

Optimisation of The Lowest Leadership Structure Towards Good Muhammadiyah Governance

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Abstract. Pimpinan Ranting Muhammadiyah (PRM, Branch-level Muhammadiyah Leaders) is the lowest or smallest level of Muhammadiyah leadership structure. PRM has a significant role, because as the spearhead for the noble movement carried out by Muhammadiyah. The PRMs reach out and interact directly with the community and members of Muhammadiyah. The research aims to design a model of the governance of PRM towards Good Muhammadiyah Governance. This research method uses a qualitative approach. The data collected by observation, interviews, focus group discussions, and documentation. The informants in this research were the branch-level leaders in District Wirobrajan, Daerah Istimewa Yogyakarta, Indonesia. The results of the research explained that the organizational governance model of the PRM should improve governance practices, especially to formulated 1) selection of qualified leaders, 2) leadership training and development, 3) transparency and accountability, 4) preparation of strategic plans and performance measurement, 5) human resource development, 6) communication and member involvement.

Keywords: Muhammadiyah Branch; Good Governance; Leadership.

1. Introduction

Muhammadiyah thought is a systematic movement of Islamic thought in all aspects of human life to achieve tajdid (renewal) and the goal of continuous progress (Išlah) [1]. The concept of the Muhammadiyah movement organizes the ideas contained in the muqaddimah about Muhammadiyah values, Muhammadiyah ethics, Muhammadiyah beliefs and Muhammadiyah outlook on life, Muhammadiyah khittah, and other ideas. The Muhammadiyah Branch Leadership (Pimpinan Ranting Muhammadiyah/PRM) is the spearhead of the movement in recruiting members and regeneration, establishing ukhuwah with other organizations, and protecting the interests of the people [2]. However, in terms of quality, the existence PRMs is still far from the expectations of Muhammadiyah citizens, because some PRMs are still weak in organization. In addition, some PRMs have not been able to run organizational governance well in terms of administration, finance, and activities. The current condition of PCMs and

PRMs faces new tasks and challenges, namely the emergence of many new Islamic organizations that require Muhammadiyah to renew its da'wah and struggle strategies. In addition, it must also organize da'wah and struggle at the grassroots level through the development and strengthening of Branches.[3]

Until now, some PRMs in Indonesia still face unresolved problems. One of them is the fragile organizational structure of PRMs. Many branches do not have a complete board, so they can not run the organization effectively, especially in terms of administration, finance, and activities. Secondly, there is no solid organizational structure, which can lead to potential internal conflicts between members of branches and twigs, and also related to managing business charities. Members' lack of initiative and creativity causes administrators and members to be passive and wait for instructions from “higher” parties, namely the regional or central level. Fifth, the Muhammadiyah branch members tend to carry out activities that are not diverse and less adaptive to technological developments and community needs. This can happen because most of the leaders and members of the branches are elderly people. As a result, branch-level organizations eventually experience a decrease in competitiveness compared to other Islamic organizations that are increasingly emerging. They “took over” many Muhammadiyah citizens and charities [4].

To strengthen the governance of the PRMs, as a form of non-profit organization, it cannot be equated with a business enterprise. Non-profit organizations have special characteristics, so their governance cannot fully apply agency theory. There are no clear principles in non-profit organizations, as in business companies. However, that does not mean there are no principals. There are several parties, such as donors, volunteers, supervisors, and so on who can be the controlling party of the organization [5]. Non-profit organizations are established to provide services to the community. Non-profit organizations have various stakeholders whose expectations and demands must be considered while still trying to achieve their mission [6]. Therefore, the formulation of the PCM governance model needs to consider agency theory and stakeholder theory simultaneously. Both theories are expected to complement each other so that the model formed can be used optimally [5].

The problem to be researched is the problems faced by the PRMs in running weak organizational governance such as administrative problems, work programs, finance, and Al-Islam and Kemuhammadiyah da'wah activities. The research objective to be achieved is to design an organizational governance model in strengthening and developing the organization of the Muhammadiyah Wirobrajan Branch Leadership to realize Good Muhammadiyah Governance. This study becomes urgent to uncover the root causes of PRM organizations to strengthen and develop PRM organizational governance so that it is expected to be able to realize Good Muhammadiyah Governance with dignity and progress.

