

Strengthen ideology, strengthen *da'wah* mission: Building faith and leadership in Banjar Regency

Abdul Kadir^{1*} Yudi Rahman² Fauziannor³ Fakhri⁴ Maria Anastasia⁵ Siti Fatimah⁶

^{1,2,3,4,5,6} Sekolah Tinggi Ilmu Ekonomi Pancasetia, Banjarmasin, 70248, South Kalimantan, Indonesia

Email

audahkadir63@gmail.com*, yudirahman877@gmail.com, fauziannorlangka17@gmail.com,
fakhrioofficial@gmail.com, anastasiamaria330@gmail.com, shopeyasitifatimah@gmail.com

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Abstract

This community service program aimed to strengthen the understanding and internalization of *Muhammadiyah* ideology among members of *Muhammadiyah* and *Aisyiyah* in Banjar Regency. The activity was conducted through face-to-face sessions involving approximately 40 to 50 participants from various organizational levels, including regional, branch, and local leadership. The main objective was to deepen participants' knowledge of the core principles of *Muhammadiyah* ideology—*Tauhid Murni* (Pure Monotheism), *Tajdid* (Renewal), and *Islam Berkemajuan* (Progressive Islam)—as the foundation of the movement's mission of *amar ma'ruf nahi munkar*. The training method included lectures, discussions, and question-and-answer sessions, allowing for an interactive and participatory learning environment. The session was led by Dr. Abd. Kadir, S.E., M.M., supported by lecturers from STIE Pancasetia Banjarmasin. The results indicated that participants gained a clearer understanding of *Muhammadiyah*'s ideological framework and demonstrated enthusiasm in engaging with the material. Many participants expressed the need for longer and continuous training sessions to further explore *Muhammadiyah*'s doctrinal and philosophical foundations. Overall, the program was successfully implemented and achieved its goal of fostering ideological awareness, strengthening faith, and enhancing the leadership capacity of *Muhammadiyah* and *Aisyiyah* members. This initiative also contributed to preserving the authenticity of *Muhammadiyah*'s ideology as a progressive Islamic movement that harmonizes faith, knowledge, and social reform in contemporary society.

Keywords: *Muhammadiyah* ideology, *Tauhid Murni*, *Tajdid*, *Islam Berkemajuan*, community service, Banjar Regency

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1. Introduction

Muhammadiyah, as an Islamic reform movement and socio-religious organization founded by KH. Ahmad Dahlan on November 18, 1912, carries a noble vision to realize a truly Islamic society (*mujtama' Islam al-haqiqi*). As it enters its second century, *Muhammadiyah* faces challenges that differ significantly from those of its early years. The rapid advancement of modern civilization has brought about social and moral issues such as individualism, declining spirituality, hedonism, and ideological dualism within society, including among *Muhammadiyah* cadres. These phenomena threaten to weaken the ideological integrity and identity of the movement if not properly addressed. Therefore, the internalization and strengthening of *Muhammadiyah*'s ideology—both at the leadership and grassroots levels—are essential to preserve the organization's authenticity and continuity as a progressive Islamic movement.

As an Islamic religious movement, *Muhammadiyah* encompasses a belief system, knowledge,

organizational structure, and practical activities that collectively pursue its ultimate goal of upholding Islamic teachings in all aspects of life. The normative foundation of *Muhammadiyah's* ideology is based on Qur'an Surah Ali Imran (3:104), which calls upon Muslims to unite within an organization that enjoins good and forbids evil (*amar ma'ruf nahi munkar*). The essence of this ideology is reflected in the Muqaddimah of the Muhammadiyah Statutes, the Personality of Muhammadiyah, and the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah* (MKCHM), which together define *Muhammadiyah* as an Islamic movement rooted in the *Qur'an* and *Sunnah*, calling people to live by tauhid, social responsibility, and moral reform, while rejecting involvement in practical politics (Tarjih Muhammadiyah, 2023).

According to Peacock (2016), *Muhammadiyah's* mission to purify Islam in Indonesia represents a distinctive model of Islamic renewal that balances adherence to scriptural sources with openness to modern knowledge and social reform. This *tajdid* (renewal) orientation ensures that Islamic teachings remain relevant and dynamic in addressing contemporary challenges without compromising their authenticity. In this regard, Abdul Mu'ti (2016) also emphasizes that *Muhammadiyah* promotes Islamic moderation (*wasatiyyah*), integrating religious commitment with rationality and national values such as *Pancasila*. This balance enables Muhammadiyah to maintain its ideological identity while engaging constructively in Indonesia's plural and democratic context.

