the Muhammadiyah ideology must be re-deconstructed because it is not considered relevant enough to answer contemporary problems. Fourth, radical ideological variants of hardline diversity. The appearance of this variant is based on the study of Muhammadiyah's position by enforcing Islamic law in Indonesia. In order to uniform society's interpretation of the Muhammadiyah ideology by using the da'wah method based on the Koran and Sunnah.

## **2. Steps to Strengthen Muhammadiyah's Ideology**

The author also explains that there are several goals in revitalizing Muhammadiyah. First, socialization and the cultivation of Muhammadiyah idealism, both concerning the understanding and basic points of thought as well as a solemn attitude and obedience to the Organization's policies for members and all circles within Muhammadiyah. Second, the optimal functioning of all institutions / institutions in the organization in carrying out the mission and interests of Muhammadiyah as the Islamic Da'wah Movement of Amar Makruf nahi Munkar and the Tajdid Movement.

Third, the development of Muhammadiyah members in all organizational lines, including at the grassroots, so that they become Muhammadiyah's core strength. Fourth, the implementation of programs and activities related to systemized and synergized ideological fostering, such as the Jamaah Da'wah Movement, Darul Arqam, Leadership and Members' Studies and others.

In addition, there are also several strategic steps in understanding Muhammadiyah ideology, namely optimizing routine recitation with material on Muhammadiyah ideology (leadership level, orthom, AUM), Muhammadiyah ideology cult (as an introduction) at every formal and informal meeting, intensive implementation of cadre programs. such as Darul Arqam, Baitul Arqam and so on in every line of the Organization,

In strengthening the Muhammadiyah ideology carried out by Muhammadiyah cadres, several steps must be taken to reform and renew, including: (Haedar Nashir, 2006).

1. Provision of qualified personnel or preachers at various levels in terms of commitment, ability, experience and expertise.
2. Strengthening the preaching infrastructure includes the provision of support facilities for facilities, infrastructure, funds, and other instruments in support of program activities.
3. Strengthening and expanding the network of various parties.
4. Strengthening direct da'wah actions.

## **3. Understanding Muhammadiyah Personality**

Strengthening Muhammadiyah ideology must also know the 10 personality traits of Muhammadiyah as follows: (Santoso, Fattah, Marya, 2000)

1. Doing charity and striving for peace and prosperity.
2. Increase friends, and practice ukhuwah Islamiyah.
3. Broad chest, broad view with upholding Islamic teachings.
4. Religious and social characteristics.
5. Heed all laws, statutory regulations, and legal philosophy.
6. Amar ma'ruf nahi munkar in all fields and set a good example.
7. Active in community development in terms of terms and development according to Islamic teachings.
8. Cooperation with any Islamic group in an effort to broadcast and practice Islam and defend its interests.

9. Helping the government and cooperation with other groups in maintaining and building the country to achieve a just and prosperous society and the pleasure of Allah.
10. Be fair and corrective in and out in tact.

Based on the 10 characteristics above, Muhammadiyah is a community organization and at the same time an Islamic da'wah movement that we must return to a forum for learning and charity. This is what we must strengthen in Muhammadiyah cadres so that Muhammadiyah's da'wah goals can be achieved properly.

### **E. Conclusion**

In Islamic teachings, we must understand that the virus outbreak is a test from Allah, as Allah says which means: "Every one who has a soul will taste death. We will test you with bad and good as a test or trial (which is true). And it is only to Us that you are returned. " (Surah al-Anbiyaa ' : 35). With the new Normal after the COVID-19 pandemic, the cadre of 'Aisyiyah also has an important role in the advancement of Muhammadiyah's da'wah, one of which is conducting Webiner activities with various Muhammadiyah studies that can add useful insights and knowledge.

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