2. Literature Review

Muhammadiyah was founded on November 18, 1912 by KH Ahmad Dahlan in Yogyakarta. The da'wah of this organization was inspired by the command of Allah SWT which instructs mankind to form a group that always calls to goodness (ma'ruf) and prevents others from evil (munkar) [16]. As mentioned in QS. Al-Imran/3:104, which means "And let there be among you a group of people who call to virtue, enjoin the ma'ruf and prevent the munkar; they are the lucky ones".

Muhammadiyah thought is a systematic movement of Islamic thought in all aspects of human life to achieve tajdid (renewal) and the goal of sustainable progress (Išlah). The concept of the Muhammadiyah movement organizes the ideas contained in the muqaddimah about Muhammadiyah values, Muhammadiyah ethics, Muhammadiyah beliefs and outlook on life, khittah Muhammadiyah, and other ideas. PCM and PRM are the spearheads of the movement in recruiting members and regeneration, establishing ukhuwah with other organizations, and protecting the interests of the people. In addition, PCMs and PRMs are also the spearheads in instilling the Muhammadiyah philosophy [2]. Muhammadiyah, when viewed from the number of members, is the largest Islamic organization in Indonesia, with 60 thousand members in 2019. The number of Muhammadiyah citizens is divided into 3,884 branches and 13,843 twigs spread throughout Indonesia. In addition to branches and twigs in Indonesia, Muhammadiyah has spread its wings to various other countries, with the number of branches reaching more than 30 special branches [3].

The number of Muhammadiyah branches and branches requires good governance so that Muhammadiyah's goals can be achieved. The importance of good governance for the organization, Muhammadiyah published the Fiqh of Governance, which was first launched at the Tarjih National Conference in 2010 and was tahfidz in 2014. The fiqh aims to make Muhammadiyah a solid and sustainable organization. The fiqh contains the norms and principles of Islam, as the foundation and guidelines for Muhammadiyah governance. The norms stipulated in this provision bind Muhammadiyah residents personally so that the integrity of the Organization can be maintained. The norms that need to be upheld by Muhammadiyah citizens are: First, the mandate means that the Muhammadiyah citizens as the bearers of the mandate must be able to maintain the responsibilities entrusted to them by the trustees as well as possible. Second, responsibility; 3) uswatun hasanah; and 4) visionary. In addition to norms, this fiqh also regulates the general principles of governance which consist of 1) accountability; 2) transparency; 3) supervision; 4) shura; 5) avoiding the unnecessary; 6) justice (reward and punishment); 7) equations; and 8) healthy recruitment.

Muhammadiyah leaders, starting from the central level to the branches, are given the responsibility to carry out general programs, which consist of 1) Ideological consolidation; 2) Institutional consolidation; 3) Improving the quality of leaders; 4) Family resilience and

community empowerment; 5) Participation of the ummah, nationality, and universal humanity; 6) and Partnership development [4].

Branch management, as the smallest unit in the Muhammadiyah organization, also needs to have a management system that is guided by Muhammadiyah's internal regulations. The internal regulations regulate several agreements, such as organization and management, establishment of organizational structures, work processes, grouping of logistics functions, management and development of human resources, financial support, and others. Second, branch management needs to consider accountability, policies, regulations/procedures, media accountability, and timing programs, activities, and financial commitments to achieve certain goals. Third, it is also necessary to agree to apply the principle of openness, based on the provision of information for those in need. Furthermore, optimal zakat management as a whole requires a management model based on a management information system that prioritizes the principles of authorization, accountability, accountability, impartiality, and independence [5].

