

Ideology Strengthening Strategy Muhammadiyah Cadres In The Era of Disruption

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ABSTRACT

Muhammadiyah as a parchment movement cannot be separated from social problems arising from changing times, such as individuality, declining spirituality, the emergence of hedonism and pragmatism, as well as ideological variants in Muhammadiyah cadres. Therefore, to maintain the existence and authenticity of the values of the Muhammadiyah struggle, it is necessary to strengthen the ideology of the community cadre. This research uses a descriptive type of research with a qualitative approach. The method used is library research. Where the data sources studied come from libraries or documentation, namely from various book literature, journal articles, or national and international scientific publications related to the theme of discussion. Meanwhile, to carry out data analysis, the authors used Milles and Huberman's guidelines including data collection, data reduction, and conclusion. Substantively Muhammadiyah ideology can be known through the muqaddimah of the articles of association of Muhammadiyah, Matan beliefs and ideals of Muhammadiyah life, and Muhammadiyah personality. Efforts that Muhammadiyah can make in strengthening ideology to community cadres include: first, through the Mubaligh Muhammadiyah school; Second, through the optimization of Baitul Arqam Muhammadiyah; Third, optimization of the Muhammadiyah recitation curriculum; fourth, through the role of the family; and Fifth, grounding digital proselytizing.

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INTRODUCTION

Education is the basic capital to prepare quality human beings. (Nurlaila et al., 2023) In an effort to improve the quality of education, the government has a program, namely teacher certification, which is stipulated by the government in the regulation of the Minister of National Education Number 18 of 2017 concerning teacher certification. (Syarnubi Syarnubi, 2019) Teacher certification as an effort to improve quality is expected to improve the quality of learning and the quality of education in Indonesia in a sustainable manner. (Ali & Syarnubi Syarnubi, 2020) Education is also very important and influential on individuals, because it can change individuals for the better. (Alimron, Syarnubi, & Maryamah, 2023)

Education is an effort made to improve human personality. (Syarnubi, Alimron, et al., 2023) In addition, education can also shape the character of a nation in accordance with the values that exist in society, religion and in accordance with existing culture. (Malta, Malta, Syarnubi Syarnubi, 2022) Factually, realistic data shows that the morality and character of the nation is currently experiencing degradation. (Harto & Syarnubi Syarnubi, 2018) Education provides a solution in the face of moral

degradation.(Sukirman, Baiti, et al., 2023) Education is a flow of activities that aims to mold the character of a person or learner based on their interests and potential.(Yanti et al., 2021)

The education process must be planned so that all the potential and interests of students can be developed optimally as a provision for facing real life after they complete their education. This series of activities in education is called the learning process.(Syarnubi, 2020) The learning process starts from planning, learning activities, to assessment. (Sukirman, Masnun, et al., 2023) In the assessment process, there is a traditional assessment system that emphasizes only the knowledge aspect and authentic assessment that emphasizes all aspects ranging from attitudes, knowledge, and skills.(Syarnubi, 2023a) Both types of assessment require good planning, so that the results obtained are in accordance with existing conditions.(Wulandari et al., 2021) The ultimate goal of Islamic Religious Education subjects is the formation of students who have noble morals.(Arisca et al., 2020) The success of an educational process can also generally be seen from the output, namely the people who become educational products.(Sukirman, Baiti, et al., 2023) Given the importance of various approaches in the learning process in improving the quality of learning and learning outcomes. (Fitriyani et al., 2020)

The quality of learning can be achieved by increasing the teacher's knowledge of how to choose the right approaches so that it becomes effective, efficient and interesting.(Syarnubi, 2019) In the learning process of Islamic Religious Education, teachers are required to be able to think critically in carrying out innovations in the learning process.(Harto & Syarnubi, 2018) Teachers have a very strategic function, role and position in national development in the field of education. (Misdar et al., 2017) Teachers as one of the components of teaching and learning activities, have a very decisive position in the success of learning.(Sutarmizi & Syarnubi, 2022) As is known that Islamic Religious education is one of the fields of study taught in schools, starting from kindergarten to college level. As part of the religious education program, Islamic religious education is often referred to as the nation's mental-spiritual-moral education.(Syarnubi Syarnubi, 2016) In addition, the indicator of the lack of success of Islamic Religious Education which has been most often highlighted is the low moral quality of children and adolescents.(Hawi & Syarnubi, 2018)

