

# Leadership in Muhammadiyah: A Case Study of the Muhammadiyah Organisation in Kudus Regency

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## ARTICLE INFO



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### Keywords:

Muhammadiyah; leadership; Islamic leadership; Western leadership; non-profit oriented organisation

### DOI:

<https://doi.org/10.33096/jmb.v10i2.646>

## ABSTRACT

Muhammadiyah, the world's largest Islamic organisation, grows by preaching amar ma'ruf nahi mungkar and non-profit Islamic leadership programmes that empower communities. Islamic leadership differs from western leadership, which is frequently the mecca of organisations. The Kudus branch of Muhammadiyah has grown rapidly, as shown by its charities in different community areas. Methods of research The qualitative case study method collects data through interviews, observation, and documentation across time. The strategy was used to focus and deepen study on Muhammadiyah leadership in Kudus organisations. Results of research Muhammadiyah leaders understand leadership well. The success of Muhammadiyah's collective-collegial leadership in the Kudus region is attributed to its persistence in applying seven Islamic leadership principles: justice, amar ma'ruf nahi munkar, ihsan, wisdom, humility, service to the people, visionary, and deliberation.

## ABSTRAK

Muhammadiyah, organisasi Islam terbesar di dunia, tumbuh dengan mendakwahkan amar ma'ruf nahi mungkar dan program kepemimpinan Islam nirlaba yang memberdayakan masyarakat. Kepemimpinan Islam berbeda dengan kepemimpinan barat, yang seringkali menjadi kiblat organisasi. Cabang Muhammadiyah Kudus telah berkembang pesat, hal ini terlihat dari kegiatan amalnya di berbagai wilayah masyarakat. Metode penelitian Metode studi kasus kualitatif mengumpulkan data melalui wawancara, observasi, dan dokumentasi sepanjang waktu. Strategi tersebut digunakan untuk memfokuskan dan memperdalam kajian kepemimpinan Muhammadiyah di organisasi Kudus. Hasil penelitian Pimpinan muhammadiyah memahami kepemimpinan dengan baik. Keberhasilan kepemimpinan kolektif-kolegial Muhammadiyah di wilayah Kudus tidak lepas dari kegigihannya dalam menerapkan tujuh prinsip kepemimpinan Islam: keadilan, amar ma'ruf nahi munkar, ihsan, hikmah, kerendahan hati, pengabdian kepada masyarakat, visioner, dan musyawarah.



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## INTRODUCTION

The Muhammadiyah organization is a religious organization that has significant assets in Indonesia. Muhammadiyah is one of the largest and most influential Islamic organizations in Indonesia (Pasha & Darban, 2000). This organization has a network of schools, hospitals, and various other educational and social welfare facilities spread throughout Indonesia. The greatest asset of Muhammadiyah is its network of education and social services. They operate thousands of schools, colleges, and universities across the country. In addition, Muhammadiyah also manages

health facilities, including hospitals and health centers. This organization plays an important role in providing education and health services for the people of Indonesia.

In addition, Muhammadiyah also has a number of foundations and charitable institutions that support various social programs and services for the community. The overall assets and facilities owned by Muhammadiyah are an important contribution in meeting the needs of education, health, and welfare of the people in Indonesia. The Muhammadiyah organization has expanded in more than 29 countries in Asia and Europe, such as Japan and the Netherlands, with a very wide reach. The number of assets owned by Muhammadiyah makes it the largest religious organization in the world (Afandi, 2023).

Muhammadiyah is known as the Islamic renewal movement or often called the *tajdid* movement. The Muhammadiyah movement is oriented towards purification and modernization (Setiawan et al. (2010) and Pasha & Darban (2000)). This led to the purification of Islam according to the teachings of the Quran and Hadith, while modernization led to changes in various aspects of human life, ranging from the humanitarian, economic, and cultural spheres (Nashir et al., 2019). Kudus Regency as a religious tourism destination is closely related to the spread of the Muhammadiyah organization. Muhammadiyah has contributed in maintaining and promoting these religious sites, making Kudus Regency an attractive religious tourism destination for tourists who want to explore the history and culture of Islam in Indonesia.