Branch leaders need a managerial system based on Muhammadiyah's internal regulations that regulate several agreed things: first, organization and governance, organizational structure arrangement, work procedures, grouping of logistics functions, direction and development of human resources, and financial support. Second, accountability, discussing policies, regulations/procedures, media accountability, and periodization of programs, activities, and financial responsibilities to achieve the goals that have been set. Third, it is agreed to apply the principle of openness which is built based on obtaining information for those in need. In addition, for all zakat to be managed optimally, a management information system-based management model is needed that prioritizes the principles of approval, accountability, responsibility, fairness, and independence [5].

Muhammadiyah is a da'wah movement based on the Islamic values of amar ma'ruf nahi mungkar and its devotion to the poor, orphans, and the poor. The ideology of the Muhammadiyah movement is a systematization of the main ideas of Islam. K.H. Ahmad Dahlan used Al-Maun theology to describe Muhammadiyah's perseverance in preaching. [6]. Muhammadiyah understands that resources can interact with people who understand the concept of Muhammadiyah [7]. Muhammadiyah's ideology unites the perception and organizational steps [8]. Muhammadiyah's ideology can be used as a guideline to organize society in the future [9]. However, some branches still have to struggle and work hard to grow and be healthy [10].

This research is relatively rare and the latest of this research is that it is very necessary to conduct research in order to design a governance model of branch leadership organizations so that it can be expected to be able to realize a dignified and progressive Good Muhammadiyah Governance. If the branch leadership organization is able to implement good and correct governance, then the strength of the branch leadership organization has certainly been carried out effectively, fairly, honestly, transparently, and adaptively, with active participation from members, accountability, and progress [5]. In addition, in terms of quality, it is still far from the

expectations of Muhammadiyah residents themselves, namely some PRMs are not optimal in the organization.

Some PRMs have not been optimal in carrying out organizational governance properly in terms of administration, transparency, member participation, finance, and accountability [11]. If the branch leaders can implement good governance, then the responsibilities and da'wah activities of the PRM leaders will be clearer [12]. The PRM in terms of organizational structure is the lowest level of organization. So from the point of view of the authority system, it is often seen that the PRM leaders are only the party that waits and carries out orders from superiors. This paradigm has developed so far at the level of branch leaders. So that the function and role of branch leaders are less optimal and less competitive in the future. The problem-solving approach faced by PRM by strengthening and developing PRM organizational governance is expected able to realize a dignified and progressive Good Muhammadiyah Governance.

3. Research Methods

This research is carried out by the field research method, which is research that goes directly into the field to research the object to be discussed. The analysis unit of the research is the governance of Muhammadiyah branch organizations in Wirobrajan. In this case, the team will formulate the results of data analysis to continue with the formulation of a Muhammadiyah branch governance model towards Good Muhammadiyah Governance.

The data sources used are primary and secondary data (19). Primary data is data obtained directly from data sources that are the main or main data in the field. In this case, the data source in question is the informant of the branch leadership who is the target of analysis. Secondary data is additional data that is used to supplement primary data. Secondary data was obtained from literature related to the governance of the Muhammadiyah branch, namely from organizational documents, work programs, strategic plans, and documents owned by the Muhammadiyah branch.

Data collection techniques are carried out using documentation, observation, and interviews. Documentation is a technique or method of collecting data by taking data from existing documents in the form of notes, transcripts, agendas, and others. To determine the target of the analysis, data was obtained from the secretary's archives. This documentation is important because it contains documents that are not published in the mass media.

The data analysis of this research was carried out in 2 stages, namely the initial stage to determine the target of analysis, and the second stage to analyze the governance of the Muhammadiyah branch organization that is the target of the analysis. At the stage of determining the analysis target, the data was obtained from documents archived by the secretary of the Muhammadiyah branch. The data was analyzed by considering the optimization of the

Muhammadiyah branch organization, namely from the aspects of the Strategic Plan, work program, and member involvement. Measurement of organizational performance that is not optimal is recorded and the priority scale is determined.