Ideologically, Muhammadiyah emphasizes three foundational pillars: Pure *Tauhid*, *Tajdid* (Renewal), and Progressive Islam (*Islam Berkemajuan*). Pure Tauhid, as explained by Abdul Kadir Audah (2020), signifies the affirmation of divine unity (oneness of God) as the ultimate source of guidance for all aspects of life. *Tajdid* represents the movement's commitment to contextualizing Islamic thought in accordance with changing times, ensuring that Islam remains dynamic and intellectually engaging. Meanwhile, *Islam Berkemajuan* embodies Muhammadiyah's vision to integrate Islamic values into the social, educational, and national life of Indonesia, promoting a moderate and civilized society aligned with *Pancasila*. These ideological pillars form the backbone of Muhammadiyah's *da'wah* and reform agenda.

To strengthen this ideological foundation, *Muhammadiyah* has adopted several strategic initiatives. These include intensifying ideological education and training through Baitul Arqam and Cadre Schools, developing specialized curricula to produce ideologically strong and intellectually competent leaders, and expanding the reach of Islamic propagation through digital da'wah platforms and community-based da'wah movements. Additionally, the movement encourages its members to deepen their understanding of key ideological documents such as the MKCHM, *Khittah Muhammadiyah*, and the *Pedoman Hidup Islami Warga Muhammadiyah* (PHIWM) as collective sources of guidance and doctrinal unity (Qodir, 2010). These continuous efforts serve to reinforce Muhammadiyah's identity as a modern Islamic movement that upholds faith, knowledge, and social reform while remaining faithful to its original mission of *amar ma'ruf nahi munkar*.

Through this community service, *Muhammadiyah* and *Aisyiyah* members in Banjar Regency are encouraged to internalize and practice the organization's ideological principles in daily life. The activity aims to nurture future generations who not only understand the theological essence of Muhammadiyah's ideology but also embody its progressive and reformist spirit in responding to the challenges of modernity. By reinforcing ideological awareness through education, digital engagement, and community collaboration, *Muhammadiyah* continues to uphold its mission as a transformative force in Indonesian society—faithful to the teachings of Islam while advancing human civilization.

2. Community Service Design and Method

This community service program was designed to strengthen the understanding of *Muhammadiyah* ideology among the members of *Muhammadiyah* and *Aisyiyah* in Banjar Regency. The activity involved

approximately 40 to 50 participants, including regional, branch, and local leaders from both organizations. The session focused on ideological comprehension as an essential effort to reinforce the spiritual and organizational identity of *Muhammadiyah* members. The material was delivered by Dr. Abd. Kadir, S.E., M.M., who provided structured learning sessions combining theoretical explanation, discussion, and interactive dialogue to ensure participants' active engagement.

The main topic of the program was “Understanding and Strengthening Muhammadiyah Ideology”, which aimed to provide participants with a comprehensive understanding of the foundational concepts of Muhammadiyah ideology and its practical application in daily life. The training emphasized the importance of *Tauhid Murni* (Pure Monotheism), *Tajdid* (Renewal), and *Islam Berkemajuan* (Progressive Islam) as the three main pillars that guide Muhammadiyah's movement. Through this activity, participants were expected to internalize these values and apply them in their leadership and community engagement.

The method used in this community service included a combination of lectures, discussions, and question-and-answer sessions. The lecture method was employed to deliver general and theoretical information about *Muhammadiyah's* ideology, while the discussion and dialogue sessions allowed participants to explore the practical implications of ideological concepts and share their perspectives. This interactive approach encouraged participants to engage critically with the material and connect it to their organizational experiences and challenges.

The program was carried out in several stages. The preparation stage involved conducting a survey, determining the location and target participants, and preparing training materials, including papers, modules, and PowerPoint slides on the concept of *Muhammadiyah* ideology. The implementation stage consisted of delivering the training sessions through lectures and dialogical interactions to facilitate understanding. The evaluation stage focused on assessing participants' comprehension and gathering feedback for future improvements.

The activity took place at Gedung Islamic Center Mufti Tuan Guru Besar H.M. Djazouly, located on Jl. A. Yani Km. 37.5, Gedung Islamic Center KH. Anang Dzajouly Seman, Sekumpul, Martapura, Banjar Regency. The location was chosen because it serves as a central hub for religious and educational activities in the region, making it ideal for ideological education and leadership training within the *Muhammadiyah* community.

The schedule of the community service program is shown in the Table 1. Through these stages, the community service program was systematically implemented to achieve its objectives of deepening ideological understanding, strengthening leadership values, and promoting the spirit of *Islam Berkemajuan* among *Muhammadiyah* and *Aisyiyah* members in Banjar Regency.