It is noted that Kudus Regency has 26 Muhammadiyah business charity institutions which are divided into 21 business charity institutions in the field of education, 3 business charity institutions in the health sector, and 2 business charity institutions in the social sector. Muhammadiyah's leadership is in line with the values of Indonesian society, where in Indonesia leadership development is influenced by beliefs, social values, and religion adopted by the community (Afandi, 2023). In general, leadership in Asia is strongly influenced by local culture, so within the scope of Asian countries, leadership that is often used is culture-based leadership. In other words, leadership can be considered effective if leadership can be measured from the attitude of leaders who are able to maintain and apply the local culture of the community in their leadership (Raharjani & Mas'ud, 2017). This type of leadership differs from Western leadership practices adapted from Western values such as individualism, hedonism, personal satisfaction, and freedom, among many others. Western leadership theory is leadership that contains unique values, common sense, and hedonism (Moten, 2011).

### **Muhammadiyah Organization**

Muhammadiyah is an Islamic movement that focuses on *da'wah amar ma'ruf nahi munkar*. This concept refers to the principle in Islam where individual Muslims are mandated to encourage and advocate good actions (*amar ma'ruf*) and prevent bad actions (*nahi munkar*) in society. In the context of Muhammadiyah, *da'wah amar ma'ruf nahi munkar* is an organization's effort to promote and encourage behavior that conforms to Islamic values and to avoid or address behavior that is contrary to Islamic principles.

Muhammadiyah committed to creating a society that lives in accordance with Islamic principles. They do this through various activities, including education, social services, and *da'wah* (propagation of Islamic teachings) efforts. Muhammadiyah strives to ensure that people follow

Islamic religious guidelines and stay away from acts that are considered mungkar in religious views. Thus, Muhammadiyah is a movement that encourages and promotes good Islamic practices and seeks to prevent or reduce practices that are considered a violation of Islamic religious values.

Muhammadiyah has a main principle where all aspects of life must be based on religious values, where aqidah (belief), worship, morals, and muamalah of the world become a unity as a principle of individual or group life. With this principle, the Muhammadiyah movement aims to realize Islam as rahmatan lil-'alamin in life on this earth. Muhammadiyah seeks to restore Islamic religious guidelines that have moved away from Islamic values that are considered bid'ah (innovation in religion). This is realized by establishing Muhammadiyah charitable institutions in various fields, ranging from education, social, to health (Agham, 1997).

### **Islamic Leadership**

The Islamic understanding of leadership comes from two main sources: the Quran (Islamic Holy Book) and the sunnah (which deals with the exemplary life, words, and actions of Prophet Muhammad (PBUH), as revealed by Campbell (2008). In Islam, a leader is someone who has supreme power in a community or group and is mandated to make policies that put their interests first, serving the interests of his people or the community he leads. The leader is often also referred to as khadimul ummah (servant of the ummah), according to the concept described by (Campbell, 2008). In this context, leaders are expected to be servants to their people with the aim of facilitating group affairs and prioritizing group interests over individual interests.

In addition, leaders in Islam are expected to set a good example as a form of worship to Allah Almighty, as described by (Nawawi, 1993). This means that the leader must show good behavior and character as an example to others. Leaders are expected to exercise their leadership with integrity, fairness, and dedication to serving their people or communities.

Thus, in Islam, the concept of leadership includes aspects of service to society, justice, integrity, and willingness to set a good example. Leaders are expected to act by prioritizing group interests over personal interests, and they are also expected to carry out their leadership roles as a form of worship to Allah Almighty.

### ***Non Profit Oriented Organisation (NPO)***

Non-profit oriented organizations are organizations that focus on topics or cases that attractive as a non-commercial purpose, without attention to monetary issues. Moore (2000) Argues that leaders in non-profit-oriented organizations should focus on the public value to be created and the operational capacity to deliver that value, as well as provide general support to the organization.

A non-profit organization is a type of organization that operates without the primary purpose of seeking financial gain. Instead, their primary focus is on the social, charitable, or community causes they support. This means that non-profit organizations seek to create public or social value rather than generate financial gain.

According to Moore (2000), leaders in non-profit organizations must understand that their success depends on public value creation. This means that they should focus on achieving their organizational goals that are social or societal in nature. They should consider the positive impact they can have on the community or the causes they support. In addition, leaders in non-profit

organizations must also ensure that organizations have adequate operational capacity to achieve their goals. It involves managing an organization's resources efficiently and effectively, so that they can deliver results that match their social goals.