The analysis stage of the governance of the Muhammadiyah branch organization. This stage is carried out to obtain alternative opinions on creative ideas on what is expected or needed by the local Muhammadiyah branch organization. The collected data was then processed with NVIVO 12+ so that conclusions could be drawn from various interview sources and answer the research questions asked [20]. The data analysis stage is carried out by coding and theme analysis for data reduction. The coding process by labeling in the form of words, phrases, or sentences. There are two stages in this coding step, namely open coding and axial coding. The validity and reliability of the data are tested by the triangulation method, which is a method used to check and determine the validity of the data in the research. Data is considered valid if it is found in more than one source of information (21). The source of data for this research was obtained from the collection of data from several leaders and secretaries of Muhammadiyah branch organizations. The final step of qualitative data analysis is concluding meaning, confirm, and verify the findings of the study.

4. Result and Discussion

This research was conducted in the Muhammadiyah branch organization in Wirobrajan, Yogyakarta to develop a management model of PRM organizational governance. At the stage of collecting data from the leaders and secretaries of branch organizations, initial coding is carried out. Initial coding is defined as the giving of meaning or labels in the form of words or phrases according to the data collected. There were 21 keywords mentioned during the interview. The initial coding of the collected data is summarized in the table below.

Table 1. Initial coding

Number	In-depth Interview Data Collection	Number of Findings (Keywords)	Percentage
1	The management actively coordinates	25	11%
2	Routinely do recitation	19	9%
3	Increased economic activity	8	4%
4	Increase the number of members	4	2%
5	Fundraising	13	6%
6	Intensifying zakat infaq shodakoh	7	3%
7	Regular meetings of each board	21	9%
8	Inter-mosque safari recitation	11	5%
9	Contribution of Lazis Muhammadiyah	5	2%
10	Treasurer of the board of finance	7	3%
11	Field work program	9	4%
12	Education Programs Upgraded	6	3%
13	Cadre increased	13	6%

Number	In-depth Interview Data Collection	Number of Findings (Keywords)	Percentage
14	Muhammadiyah membership card	8	4%
15	Organizational financial standards	4	2%
16	Funding sources	16	7%
17	Financial expenditure mechanism	5	2%
18	Contributions of each administrator	14	6%
19	Monthly recitation and management meetings	18	8%
20	Attend invitations from other parties	6	3%
21	Donate to others	4	2%
Sum		223	100%

Source: Primary Data

Next is the data analysis process of axial coding to obtain the formulation of qualitative research results and categorize them into certain themes. This theme categorization was developed based on a literature review of previous studies related to optimizing organizational governance in branch leadership. Each keyword that emerged from the in-depth interviews was classified into a particular theme categorization. Then, the categorized keywords were tested with data triangulation to obtain data validity. This research is triangulated by interviewing several branch leaders in Wirobrajan Yogyakarta and comparing them with other supporting documents such as attendance documentation, meeting minutes, and board records. Triangulation is the use of more than one data source in a study of social phenomena that can be used to check the validity of data. The use of more than one data source will result in higher confidence in the findings (22).

Table 2. Axial Coding of Data Reduction

Theme Categorization	In-depth Interview Data Collection (Keywords)	Number of Findings (Keywords)	Percentage	Number of Data Sources	Status Data
Organizational and religious administration	The management actively coordinates	25	11%	8	Valid
	Routinely do recitation	19	9%	10	Valid
	Regular meetings of each board	21	9%	7	Valid
	Inter-mosque safari recitation	11	5%	9	Valid
Finance, economics and education	Increased economic activity	8	4%	5	Valid
	Fundraising	13	6%	7	Valid
	Intensifying zakat infaq shodakoh	7	3%	4	Valid
	Treasurer of the board of finance	7	3%	3	Valid
	Field work program	9	4%	7	Valid
	Education Programs Upgraded	6	3%	6	Valid
	Organizational financial standards	4	2%	5	Valid
	Funding sources	16	7%	8	Valid
	Contributions of each administrator	14	6%	9	Valid
	Increase the number of members	4	2%	7	Valid

Cadre	Cadre improved	13	6%	6	Valid
	Muhammadiyah membership card	8	4%	4	Valid
Collaborate	Contribution of Lazis Muhammadiyah	5	2%	8	Valid
	Financial expenditure mechanism	5	2%	6	Valid
	Attend invitations from other parties	6	3%	2	Valid
	Donate to others	4	2%	3	Valid

