

Analysis of Muhammadiyah Leadership in the Pre-Independence Period

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ABSTRACT

This article discusses the roles and impacts of leadership during the initial period of Muhammadiyah, involving four key figures: K.H. Ahmad Dahlan, K.H. Ibrahim, K.H. Mas Mansur, and K.H. Hisyam. Their leadership forms a strong foundation for the development and influence of this organization in Indonesian history. The article conducts an analysis of the vision, mission, and contributions of each figure in shaping Muhammadiyah as a relevant and influential Islamic movement in Indonesia. K.H. Ahmad Dahlan, as the founder of Muhammadiyah, brought a vision of modernizing Islam and improving Islamic education among the community. K.H. Ibrahim played a crucial role and key in building a solid organizational structure for Muhammadiyah. K.H. Mas Mansur advanced the role of education within Muhammadiyah, while K.H. Hisyam deepened Muhammadiyah's involvement in the social sphere of Indonesia. Effective collaboration among them helped Muhammadiyah face various social and educational challenges. Throughout the first period of Muhammadiyah's leadership, the organization evolved from a small group into a strong social and religious movement, making Muhammadiyah a force that played a significant role in shaping the modern Islamic identity in Indonesia. This article details the key roles of each figure in the context of Indonesia's historical journey.

Keywords:

Leadership, Social Challenges, and Modern Islamic Identity

A. INTRODUCTION

Muhammadiyah, as one of the largest and most influential Islamic organizations in Indonesia, has played a remarkably significant role in shaping Indonesian society and culture. One aspect that has made Muhammadiyah highly influential is its leadership pattern in the past. Muhammadiyah's leadership pattern reflects a combination of religious authority, skills, professionalism, and commitment to social welfare (Buchori and Sudiro, 2017). In this context, Muhammadiyah's leadership is grounded in strong religious authority, particularly through the recognition and implementation of Islamic teachings in organizational management. Muhammadiyah leaders are often respected religious figures with a deep understanding of Islamic principles, ensuring that organizational policies and decisions align with Islamic values (Salam and Jazilah, 2019).

Additionally, leadership in Muhammadiyah also reflects high skills and professionalism. Its leaders possess not only religious knowledge but also management skills, leadership abilities, and expertise in specific fields relevant to the organization's objectives (Zain, M. I. 2015). Thus, Muhammadiyah can effectively operate as a social and religious organization that has a positive impact on society. This professionalism is applied in various sectors, including education, health, and economic empowerment (Qomar, 2016).

Furthermore, Muhammadiyah's commitment to social welfare is reflected in various programs and activities aimed at improving the quality of life for the community. Muhammadiyah leaders consistently prioritize initiatives to alleviate poverty, enhance educational access, and provide healthcare services. Social welfare remains a primary focus, and its leaders are committed to implementing Islamic values

in tangible actions for the common good (Djumahir and Zainal, 2017).

In conclusion, Muhammadiyah's leadership pattern synergistically combines religious authority, skills, professionalism, and a commitment to social welfare. This holistic approach positions Muhammadiyah not only as a spiritual guide but also as an active force in advancing society as a whole through a progressive approach based on Islamic values.

Muhammadiyah was born as a movement aimed at addressing social inequality, lack of access to education, and economic challenges faced by the Muslim community in Indonesia. During that time, many traditional religious schools (*pesantren*) focused solely on religious teachings, while general education was limited. Muhammadiyah took a progressive step by establishing modern schools that integrated religious and general education, providing opportunities for the children of the Muslim community to receive a better education (Ahmad, 2017).

Furthermore, Muhammadiyah emphasized the importance of a balanced, inclusive, and moderate understanding of Islam. They supported an interpretation of Islam that combined religious values with contemporary developments, in line with the spirit of Islamic reform they adhered to. In their effort to promote a more tolerant understanding of Islam, Muhammadiyah actively engaged in religious broadcasting through lectures, writings, and book publications (Sembiring, 2018).

Muhammadiyah also embraced a social role by establishing hospitals, orphanages, and various other social welfare programs to assist those in need. They ran these programs as a manifestation of their concern for the welfare of the Muslim community and Indonesian society as a whole (Azra, A. 2018).