The leader in a non-profit organization must also support the organization as a whole. This includes ensuring that organizations have the necessary support, both from human and financial resources, to continue operating and achieving their goals. So, leaders in non-profit organizations need to have a deep understanding of public value, operational capabilities, and general support to achieve success in achieving their social or community goals.

## RESEARCH METHODS

This research method is a qualitative method with a case study approach. A case study is qualitative research that studies a problem with clear boundaries, in-depth data collection techniques, and relates the data obtained to various sources (Herdiannyah, 2010). The data collection techniques used in this study are observation method and interview method as the main method, as well as documentation method as supporting method. Data analysis techniques are carried out through several stages, including data reduction, data presentation, and verification (Mukhopadhyay & Gupta, 2014).

In this study, the first step in data processing is for the researcher to analyze the data by taking important topics from interviews with informants, and then the researcher performs the coding process. Coding in research is the process of reviewing and examining existing raw data by labeling it in the form of words, phrases, or sentences (Sugiyono Prof, 2011). Next, the data classification process is carried out to analyze the relationship between several predictor variables and one response variable that is qualitative, and the third is categorization. Categorization in research is a comparison process, so that the data taken will be linked to similar or related information by entering information into categories, and subcategories (Sugiyono Prof, 2011). A study will be important and feasible when it is able to demonstrate the validity of research tools without intervention from researchers (Sandelowski, 1993). In this study, data validity was done by assessing Credibility, Transferability, and Confirmability.

## RESULTS AND DISCUSSION

### Results

#### **Muhammadiyah leaders' understanding of the concept of leadership**

Through interviews with informants, the leader's understanding of the concept of leadership can be explained through the following sub-themes:

##### 1. Gambaran Umum Kepemimpinan dalam Muhammadiyah

Muhammadiyah leadership is a leadership that aims to uphold Islamic values and also the welfare of Muslims through Muhammadiyah business charity institutions, with shared responsibility and mutual support cooperation by prioritizing the goals of the Muhammadiyah organization over personal interests. Muhammadiyah implements collective-collegial leadership that is able to have a positive impact in the form of good teamwork for the organization, as expressed in interview excerpts (2) and (4):

(2) Muhammadiyah leadership is interpreted as a form of service to the community, which means that the Muhammadiyah organization is always ready to serve the community in various aspects of life such as health, education, and social. The purpose of service to the community is what made Muhammadiyah establish the Muhammadiyah charity institution as a form of welfare for Muslims.

(4) Leadership is collegial collective leadership, together this means that each member of Muhammadiyah has the responsibility to complement each other and achieve the goals of the Muhammadiyah organization. Muhammadiyah was established with the aim of da'wah as a form of effort to eliminate tuberculosis, namely Superstition, Bitah, and khurafat (Khurafat), as stated in the AD and ART of the Muhammadiyah organization.

Then another informant stated that the leadership of Muhammadiyah emphasized belief in Islamic religious teachings in managing the organization, as quoted in the interview excerpt (1):

(1) Muhammadiyah is a participatory charity movement, in other words, this movement always involves and moves many people, not with material power, but with spiritual power.

## 2. Leadership Practices in Muhammadiyah

The Muhammadiyah organization in Kudus exercises leadership based on the guidelines laid out in the Quran as well as what was exemplified by the Prophet Muhammad (PBUH), where a leader is considered an example for his followers, as revealed in an interview with informant (5):

(5) The leadership practice used in the Muhammadiyah organization is to practice the contents and teachings in the Quran and As-Sunnah, in other words, Muhammadiyah members not only read the contents of the Quran, but also practice the Quran in daily life, especially in the context of the organization.

The Muhammadiyah organization has a high commitment to provide services to the community with the best quality through cooperation between Muhammadiyah businesses. This effort is accompanied by an improvement in the quality of human resources, as revealed in the informant's interview excerpts:

(2) The practice of Muhammadiyah leadership is actually carried out to achieve the goals of the Muhammadiyah organization, especially in the health sector we strive to consistently provide the best service so that it is expected to provide satisfaction to patients and in the end will provide good income for Aisyiyah Hospital.