Source: Primary Data

Data presentation is an important phase in qualitative data analysis that involves presenting the results of qualitative analysis in a graphical format. Visualisation of data in a graphical style is a method of presenting information in a concise and efficient manner. Visual displays provide a space to organise data and show relationships between different relevant parts of the data. The main purpose of graphical format diagrams is to provide ready access to information and convey a particular message, discovery, or perspective on specific data or topics [23]. The data display in this study is described using a fishbone diagram or Ishikawa diagram. The Ishikawa diagram shows a cause-and-effect diagram of how to improve branch leader governance based on the results of data reduction. This diagram helps to trace and identify the elements that are the main objectives or main effects. The Ishikawa diagram of this study is shown below:

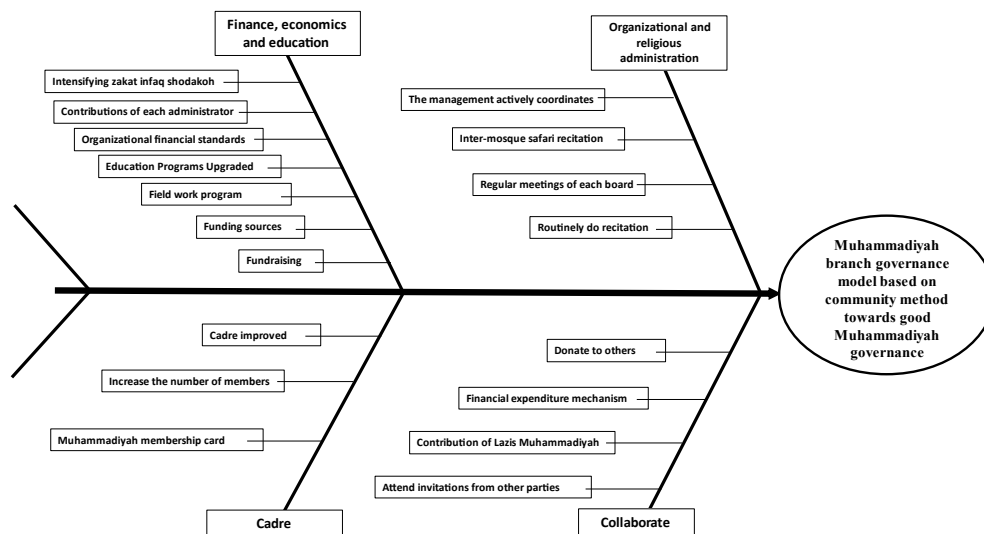


Figure 1. Ishikawa Diagram of Improving Organizational Governance of Muhammadiyah Branch Organizations

The results of this study explain that good governance in Muhammadiyah Branches should use an approach that integrates agency theory, stakeholder theory, and stewardship theory. Furthermore, PRMs can improve good governance practices, maximize positive impact, and contribute to positive social change.

The research also explains the importance of agency theory in organizations, i.e. the governance of branch leader organizations should focus on the relationship between principals and agents and mechanisms to mitigate agency problems, which can provide important insights in governance structures, incentives, and monitoring mechanisms. However, agency theory should be adapted to encompass PRM's organizational objectives and diverse stakeholder interests. In addition, stakeholder theory emphasises that it is important for PRM organisations to consider the interests of various stakeholders in the organisational decision-making process. By applying the stakeholder perspective, PRM organisations can increase accountability, strengthen trust, and align PRM activities with the needs of the PRM board and surrounding Jama'ah. Finally, stewardship theory emphasizes that a branch leader acts as a manager who is trusted to manage resources and ensure that stakeholders' needs can be met, not as an agent who prioritizes personal gain. By promoting stewardship behavior among members and administrators, PRM leaders can create a culture of mutual trust, increase collaboration, and realize a responsible decision-making process.