Muhammadiyah is an Islamic movement that carries out the mission of preaching enlightenment and tajdid to create a truly Islamic society (Suryani & Muh. Husain Kamaruddin, 2020). Muhammadiyah, as an Islamic organisation has a character or self-identity with distinctive religious and ideological characteristics, namely based on the Koran and As-Sunnah (Firmansyah & Nurhakim, 2022). As an Islamic organisation, every element related to the Muhammadiyah movement, starting from the soul, thoughts, identity, ideals, and actions, must uphold the values of Islamic teachings. (Syarnubi, 2023b)

Being in the 21st century, Muhammadiyah is currently faced with the development of ideology and the very complex problems of community life.(Nashir, 2017) The same opinion was also conveyed(Muniroh, 2019)that Indonesia is currently faced with two challenges: firstly, the strengthening of radical militant groups, and secondly, the emergence of the era of disruption in the millennial generation. (Sari et al., 2020) As a Muhammadiyah cadre movement, it cannot be separated from social problems arising from changing times, such as individuality, deterioration of spirituality, the emergence of hedonism, and pragmatism, as well as ideological variants within Muhammadiyah cadres that have an impact on the values of the struggle of Muhammadiyah business charities (Junaidi et al., 2018)

Facing the current era of disruption and for the future sustainability of Muhammadiyah, more is needed to try to be pragmatic or follow natural laws with a foothold on ideological movement principles.(Nashir, 2017) Therefore, it is important for every member, more specifically Muhammadiyah cadres, to understand the ideology that is the foundation and view of the Muhammadiyah movement—quoting Haedar Nashir's opinion that ideology cannot be separated from a movement because ideology is a set of understandings about life and struggle strategies to realize Muhammadiyah ideals (Nashir, 2017). For Muhammadiyah itself, ideology is a set of ideas, values, beliefs, and ideals that become the basis for Muhammadiyah to implement Islamic teachings in life in order to realize a truly Islamic society (Junaidi et al., 2018)

Therefore, to maintain the existence of the da'wah amar ma'ruf nahi munkar movement in the current era of disruption with the urgency of ideology as an understanding and basis for a movement system that needs to be kept authentic, it is important to strengthen the Muhammadiyah ideology in each cadre (Junaidi et al., 2018) because cadres are the core part and play an important role as the next generation and the front guard in the Muhammadiyah movement (Akhtim Wahyuni, Noly Shofiyah, 2022)

Based on the description above, which is the introduction to this paper, it can be seen that the impact of the disruption era, the ideological problems of Muhammadiyah cadres and to maintain the existence of da'wah and tajid Muhammadiyah for humanity, it is necessary to strengthen the Muhammadiyah ideology to Muhammadiyah cadres. (Syarnubi et al., 2022) So, in this discussion, the author describes first the concept of Muhammadiyah ideology and second the strategy of strengthening the ideology of Muhammadiyah cadres in the era of disruption. (Misyuraidah et al., 2017)

RESEARCH METHODOLOGY

This research uses descriptive research with a qualitative approach. (Hartati et al., 2022) Quantitative The method used is library research. (Syarnubi Syarnubi, 2022) Where the sources of data studied come from libraries or documents, namely from various book literature, journal articles or national and international scientific publications related to the theme of the discussion. (Syarnubi, Fauzi, et al., 2023) Meanwhile, to carry out data analysis, the author uses Milles and Huberman guidelines, including data collection, data reduction, and conclusion drawing. (Martina et al., 2019)

RESEARCH RESULTS AND DISCUSSION

1. Muhammadiyah Ideology

Etymologically, ideology is a system of understanding or a collection of ideas or ideas. Ideology comes from the Greek *ideos*, which is an idea or idea, and *logos*, which means science or logic, which can be interpreted as a science of ideas or ideas (Nur, 2019). The concept of ideology was first introduced by a French philosopher named Antoine Destutt de Tracy, who said ideology is the science of ideas for thinking and looking at life (Putra, 2022). According to Plato (Nashir, 2017) and (Fitriyani & Muhammad Nurwahidin, 2022) ideology is sincerity and true truth. (Nashir, 2017) revealed that ideology is a view of life, the purpose of life, and the teachings and ways to implement the view of life in achieving the goal of life.