(1) We collaborate with the Assembly, and then the Assembly has a program run, after which we will make improvements to determine the existing program, we are a collective collective.

## 3. Pros and Cons of Muhammadiyah Leadership

Muhammadiyah implements leadership in a structured way and also emphasizes the principle of mutual assistance so that each Muhammadiyah business charity institution is able to develop and have the same vision and mission. However, Muhammadiyah also realizes that the leadership implemented needs to be improved in order to be more united in carrying out its responsibilities. As expressed in the following excerpt:

(3) The leadership of Muhammadiyah has advantages in structure, from the central level to the branch level must have one vision and mission. However, if there are shortcomings, sometimes they are less compact so that they require more intense communication in order to eventually run together.



(1) Our advantage is that we work together, so strong business charities support weak business charities. The drawback is that sometimes we are not united, so in realizing the program we need to improve good communication (Muslihat, 2023)."

In line with this statement, another informant in citation (5) states:

(5) The advantage that I see is that everything is organized, from the bottom to the top is organized, so that when the leadership of Muhammadiyah says A and it is good, then everything from the regions, PDM, branches, and branches is in unity.

### **Application of Islamic Aspects in Muhammadiyah Leadership**

In the leadership of Muhammadiyah Kudus, Islamic aspects are key factors in carrying out leadership practices where each aspect is able to exert influence in leadership, here are findings about Islamic aspects in the leadership of Muhammadiyah Kudus:

#### **1. Justice Aspects in the success of Muhammadiyah Kudus business charity**

The aspect of justice in the organization of Muhammadiyah Kudus directs the organization to create an equal distribution of tasks, where the distribution of responsibilities is given according to the capacity possessed:

(3) Justice referred to in the leadership of Muhammadiyah is placement based on areas of expertise, for example the Council of Education and Justice. Then Muhammadiyah elects Muhammadiyah members who have educational backgrounds, the health sector also takes Muhammadiyah administrators whose backgrounds are in the health sector.

(1) Justice does not always mean equality, so that there is balance and fairness in each stakeholder, in accordance with their respective duties and functions.

Fairness in the leadership of Muhammadiyah also has an impact on improving services in every Muhammadiyah business charity, as expressed in quote (2):

(2) Within my scope, namely at Aisyiyah Hospital, the leader emphasized to all doctors that we must give fair treatment to every patient. In the examination room, there is no difference between paying patients in general and BPJS patients. We, as doctors, provide the same service to all patients, because equality means that the relationship between patients and doctors remains the same, both general patients and BPJS patients will get the same service. The difference lies in the administration of the payment process, but in the examination service everything is the same, the relationship is between the patient and the doctor.

#### **2. Amar ma'ruf nahi munkar aspect in the success of Muhammadiyah Kudus charity**

The aspect of amar ma'ruf nahi munkar has an impact in increasing attention between fellow administrators to remind each other in carrying out their duties and responsibilities so that irregularities in the organization can be avoided. As expressed in the following excerpt:

(1) For me, this aspect is very important, because by implementing the amar ma'ruf nahi munkar aspect, we can instill good values in all aspects or every program we run.

(4) Amar ma'ruf nahi munkar means to invite towards goodness, if in the world of work this is very important. For example, we can give advice to colleagues not to be late for the office. In my opinion, this is important and quite necessary.

The aspect of amar ma'ruf nahi munkar in leadership practice is able to motivate leaders to create a society that has good religious knowledge so that it can realize the goals of the Muhammadiyah organization in upholding Islamic teachings in accordance with the Quran and

As-Sunnah:

(3) Muhammadiyah continues to spread Islamic teachings based on the Quran and the Sunnah. Da'wah here is da'wah amar ma'ruf nahi munkar which has various fields of da'wah, in accordance with the guidelines of the AD and ART of the Muhammadiyah organization. With this, we will always stick to the guidelines in the Quran.

3. Ihsan aspect in the success of Muhammadiyah Kudus charity

The ihsan aspect in the leadership of Muhammadiyah Kudus encourages the compliance of organizational administrators in carrying out their duties or responsibilities in the organization, as expressed in the following quote:

(1) If ihsan is interpreted as al-akhlakul karimah or related to our worship of Allah and if we feel always watched by Allah, then ihsan in Muhammadiyah is the spirit of sincerity in our leadership, and our ihsan is related to relationships with others, both within Muhammadiyah and with other organizations outside.