Table 1. The Schedule of the Community Service Program

No.	Activity Stages	Week 1	Week 2	Week 3
1	Initial survey and program preparation	X		
2	Participant coordination and attendance	X		
3	Seminar on program plan	X		
4	Preparation of papers/modules on management and function		X	
5	Implementation of Muhammadiyah ideology concept			X
6	Report writing			X
7	Seminar on activity results			X
8	Report revision			X
9	Report duplication			X
10	Report submission			X

Source: Data Processed (2025)



Figure 1. The community service program on strengthening the ideology of Muhammadiyah

3. Results and Discussion

Result

The community service program on strengthening the ideology of *Muhammadiyah* was successfully conducted face-to-face in Martapura, Banjar Regency, on Saturday, September 6, 2025. The activity involved members of *Muhammadiyah* and *Aisyiyah*, with approximately 40–50 participants from various leadership levels, including district, branch, and local representatives. The session was led by Dr. Abd. Kadir, S.E., M.M., a lecturer from STIE Pancasetia Banjarmasin, accompanied by fellow lecturers—Dr. Yudi Rahman, S.E., M.M.; Dr. Fauziannor, S.E., M.M.; Fakhri, S.E., M.M.; Maria Anastasia, S.E., M.M.; and Siti Fatimah, S.E., M.M. The activity was conducted in an engaging and interactive atmosphere, combining lecture, discussion, and question-and-answer methods to deepen participants' understanding of *Muhammadiyah* ideology.

The session began with a lecture explaining the essence of *Muhammadiyah* ideology, emphasizing its roots in the Qur'an and Sunnah as the basis for the amar ma'ruf nahi munkar mission. The discussion highlighted the three main pillars of Muhammadiyah's ideology—*Tauhid Murni* (Pure Monotheism), *Tajdid* (Renewal), and *Islam Berkemajuan* (Progressive Islam). Participants were encouraged to reflect on how these principles could be applied in daily life and in sustaining Muhammadiyah's role as a reformist and moderate Islamic movement. Following the lecture, an open dialogue allowed participants to raise questions and share their perspectives on the challenges of implementing *Muhammadiyah* ideology in contemporary society.

Overall, the event ran smoothly and was met with positive responses from participants. Observations and feedback indicated that the objectives of the program were successfully achieved. Participants demonstrated a clear understanding of *Muhammadiyah's* ideological principles and expressed their appreciation for the relevance of the material. The interactive discussion revealed that participants were able to articulate key ideas, answer conceptual questions, and critically engage with the topics presented. Many participants expressed enthusiasm for continuing similar sessions in the future, noting that the time allocated for the program was relatively short given the importance of the topic.

Discussion

From the perspective of content mastery, participants showed strong comprehension of the material. Their ability to respond to questions and to ask thoughtful and relevant inquiries reflected both intellectual engagement and genuine interest in deepening their ideological understanding. The presence of experienced

lecturers as facilitators contributed significantly to the clarity and depth of the discussions, ensuring that the material was conveyed effectively to participants from different educational backgrounds.

In conclusion, the community service program effectively achieved its intended goals of increasing ideological awareness and strengthening the participants' understanding of *Muhammadiyah's* foundational values. The high level of enthusiasm among participants indicated the success of this initiative in fostering a sense of belonging and ideological commitment within the *Muhammadiyah* and *Aisyiyah* communities. The feedback collected suggests that future programs should allocate more time for in-depth exploration of *Muhammadiyah's* ideology and expand the use of participatory learning methods to sustain engagement and learning outcomes. This activity not only enhanced the participants' understanding but also contributed to the broader effort of preserving the authenticity and continuity of *Muhammadiyah's* ideological mission in the modern era.

4. Conclusions

The community service activity on strengthening the ideology of *Muhammadiyah* in Martapura, Banjar Regency, was successfully implemented and achieved its intended objectives. The participants, consisting of members and leaders of *Muhammadiyah* and *Aisyiyah*, demonstrated a growing understanding of the concept of *Muhammadiyah* ideology, particularly regarding its foundation in *Tauhid Murni* (Pure Monotheism) and the principles of *Tajdid* (Renewal) and *Islam Berkemajuan* (Progressive Islam). Through the lectures, discussions, and question-and-answer sessions, participants were able to comprehend the essence of *Muhammadiyah's* ideology as a movement rooted in the Qur'an and Sunnah, which upholds the mission of *amar ma'ruf nahi munkar* in contemporary life. The enthusiasm and active participation shown during the program reflected the effectiveness of the activity in fostering awareness and commitment toward the preservation of *Muhammadiyah's* ideological values.

Considering the significant benefits and positive outcomes of this program, it is highly recommended that similar activities be continued in the coming years. Future sessions should focus on deepening the understanding of Tauhid purification and expanding discussions on *Muhammadiyah's* ideological literature, so that participants can further internalize and apply these values in their respective communities. Additionally, the continuity of post-program activities is essential to ensure that the members of *Muhammadiyah* and *Aisyiyah* fully grasp the importance of their ideological foundation and continue to embody it in their social, educational, and religious endeavors. Through sustained education and engagement, this initiative can contribute to preserving the authenticity and strength of *Muhammadiyah's* ideology for future generations.

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