Over time, Muhammadiyah also paid special attention to empowering women through education and training. The organization not only created educational opportunities for women but also sought to elevate their roles in society.

As one of the organizations in Indonesia, Muhammadiyah employed a modern foundation by applying organizational methods. Muhammadiyah directed its movement in accordance with the teachings of the Qur'an and Hadith, reflected through a variety of organizational programs and activities. Muhammadiyah leaders had diverse characteristics, each with different approaches and formulations in carrying out organizational activities.

All Muhammadiyah leaders faced challenges and issues during their leadership, and their leadership styles derived from individual efforts to maintain the dynamics of the organization. The concepts described in the study by Suminto (2016) include Idealized Influence Charisma, Inspirational Motivation, Intellectual Stimulation, and Individual Consideration.

Max Weber proposed three general types of leadership patterns: 1) traditional leadership rooted in heritage and inheritance, 2) charismatic leadership emphasizing the charisma and attitude of a leader, and 3) legal-rational leadership relying on the skills and creativity of individuals, as explained by Kosasih & Kosasih (2010).

Abdurrahman Wahid identified two types of Muslim leaders in Indonesia: those emphasizing mastery of religious knowledge and those emphasizing organizational skills (Kosasih & Kosasih, 2010).

Muhammad Darwis, also known as KH Ahmad Dahlan, founded Muhammadiyah in Yogyakarta in 1912 and took responsibility for the organization. Before Muhammadiyah's establishment, K. H. Ahmad Dahlan undertook various steps and efforts that influenced his struggle. These included becoming an educator in the colonial Dutch-owned *Kweekschool Gubernamen Jetis* after returning from the Hajj pilgrimage, showing a unique approach by recognizing the colonial government as the ruling authority without opposing Dutch colonialism. However, this did not imply support for the Dutch, as his focus was

on helping the oppressed and addressing the oppression of the time.

He also joined the Budi Utomo organization, aiming to integrate religious values into it according to its members' needs. Through his participation in this organization, K. H. Ahmad Dahlan gained support to establish Islamic schools (Syukri & Ismail, 2014).

Moreover, he was part of Jam'iatul Khair and Syarikat Islam. Additionally, he engaged in preaching and visits to various areas in Java to advocate for Muslims to return to the Qur'an and Sunnah, and to avoid practices involving elements of polytheism, superstitions, and unfounded beliefs. All these actions were part of the transformative leadership strategy applied by K. H. Ahmad Dahlan in preparing the basis for his movement.

KH Ahmad Dahlan was also involved in social activities based on the spirit of Q.S. Al-Ma'un, such as providing assistance to orphans and the poor in his vicinity. He established Muhammadiyah schools and a special school for prospective teachers that integrated religious knowledge with general knowledge. Additionally, he was involved in health projects by establishing Muhammadiyah hospitals.

In the early years of Muhammadiyah's movement, from 1912 to 1990, leadership, starting with KH Ahmad Dahlan to KH A.R. Fachruddin, adopted a charismatic leadership pattern. This pattern was characterized by the personal charisma acquired through the role as the organization's founder, mastery of religious knowledge, and contributions within the organization. During this period, Muhammadiyah tended to be led by scholars with intellectual insights, even though they were not academicians.

This research will investigate the participation and contributions of Muhammadiyah leaders in shaping the organization's vision and mission, managing challenges faced by the Muslim community, and leading social and educational changes amid political turmoil. The analysis of Muhammadiyah's leadership during this

period will explore various aspects, such as the leaders' thoughts, organizational development

B. RESEARCH METHODOLOGY

This research employs a historical approach to examine and collect past events as a reality to be interpreted (Walim, 2019) (Rokhzi, 2015).

The research consists of two phases: heuristic and interpretation. First, heuristic involves tracking and collecting data through available literature materials. Second, interpretation entails interpreting the existing data using the inductive method, starting from specific facts and then concluding them into general phenomena. To reinforce the inductive method, the synthesis method is utilized, where a collection of grouped facts is explained, and conclusions are drawn.