The ihsan aspect is also able to improve the performance of organizational administrators in managing Muhammadiyah Kudus business charities, as expressed in the following quote:

(5) Ihsan is a form of kindness, in Muhammadiyah, the form of kindness shown by a leader is to provide service to the community, such as in the form of lazizmu and there is also a scholarship called basiswa mentari. This is one form of kindness from Muhammadiyah leaders in serving the community. So, when in need, we only need to come to submit a proposal, then later it will be easy to get services (Asroni, 2023).

(3) The concept of ihsan is a process towards progressive da'wah, for example, whenever we do not distinguish whether it is chairman or board, we all have to propose together.

4. Aspects of Wisdom in the success of Muhammadiyah Kudus business charity

The aspect of wisdom in leadership in Kudus has a positive impact on leadership practices where it is able to make members obey their superiors in carrying out organizational activities. This can be seen from the following quote:

(1) Looking at the situation and conditions, if everything has been regulated in AD/ART or status in the regulations then we from above are "smina wa'a to'na," but there are also those that we must determine by policy. Also there are policies, but if what has been regulated or standardized we follow.

(3) The policy shall be exercised in accordance with applicable regulations, its application in accordance with its field. For example, if the central leadership has the result of course being the Regional Council, then up to the regional council, and then to the regional council again, then the region will explain what is expected of the central leadership.

The aspect of wisdom is also able to make a leader calmer in making decisions in front of the situation. As expressed in the following quote: Calmness in the face of problems.

(5) Muhammadiyah leaders are very wise, especially in protecting their people. I take the example of Professor Mukti, when someone annoys Muhammadiyah who wants to kill Muhammadiyah, he is at the forefront, he is the wisest, giving speeches and defending the Muhammadiyah organization.

5. Aspects of Humility in the success of Muhammadiyah Kudus business charity

The aspect of humility is one aspect of leadership in Muhammadiyah Kudus that makes a

leader able to control himself from abuse of power. Muhammadiyah Kudus believes that humility is a good attribute of the Apostle to be exemplified, as expressed in an interview excerpt:

(3) It is very clear that every leader must have the nature of humility, that humility is the nature of a Muslim, true, it can be seen that a humble person is the first person who is patient, the second is clear that he respects the rights of all people.

(4) Important. Yes, because humility is indeed one of the qualities taught by the Prophet of Allah. If you don't have humility, you'll end up being arrogant (feeling the strongest), *aji mumpung* (taking advantage of opportunities for personal gain).

#### 6. Aspects of Community Service in the success of Muhammadiyah Kudus business charity

The aspect of service to the community in the leadership of Muhammadiyah Kudus is the identity of a leader in the Muhammadiyah organization, where the aspect of service to the community is in line with the main objectives of the Muhammadiyah organization. Here's an excerpt from the interview:

(4) It must be, because if a leader does not put himself as a public servant, then it is not a Muhammadiyah leader.

(5) This is very important, because the name of a leader is actually to serve. So, being a leader of Muhammadiyah does not mean being constantly adored, invited to take pictures, not that, but when you become a leader, you must serve.

The aspect of being a public servant is able to encourage organizations to provide services to the community without distinguishing one from another, as expressed in the interview excerpt:

(2) We try to provide services to patients, such as, we do not distinguish services to patients when in the examination room because the relationship or interaction that occurs is between a doctor and a patient.

(3) In the field of education, we never refuse anyone who goes into education here, whether the background is from A to Z, there is no difference, because people or children come to Muhammadiyah schools, we see that they will seek knowledge, so we provide knowledge.

#### 7. Visionary aspects in the success of Muhammadiyah Kudus charity

The vision aspect in Muhammadiyah's leadership is able to motivate the organization to achieve success in the future, which is reflected in the planning of a good work program for the future, as expressed in the interview excerpt:

(2) Yes, this is important. In Kudus itself, in Muhammadiyah business charity institutions, especially in the health sector, have far-sighted insights. This is reflected in the opening of satellite clinics, the purpose of which is to provide referrals to clinics still under the auspices of Muhammadiyah Kudus.