The discussion of this research focuses on the challenges of integrating agency theory, stakeholder theory, and stewardship theory in the governance of PRM organizations, and recommends approaches to overcome these challenges. These include establishing governance structures that facilitate stakeholder participation, setting clear accountability mechanisms, and promoting ethical leadership practices. To realise PRM based on Good Muhammadiyah Governance, a model is needed with an approach that integrates agency theory, stakeholder theory, and stewardship theory. Thus, PRM can improve good governance practices, maximize positive impact, and contribute to positive social change. To realize Good Muhammadiyah Governance-based branch leadership, the fulfillment of various criteria is formulated as follows:

1. Improving the governance of the PRM organization based on Good Muhammadiyah Governance. Improving the governance of Muhammadiyah Branches is an investment in the future of the organisation. With quality leadership, fair decision-making processes, and transparency in resource management, branches can become more effective in serving the community and achieving Muhammadiyah's noble goals. To improve the governance of Muhammadiyah branch leaders is very important, namely:
 - a. Qualified Leadership Elections. The first step in improving branch leadership governance is to ensure that leadership elections are conducted fairly, transparently and with integrity.
 - b. Leadership Education and Development. Leadership education and training is an important factor in improving Muhammadiyah branch leadership governance in terms of management, communication, leadership ethics, and a better understanding of Muhammadiyah goals and values.
 - c. Transparency and Accountability. Transparency in the management of branch funds and resources is essential to build trust and ensure that organizational resources are used well.

- d. Strategic Planning and Performance Measurement. Developing a clear strategic plan is an important step in improving governance that includes a vision, mission, goals, and concrete steps to achieve them, as well as periodic measurement of branch leadership performance.
 - e. Human Resource Development. Prioritizing the development of human resources at the branch level is key to improving the quality of leadership so that human resources become more effective in carrying out their duties.
 - f. Communication and Member Engagement. It is important to ensure that communication between branch leaders and members is well established in the decision-making process and gathering input for organisational development.
2. PRM organization as a progressive Muhammadiyah-based change agent. Muhammadiyah-based community empowerment is the empowerment of communities and individuals to become more independent, educated, and responsible individuals. This creates a stronger, empowered, and just society. Muhammadiyah as an agent of positive change endeavours to improve the quality of life of people and communities in Indonesia. Community empowerment which refers to efforts to provide individuals with skills, knowledge, and opportunities to improve their quality of life, includes the following:
- a. Quality Education, i.e. One of the pillars of Muhammadiyah-based community empowerment is education. Muhammadiyah has established schools and universities that provide access to quality education to the community.
 - b. Health and Social Welfare, i.e. Muhammadiyah is also active in the health and social welfare sector. They operate hospitals, clinics, and health programs to help people in need of medical services.
 - c. Entrepreneurship and Economy, i.e. Economic empowerment is an important element in Muhammadiyah's strategy. They support entrepreneurship and skills training to help communities develop small and medium enterprises.
 - d. Scholarship and Leadership, i.e. Muhammadiyah also promotes scholarship and leadership among its members to develop leadership skills and religious knowledge.
 - e. Involvement in Public Policy, i.e. Muhammadiyah has been active in participating in making public policies related to education, health, and community welfare.

5. Conclusion

Good Muhammadiyah Branch leadership organizational governance should use a community-based religious approach in the community to improve good governance practices, maximize positive impact, and contribute to social change. To realize branch leadership based on Good Muhammadiyah Governance, the fulfillment of various criteria is formulated as follows, namely 1) quality leadership selection process, 2) the need for leadership training and development, 3)

transparency and accountability, 4) conducting strategy development and performance measurement, 5) human resource development, and 6) communication and member engagement. In addition, to improve the quality of life of the ummah and a stronger, competitive, and equitable society based on the spirit of progressive change and sustainable empowerment of the ummah, an activity program was formulated, namely 1) quality education, 2) health and social welfare, 3) entrepreneurship and economy, 4) science and leadership, and 5) involvement in public policy. Based on the results of the research, it is recommended for PRM leaders to make regulations or procedures in implementing organizational governance as a guide for each PRM. So that the implementation of the work program is by a strategic plan that can be measured. If there are obstacles in the implementation of the work program, the cause can be immediately found and can be improved in the future.

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