The leadership pattern in Muhammadiyah will be explored from a sociological perspective. This research will apply the inductive method, a process of making general conclusions based on reasoning after examining specific events or concrete occurrences (Isjwara, 1992: 65).

There are three stages involved, including data collection, data analysis, and drawing conclusions. In the data collection stage, the researcher will gather information or data regarding the leadership pattern of Muhammadiyah. This process will be carried out through documentation techniques. Once all information or data is collected, the researcher will move on to the data analysis stage. In this step, the techniques used will include analysis and comparison (comparative study). This analysis method involves three steps: (1) classification or grouping of data, (2) identification of patterns or trends, and (3) determination of cause-and-effect relationships and reciprocal relationships between elements (Gie, 1982: 106).

C. RESULTS AND DISCUSSION

Before independence, Muhammadiyah experienced four leadership changes or chairpersons. The individuals who were elected as the central leadership chair at that time included KH. Ahmad Dahlan, KH.

Ibrahim, KH. Hisyam, and KH. Mas Mansyur.

1. Leadership of KH. Ahmad Dahlan (1912-1923)

During the leadership of K.H. Ahmad Dahlan from 1912 to 1923, Muhammadiyah's influence was limited to the regions of the Yogyakarta, Surakarta, Pekalongan, and Pekajangan Residencies, as mentioned by Ahmad Syafii Maarif. Muhammadiyah branches in several cities outside Yogyakarta were only established in 1922, nearing the end of Kiyai Dahlan's leadership. Initially, Muhammadiyah's operational area was confined to the Yogyakarta Residency, in accordance with the Decree of Approval issued by the Dutch colonial government on August 22, 1914.

Muhammadiyah, founded by Kiyai Dahlan, was not only part of the modern Islamic reform movement advocated by Jamaluddin al Afghani and Muhammad Abduh. From its inception, Muhammadiyah also played a role as part of the "wong cilik" (common people) movement aimed at practicing the teachings of Al Ma'un with the goal of helping improve the welfare of the common people, especially orphans and the poor (Suwarno, 2010).

As a component of the modern Islamic reform movement, Muhammadiyah is known as the Tajdid movement with two main aspects: purifying and sanctifying the teachings of Islam (Islamic purification) and carrying out reform and dynamism (reformation). In addition to being recognized as a modernist or reformist Islamic movement, Muhammadiyah is also known as the "progressive Islamic movement" in its development (Husain Haikal, 2000).

2. Period of KH. Ibrahim (1923-1932)

In the beginning, K.H. Ibrahim, a prominent religious scholar, initially hesitated to accept this responsibility. However, under pressure from his peers and to fulfill the mandate given by the founder of Muhammadiyah, he eventually accepted the task. His leadership in Muhammadiyah was officially confirmed during the Annual Meeting of Muhammadiyah Members in

March 1923 with the title "Voorzitter Hoofdbestuur Moehammadijah" (Chairman of the Central Leadership of Muhammadiyah) in the Dutch East Indies (Nur Ahmad and Pramono U, 2000).

Since K.H. Ibrahim took over the leadership, Muhammadiyah experienced significant development. The organization successfully expanded to the entire Indonesia. The Muhammadiyah Annual Meetings were no longer held only in Yogyakarta but also in other cities such as Surabaya, Pekalongan, Solo, Bukit Tinggi, Makasar, and Semarang, as examples. With the relocation of these annual meetings, Muhammadiyah managed to reach broader regions in Indonesia (Suratmin, 1981/1982).

K.H. Ibrahim paid great attention to the younger generation and women within Muhammadiyah. Besides fulfilling his duties as the Chairman of the Central Leadership of Muhammadiyah, K.H. Ibrahim directly supervised and provided guidance to Aisyiyah and Pemuda Muhammadiyah, who were then part of Hizbul Wathon. Almost every activity of Hizbul Wathon, K.H. Ibrahim was present to offer his support (Yunan Yusuf et al., 1874-1932).