Ideology in Muhammadiyah is defined as an organizational identity (Hazmi, 2020) a system of understanding, and a strategy of struggle to implement Islamic teachings in people's lives (Junaidi et al., 2018). Ideology for Muhammadiyah is not just a set of understandings. Still, it involves theories and strategies that become a system of beliefs, ideals, and Muhammadiyah's struggle as an Islamic movement to realize a truly Islamic society. The content of Muhammadiyah ideology, according to Hadar Nashir, is, first, the understanding of Islam or religion in Muhammadiyah. Second, the nature of Muhammadiyah as an Islamic movement, and third, the mission, function, and strategy of Muhammadiyah's struggle (Nashir, 2017).

Normatively, according to Hidayat et al. (Junaidi et al., 2018) Muhammadiyah's ideology is based on the Qur'an surah Ali-Imran: 104, which is understood as an order to gather or unite in a group or organization that spreads Islam and an order to do Amar ma'ruf nahi munkar. Substantively, Muhammadiyah's ideology is contained in the Muqaddimah of the 1946 Muhammadiyah articles of association, the 1969 Muhammadiyah beliefs and ideals of life (MKCH), and the 1962 Muhammadiyah personality (Jayadi, 2020)

First, the Muqaddimah of Muhammadiyah's articles of association contains the inspiration and systematization of Muhammadiyah's thinking from the early generation as laid down by KH Ahmad Dahlan as the founder. Ki Bagus Hadikusuma initiated the Muqaddimah of the Muhammadiyah Articles of Association in 1946, which became the basis of the constitution of the Muhammadiyah movement and became a basic framework of thought that contained the soul

and spirit of the Muhammadiyah movement as an important reference for all Muhammadiyah cadres (Nashir, 2017).

The nature of the Muqaddimah of the Muhammadiyah articles of association is a description of the commands and teachings of the Qur'an, and the Sunnah of the Prophet Muhammad SAW related to the devotion or obedience of humans to Allah SWT and functions as the philosophy of Muhammadiyah's struggle goals (Rohmansyah, 2018). Referring to the guidelines for the articles of association and bylaws of Muhammadiyah, it can be seen that the Muqaddimah of the Muhammadiyah articles of association opens with surah Al-Fatihah and closes with the sentence "baldatun thoyyibatun wa robbun Ghafur" (Pp-Muhammadiyah, 2010)

The Muqaddimah of the Muhammadiyah articles of association contains seven main ideas (Rohmansyah, 2018) namely:

- 1) Human life must be based on monotheism, godliness, worship, and devotion to Allah SWT;
- 2) Human life must be civilized;
- 3) Only the law of Allah SWT can be used as a joint to form the main person and regulate the order of life together in the direction of true, happy life in the world and the hereafter;
- 4) Striving to uphold and uphold the religion of Islam to realize a truly Islamic society is obligatory as worship to Allah SWT and doing ihsan to fellow human beings;
- 5) The struggle to uphold and uphold the religion of Islam so as to realize a truly Islamic society will only succeed by following in the footsteps (ittiba') of the struggle of the prophets, especially the Prophet Muhammad SAW;
- 6) The struggle to realize these thoughts can only be carried out by organizing and
- 7) The main points of thought described above are aimed at the realization of a just and prosperous society that is pleased by Allah SWT, namely the true Islamic society.

The content contained in the seven main ideas above clearly explains that Muhammadiyah is an Islamic-based organization. Muhammadiyah is a da'wah movement, namely with the principles of tabsyir (encouraging), tajdid (renewal), and islah (building). Muhammadiyah is a tajdid movement. Muhammadiyah, in every struggle, always follows the struggle of the Prophet Muhammad SAW and explains that Muhammadiyah's goal is to realize a society blessed by Allah, which is guaranteed justice, equality, security, safety, and a good and happy life in the world hereafter (Nashir, 2017); (Jayadi, 2020)

Second, the Matan beliefs and ideals of Muhammadiyah life (MKCH) were born against the background of the development of the values of Westernization, secularism, and pragmatism in society, which coincided with the beginning of national development in various fields (Nashir, 2017). So, to maintain the idealism of Muhammadiyah cadres, it was formulated at the 37th Congress in Yogyakarta in 1968 and followed up at the 1969 Tanwir in Ponorogo, which gave birth to MKCH as the concept of Muhammadiyah ideology.