(4) This is important. In Muhammadiyah, there is what is called as planning work program, from the center to the branch there is a work plan like the plan for the next five years, these are the rules and guidelines that must be followed in order to stay on track, there must be planning for the future.

#### 8. Deliberation aspects in the success of Muhammadiyah Kudus business charity

The deliberative aspect in the leadership of Muhammadiyah Kudus provides an opportunity for members to be involved in organizational decision making. In addition, the deliberation aspect also prevents the organization from conflicts in decision making. Here is an excerpt from the



interview:

(2) So far, such deliberations are very frequent and very important, because the results in deliberation are not purely the initiative of one individual, so as to minimize resistance.

(3) It is indispensable. Earlier it was said that in Muhammadiyah it is collective leadership, so one person cannot make decisions. Decisions must be taken through deliberation, even the chairman cannot make decisions on his own, but must return to deliberation.

## **Discussion**

### **General Description of Muhammadiyah Leadership**

Leadership in Muhammadiyah involves all its members to play a role in running the organization. In addition, the leadership of Muhammadiyah has full confidence in the application of Islamic values in leadership practice. This is in line with the results of research conducted by Ogbonna & Harris (2000), which revealed that leadership collectivity is a behavior and characteristic of leaders that involves the entire staff. These characteristics reflect Indonesia's collectivist nature. Indonesia with a low individualism score (14) indicates that society tends to be collectivist, which means there is a high preference for a clear social framework in which individuals follow the ideals of the society and group to which they belong (Escandon-Barbosa et al., 2022)

In Muhammadiyah leadership, leaders are used as examples in carrying out organizational practices, where Muhammadiyah leaders always prioritize the Quran as a guide to life so that they can set an example in accordance with the teachings of Islamic values. Previous research states that in Islam, leadership is the process of inspiring and training followers voluntarily to achieve a clear and defined shared vision (Abed, 2005). The leaders of Muhammadiyah Kudus from time to time have a high commitment and loyalty to the organization so that this helps the growth and performance of the Muhammadiyah organization. This finding supports research by Rashid et al. (2003) who believe that organizational commitment has a potential impact on organizational performance. These two factors, organizational commitment and performance, have major implications for managers in running the organization. Hendri (2019) states that committed individuals will have an identity with their organization, will work diligently, loyally, and have a positive attitude towards their organization. Leadership in Muhammadiyah is carried out in a structured manner where each member has his own duties and responsibilities. In addition, in Muhammadiyah leadership, helping others is a common factor used to create a sense of care for each other and harmony in the organization.

### **Application of Islamic Aspects in Muhammadiyah Leadership**

The leadership carried out by the Muhammadiyah organization is leadership that emphasizes aspects of goodness in Islam, namely justice, amar ma'ruf nahi munkar, ihsan, wisdom, humility, service to the community, vision, and deliberation. Each of these aspects can have a positive impact on the practice of leadership in the Muhammadiyah Kudus organization. Based on this, the leadership aspects of Muhammadiyah Kudus are formulated as follows:

#### **1. Justice Aspect**

The aspect of justice in encouraging the success of Muhammadiyah Kudus through employee performance where the leadership of Muhammadiyah Kudus applies aspects of justice as a

principle of balance, where every employee who becomes an administrator of Muhammadiyah Kudus business charity is given responsibility according to their abilities and knowledge so that they can carry out their duties optimally and achieve organizational goals. As previous research explains, Tremblay et al. (2021), they argue that overall procedural fairness in the workplace (i.e. climate of procedural fairness) is critical in influencing employee attitudes and behavior.

In providing services, Muhammadiyah also gives priority to aspects of justice by not differentiating the services provided, where services are provided as they should be regardless of community background. As argued by Shihab, M, 2007, who argues that (1) Justice in the sense of equality, if it is said that a person is just, it means that he treats everyone equally, the meaning of equality here is equality in rights (2) Justice in the sense of balance, here, justice is synonymous with conformity/proportionality.

## 2. Amar Ma'ruf Nahi Munkar Aspects

The aspect of amar ma'ruf nahi munkar in leadership practice is able to motivate leaders to achieve organizational goals by instilling good values in members to comply with organizational regulations. Muhammadiyah continues to strive to create an educated and knowledgeable society about religion through Muhammadiyah's charitable efforts. Steenbrink (1994) Stating that basically Amar Ma'ruf Nahi Munkar means to tell the good and forbid the bad.