Furthermore, K.H. Ibrahim also led special study sessions for women known as "pengajian Adzdzakirat." This study group made significant contributions to Muhammadiyah and 'Aisyiyah, including fundraising for the Muhammadiyah Fund, 'Aisyiyah, PKU, the Tabligh Section, and the Taman Pustaka Section (Mustafa Kamal Pasha and Chusnan Yusuf, 1977). Under K.H. Ibrahim's leadership, three crucial institutions were established: Majelis Tarjih, an autonomous organization Nasyiatul Aisyiyah, and Pemuda Muhammadiyah. The existence of these three institutions had a significant impact on the development and growth of Muhammadiyah in the future. At the 16th Muhammadiyah Congress in Pekalongan in 1927, Majelis Tarjih was officially recognized as an entity. Majelis Tarjih essentially functioned as a specialized body focusing on religious issues within the scope of the Muhammadiyah organization. Initially, this was a first step for

Muhammadiyah to unite Muslims worldwide (H.D.G. Muchtar et al., 1985). Additionally, efforts were made to develop the economic sector by establishing the Economic and Wakaf Council.

During K.H. Ibrahim's leadership in Muhammadiyah, along with other Central Leadership members, Muhammadiyah successfully evolved as a missionary and socio-community organization with maximum achievements. All the thoughts and efforts they invested made a significant contribution to Muhammadiyah, the Islamic movement, and the general community. K.H. Ibrahim dedicated his life entirely to Muhammadiyah, so when he passed away, there were no material legacies left for his heirs.

3. Period of KH. Hisyam (1934-1936)

K.H. Hisyam, a significant figure in the history of Muhammadiyah, is mentioned by Djarnawi as a court servant in the Yogyakarta Palace (Hadikusuma, 2010). Despite his chubby and somewhat short stature, with dark but clean skin, he appeared serious yet often smiled politely. His calm and authoritative demeanor, walking slowly but confidently, was notable. He always wore a white closed jacket and consistently wrapped a turban of the same color. As an individual concerned with education and teaching, K.H. Hisyam provided high-quality education to his children.

His two sons, Muhammad Ziad and Muhammad Hajam, graduated from government schools. Muhammad Hajam completed his studies at Hogere Kweekschool in Purworejo, while Muhammad Ziad studied at Europese Kweekschool in Surabaya. Meanwhile, Muhammad Djazari received education at Perguruan Al Irsyad. A striking feature of Hisyam's leadership was discipline in administration and organizational management during his time.

During Hisyam's leadership, Muhammadiyah focused more on education and teaching issues, including religious and general education. This was reflected in the education provided to his children, whom they enrolled in several educational

institutions established by the government. His two sons became certified teachers, referred to as "bevoegd" at that time, and later became teachers at HIS Met de Qur'an Muhammadiyah in Kudus and Yogyakarta. Another son completed his studies at Hogere Kweekschool in Purworejo, and one more finished studies at Europese Kweekschool in Surabaya. Both these schools were institutions established by the Dutch Colonial Government to train qualified prospective teachers to teach in HIS Gubernemen.

Under Hisyam's leadership, Muhammadiyah opened three-year elementary schools (volkschool or village schools) following the same standards and curriculum as government volkschools. Later, they also established vervolgschool Muhammadiyah as their continuation. As a result, Muhammadiyah volkschools and vervolgschools emerged throughout Indonesia, especially in Java.

When the Dutch colonial government introduced standaardschool, a six-year elementary school, Muhammadiyah also established similar schools. In fact, Muhammadiyah founded Hollands Inlandsche School Met de Qur'an Muhammadiyah to parallel the efforts of the Catholic community that had established Hollands Inlandsche School Met de Bijbel.

Hisyam's policy in leading Muhammadiyah at that time focused on the modernization of Muhammadiyah schools, aligning with the educational developments achieved by schools established by the colonial government. Hisyam believed that the community, wishing to provide general education to their children, didn't need to send them to schools established by the colonial government. Muhammadiyah had already set up public schools with standards equivalent to government schools while still able to provide religious education for their children. Although they had to meet strict requirements, Muhammadiyah schools eventually gained recognition and approval from the colonial government at that time.