The formulation of Muhammadiyah's beliefs and ideals of life consists of 5 points (Junaidi et al., 2018) including:

- 1) Muhammadiyah is an Islamic movement, and Da'wah Amar Makruf Nahi Munkar has an Islamic creed and is based on the Koran and Sunnah, aspires and works for the realization of the main, just, prosperous society that is blessed by Allah SWT to carry out human functions and missions as servants and caliphs of Allah on earth;
- 2) Muhammadiyah believes that Islam is the religion of Allah revealed to His Messengers from Prophets Adam, Noah, Abraham, Moses, Isa and so on to the final Prophet Muhammad SAW, as guidance and mercy from Allah to humankind for all time, and guarantees the welfare of material and spiritual life, worldly and ukhrawi;
- 3) Muhammadiyah in practicing Islam based on (a) The Koran. The Book of God was revealed to the Prophet Muhammad SAW. (b) Sunnah of the Apostle. Explanation and implementation of the teachings of the Koran given by the Prophet Muhammad SAW, using reason in accordance with the soul of Islamic teachings;

- 4) Muhammadiyah works for the implementation of Islamic teachings, which include the fields of Akidah, Akhlak, Ibadah, and Muamalah Duniawiyah. (a) Muhammadiyah works for the establishment of pure Islamic faith, clean from the symptoms of polytheism, heresy and khurafat, without ignoring the principle of tolerance according to Islamic teachings. (b) Muhammadiyah works for the establishment of noble moral values based on the teachings of the Koran and the Sunnah of the Apostle, not based on the values of human creation. (c) Muhammadiyah works for the establishment of worship as guided by the Prophet Muhammad Saw without additions and changes from humans. (d) Muhammadiyah works for the implementation of mu'amalat duniawiyah worldly management and community development based on religious teachings and makes all activities in this field an act of worship to Allah SWT and
- 5) Muhammadiyah invites all levels of the Indonesian people who have received the gift of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia based on Pancasila and the 1945 Constitution to strive together to make a country that is just and prosperous and blessed by Allah SWT, *baldatun thayyibatun wa rabbun ghafur*.

In principle, the MKCH contains three basic principles, namely: 1) it contains Muhammadiyah's ideological thinking contained in points 1 and 2; 2) it contains Muhammadiyah's religious thinking contained in points 3 and 4; and 3) it contains Muhammadiyah's function and mission in the society of the Republic of Indonesia to realize "*baldatun thayyibatun wa robbun Ghafur*" contained in point 5 (Sarhini, 2016); (Rohmansyah, 2018)

Third, Muhammadiyah's personality was formulated in response to KH. Fakhri Usman's speech entitled "What is Muhammadiyah" was delivered in the course of Muhammadiyah leaders throughout Indonesia (Rohmansyah, 2018). After experiencing a long process, the concept of Muhammadiyah's personality was ratified at the 35th Congress in 1962 (Nashir, 2017).

Muhammadiyah's personality describes Muhammadiyah as the basis, and guidelines in Muhammadiyah's charity and struggle, as well as its characteristics. Therefore, Muhammadiyah cadres in living their lives must be based on the Muhammadiyah personality, starting from personal life, family, community, nation, and state. In addition, Muhammadiyah's personality serves as a guide, a guide for Muhammadiyah cadres, and, at the same time, as an affirmation of the Muhammadiyah movement toward the realization of a truly Islamic society (Jayadi, 2020)

Substantively, Muhammadiyah's personality consists of 4 contents (Nashir, 2017); (Junaidi et al., 2018) namely:

- 1) What is Muhammadiyah?
Muhammadiyah is an Islamic Movement. The purpose of the movement is Islamic Da'wah and *Amar Ma'ruf nahi Munkar* aimed at two fields: individuals and society. Da'wah in the first field is divided into two groups: To those who are already Muslim in the nature of renewal (*tajdid*), namely returning to the original and pure teachings of Islam, the second to those who are not yet Muslim, in the nature of an appeal and invitation to embrace Islam. Da'wah in the second field, namely to the community, is kindness, guidance, and warning. All of this is carried out on the basis of piety and hopes for the pleasure of Allah alone.
- 2) The basis of Muhammadiyah's business charity
The basis of Muhammadiyah is working towards the goal of realizing a truly Islamic society where welfare, goodness, and happiness are widely distributed; Muhammadiyah bases its movements and business deeds on the principles summarized in the *muqaddimah* of the Muhammadiyah articles of association.
- 3) Guidelines for Muhammadiyah's efforts and struggles
To achieve the goals that Muhammadiyah aspires to always hold fast to the Koran and Assunnah, moving in all fields in a way or strategy that Allah SWT approves.
- 4) The nature of Muhammadiyah