## 3. Aspek Ihsan

The ihsan aspect in the Muhammadiyah Kudus organization is able to encourage members of the organization to behave well and carry out their responsibilities wholeheartedly, this is because they believe that what is done is always under the supervision of Allah SWT. Ahmad (2015) explained that ihsan is to love Allah deeply and act effectively to achieve the pleasure of Allah. Other studies also state that ihsan motivates leaders to give their best (Haddara & Enanny, 2009).

## 4. Wisdom Aspect

The aspect of wisdom in the Muhammadiyah organization is able to make its members obedient to their superiors and also provide peace to a leader in dealing with situations by expressing creative ideas. In the Qur'an, believers are strongly encouraged to use their intellectual and spiritual abilities to learn and implement what they learn effectively (Beekun, 2012).

## 5. Humility

The humility aspect in Muhammadiyah leadership limits a leader in using his authority to always prioritize the interests of the organization above personal interests. Previous research Collins (1991) Effective leaders are those who can combine extreme personal humility with strong professional determination.

## 6. People Service Aspect (*People Service Aspect*)

In the leadership of Muhammadiyah Kudus, the aspect of service to the community is a tangible form of the character of a leader, where the aspect of service to the community is able to improve the quality of service by promoting equality, which is certainly beneficial for the organization to provide satisfaction to the community. It's about influence, care, listening, creating a climate of compassion, simplicity, and awareness, as well as contributing to a stronger sense of interactional justice, optimism, and commitment to change (Choudhary et al., 2013; Kool & van Dierendonck, 2012).

## 7. Visionary Aspect

A leader of Muhammadiyah Kudus must have the insight to bring the organization to survive and achieve success in the future. The visionary aspect of a leader motivates its members to plan relevant programs for the future. As revealed by Groves (2005) Visionary leaders facilitate the most organizational change in their organizations.

#### 8. Deliberative Aspect

The deliberative aspect in the leadership of Muhammadiyah Kudus contributes to reducing conflict in policy making. In addition, deliberation also provides an opportunity for members to get involved and express creative ideas for the organization. Research on procedural and interactional fairness shows that deliberation between leaders and subordinates is an effective way to improve perceptions of fairness by employees (Gilliland, 1993; Lind & Tyler, 1988).

### CONCLUSION

Based on the results of research and discussion from the research "Muhammadiyah Leadership (Case Study of Muhammadiyah Organization in Kudus Regency)," it can be concluded as follows:

First, Muhammadiyah leaders have a strong understanding of the concept of good leadership. This can be seen from the understanding of the meaning and purpose of Muhammadiyah leadership which is understood by all Muhammadiyah leaders. In this regard, they agreed that Muhammadiyah is an Islamic movement, with *amar ma'ruf nahi munkar* derived from the Qur'an and *as-sunnah* (teachings of the Prophet Muhammad).

Second, the practice of Muhammadiyah leadership in the Kudus region is carried out through *da'wah*, or the practice of the teachings of the Qur'an and *as-sunnah*, by always believing in the greatness of Allah by submitting everything to Him, and practicing synergy in its management, in other words, the members of Muhammadiyah have the same portion and responsibility by continuing to strive to be better by improving the quality rather than quantity of the organization. In other words, the leadership approach used as a reference in Muhammadiyah is the practice of collective and collegial leadership. Broadly speaking, the practice of Muhammadiyah leadership is carried out to eliminate tuberculosis (Superstition, *Bid'ah*, and *Khurafat*).

Third, Muhammadiyah's leadership role in the success of this organization is through the application of 7 aspects of Islamic leadership. These aspects of Islamic leadership serve as a basis or guideline used by Muhammadiyah as a means of implementing Muhammadiyah leadership. With the implementation of this practice, Muhammadiyah managed to become one of the largest Islamic organizations to date.

Overall, Muhammadiyah's leadership is deeply rooted in Islamic values and practices, and continues to evolve by emphasizing collective leadership as well as the application of the principles of justice, *amar ma'ruf nahi munkar*, *ihsan*, wisdom, humility, service to the community, visionary leadership, and deliberation. All these aspects have contributed to the great success and impact that the Muhammadiyah organization has.

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