K.H. Hisyam's involvement in Muhammadiyah dates back to before the

organization was founded. When K.H. Ahmad Dahlan sought to establish Muhammadiyah with the help of Boedi Oetomo, one of the requirements was a minimum of seven ordinary Boedi Oetomo members willing to establish the new organization. In response to this condition, K.H. Ahmad Dahlan discussed the matter in a meeting. The meeting resulted in seven individuals willing to become Boedi Oetomo members: H. Syarkawi, H. Abdulgani, H.M. Sudja, H.M. Hisyam, H.M. Fachroedin, H.M. Tamim, and K.H. Ahmad Dahlan himself, all from Kauman (Setyowati, 2011).

In addition to formulating policies to improve the quality of Muhammadiyah schools, K.H. Hisyam also sought subsidies from the government for Muhammadiyah schools. He argued that Muhammadiyah should utilize these government subsidies to enhance the development of their schools. This decision was approved by Hoofdbestuur Muhammadiyah. Gradually, qualified Muhammadiyah began receiving assistance, although not as much as that received by the Catholic or Christian counterparts.

The increasing establishment of private schools by the Indonesian community raised concerns for the colonial government. The government issued a policy known as Toezicht Ordonantie Particulair Onderwijs, better known as De Wilde Scholen Ordonantie or "Wild School Ordinance" 1932. The 1932 Wild School Ordinance can be divided into four aspects: first, regulating private school teachers; second, addressing issues regarding schools used as teaching venues; third, stipulating legal sanctions for violations of the ordinance; and fourth, establishing transition rules (Tri Wahyono, 1932).

K.H. Hisyam achieved significant success in the field of education, but this did not receive a positive response from the younger generation of Muhammadiyah. They perceived that Hoofdbestuur (Central Leadership) was too focused on educational affairs and neglected the fields of tabligh (propagation of Islamic teachings) and dakwah (missionary work). The younger

generation also observed that Muhammadiyah was dominated by three senior figures: K.H. Hisyam (Chairman of Hoofdbestuur), K.H. Mochtar (Vice Chairman), and K.H. Syuja' (Chairman of the Council for the Relief of Misery) ("Suara Muhammadiyah," 2005).

4. KH. Mas Mansur's Period (Chairman 1937 - 1941)

The presence of K.H. Mas Mansur in Muhammadiyah was a source of pride for Ahmad Dahlan. Ahmad Dahlan once declared to his friends in Yogyakarta that they now had a valuable leader from East Java. This expression conveys that K.H. Mas Mansur was a figure who consistently succeeded in the purification efforts of Islamic teachings.

K.H. Mas Mansur's activities in Muhammadiyah brought a fresh spirit and strengthened Muhammadiyah's existence as a progressive organization. The career steps taken by K.H. Mas Mansur were always faced with firm determination. This is evident in his journey, starting from being the chairman of Muhammadiyah Surabaya branch, then ascending to the position of Muhammadiyah Consul for the East Java region.

The pinnacle of this journey was when he became the Chairman of the Muhammadiyah Central Executive Board during the period 1937-1943. K.H. Hisyam, who previously served as the Chairman of the Muhammadiyah Central Executive Board before K.H. Mas Mansur, had already achieved success in the fields of education and social affairs. Muhammadiyah schools grew rapidly and received subsidies from the government. The provision of these subsidies significantly aided in advancing Muhammadiyah schools, as, in addition to financial support, their quality and facilities were harmonized with government schools (Hadikusumo, 2010).

As an initial step in determining his leadership strategy, K.H. Mas Mansur proposed the formation of 12 steps, later known as the "12 steps of Muhammadiyah." Previously, while serving as the consul for the East Java region, he had also proposed

the formation of Majelis Tarjih. This proposal was submitted during the 16th Muhammadiyah Congress in Pekalongan in 1927. The reason behind this proposal was the importance of the presence of scholars within Muhammadiyah to oversee the organization's development, ensuring that the steps taken would not contradict Islamic teachings given the various influences affecting Muhammadiyah (Basyir, 1993). The Majelis Tarjih was named to emphasize its specifications and scope of work.

This council was responsible for conducting in-depth research and studies on the main foundations that could be used as guidelines in practicing Islamic teachings, including issues related to beliefs (aqidah), morals, worship, and daily affairs (muamalah) (Padmo, 2007:57). Their primary sources of study were the Quran and hadith, not merely examining and evaluating the views of scholars from various schools of thought. The opinions of past scholars on the Quran and hadith could serve as references and guides but were not binding.

K.H. Mas Mansur was the first to hold the position of chairman of the Majelis Tarjih, established in 1928. He held this position until 1937 when he was appointed as the Chairman of the Muhammadiyah Central Executive Board. To reform Muhammadiyah, K.H. Mas Mansur took the initial step of establishing organizational discipline. He emphasized the principle that there should be a clear separation between personal matters and Muhammadiyah affairs. Therefore, issues related to Muhammadiyah had to be addressed at the Muhammadiyah office. K.H. Mas Mansur believed that building the Muhammadiyah office would be futile if not used according to its function. This policy was implemented to eliminate old practices that mixed

Muhammadiyah's interests with personal interests by visiting the homes of Muhammadiyah's top officials (Subagijo, 2002).

K.H. Mas Mansur's leadership and wisdom brought Muhammadiyah into a new tradition. On one hand, Muhammadiyah expanded its perspective in social struggles, and on the other hand, it laid the foundations for political struggles. Organizational, Muhammadiyah became more structured in terms of organizational mechanisms, the development of councils or divisions, and the implementation of routine organizational activities. This phenomenon allowed Muhammadiyah to specify task allocations better and develop bureaucratic culture (Arifin, 2000). During Mas Mansur's leadership, Muhammadiyah continued to grow until 1942. Muhammadiyah's development was supported by various groups, including civil servants, kraton priyayi, middle-class entrepreneurs, religious leaders, and intellectuals. From the perspective of its supporters, they were individuals open to new information that could change their views, leading them to show dissatisfaction with the status quo (Rosyadi, 2017).

The main task of Kiai Haji Mas Mansur in his role as the Muhammadiyah Consul in the East Java region was to lead and oversee the activities of all Muhammadiyah branches in the area. Additionally, he was obliged to report all organizational activities at least every three months and also report financial plans to all branches and groups in his region through regional meetings. As another important task, he provided advice and suggestions when requested by the Central Muhammadiyah Executive Board and formed an advisory council (Pasha, 2004: 41).

Table 1. Profile of Muhammadiyah Leaders in the Early Period (1921-1952)

No	Tokoh	Asal Pesantren	Luar Negeri	Pola Kepemimpinan
1	KH A. Dahlan (1912-1923)	Pesantren Tradisional Termas Pesantren Darat Semarang	Belajar ke Mekah	Kharismatik

2	KH Ibrahim (1923 - 1932)	Pesantren Keluarga (KH M.Nur)	Belajar ke Mekah	Kharismatik
3	KH. Hisyam (1932 - 1936)	Pondok Muhammadiyah		Kharismatik
4	KH. Mas Mansyur (1936 - 1942)	Pesantren Sidoresmo (KH Muhammad Thoha) Surabaya Pesantren Demangan (KH Kholil), bangkalan	ke Mekah (KH Makhfudz) Universitas Al-Azhar Kairo	Kharismatik

D. CONCLUSION

The leadership of Muhammadiyah during the pre-independence period revealed that the organization played a crucial role in shaping and guiding the Muslim community in Indonesia amidst various social and political challenges. Leaders of Muhammadiyah during that era not only provided spiritual guidance but also took concrete steps to improve the conditions of the people, especially in the fields of education and social welfare. Through an inductive method approach, this research illustrates that Muhammadiyah's leadership was driven by a balanced perspective between religious values and the needs of the time, aligning with the spirit of Islamic reform they embraced.

During that period, Muhammadiyah not only created a new paradigm in Islamic education by establishing modern schools that integrated religious and general education but also embraced a significant social role by establishing hospitals, orphanages, and various other welfare programs. Muhammadiyah leaders consistently emphasized inclusive, moderate, and balanced values, actively advocating messages of tolerance through various media. Overall, the analysis of Muhammadiyah's leadership during the pre-independence period indicates that the organization functioned not only as a religious entity but also as a social change agent that had a positive impact on the Muslim community and Indonesia as a whole.

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