Examining from the above description of (a) what Muhammadiyah is, (b) the basis of Muhammadiyah's charity and (c) the guidelines for Muhammadiyah's charity and struggle, Muhammadiyah has and must maintain the following characteristics:

- a. Doing charity and striving for peace and welfare.
 - b. Increase friends and practice ukhuwah Islamiyah.
 - c. Open-minded, broad-minded, by upholding the teachings of Islam.
 - d. Be religious and social.
 - e. Heeding all laws, statutes, and regulations, as well as the basis and philosophy of the legitimate state.
 - f. Amar ma'ruf nahi munkar in all fields and be a good example.
 - g. Being active in the development of society with the intention of islah and development, in accordance with Islamic teachings.
 - h. Cooperation with any Islamic group in an effort to broadcast and practice Islam and defend its interests.
 - i. Assisting the government and cooperating with other groups in maintaining and developing the State to achieve a just and prosperous society that Allah SWT blesses.
 - j. Being fair and collected inward and outward wisely.
2. Muhammadiyah Cadres

An organization has three driving components including leaders, cadres, and members (Suryani & Muh. Husain Kamaruddin, 2020). Cadres are a core part of the organizational environment, so it can be given meaning that cadres are large and permanently organized groups at the heart of the running of the organization and, at the same time, become the perpetrators in achieving the vision and mission of the organization (Fatayan et al., 2022). Cadres have an urgent role in determining the existence of the organization, which is determined by the fighting power, militancy, spirit, and quality of cadres (Ali et al., 2022)

Muhammadiyah as a regeneration organization, the status of cadres has a core and important role as the spearhead of the Muhammadiyah movement (Junaidi et al., 2018) Muhammadiyah also provides the meaning of cadres in the cadre system guidebook (2010) published by the Muhammadiyah Central Leadership Cadre Education Assembly (MPK PP Muhammadiyah), which means that cadres are core members who are selected and trained and have a commitment to the struggle and ideals of the association. In the tanfidz of the 46th Muktamar in 2010, cadres are something core that members cannot do; cadres can do everything because cadres are elected and main members (Pp-Muhammadiyah, 2010)

From the description above, it can be interpreted that Muhammadiyah cadres have a core role in the struggle for amar ma'ruf nahi munkar and the perpetuation of the Muhammadiyah organization. Muhammadiyah cadres are also the spearheads and dynamists of the organization wherever they are. They are ready to carry out their role both within the Muhammadiyah leadership, autonomous organizations (ortom), Muhammadiyah charities (AUM), and various wider social communities. Examining that the cadre is a representative or face of the Muhammadiyah organization, the cadre must have qualities that can reflect a commitment to the ideology and values of the Muhammadiyah struggle (Ali et al., 2022).

Strategy for Strengthening Muhammadiyah Ideology

Examining the results of the research above, the ideology for Muhammadiyah is a set of ideas, belief values, and organizational identity that form the basis for Muhammadiyah to implement Islamic teachings in life in order to create a truly Islamic society. (Febriyanti et al., 2022) The concept of ideology in Muhammadiyah is fundamental as a belief and ideals of life and serves as a foundation, guideline, and benchmark for Muhammadiyah's business deeds and da'wah sourced from the Qur'an and Assunah (Nashir, 2017); (Hazmi, 2020); (Jayadi, 2020).

The disruption era, which is characterized by advances in information technology, makes it easy for anyone to access information that has an impact on the birth of consumptive generations, pragmatism, declining spiritualism, and lack of literacy, making this generation easy to construct their thoughts on the ideas that are developing in the current disruption era (Junaidi

et al., 2018). The rise of ideologies or religious views such as radical conservative-fundamentalistic, liberal-secularistic, pluralism, and liberalism certainly has its impact on an organization, especially Muhammadiyah (Huda, 2016) In (Nashir, 2017) mentioned the challenges of Muhammadiyah in the current era, including the currents of secularism-materialism, radicalism, and capitalism, so it is important to strengthen the Muhammadiyah ideology to the cadres of the company in order to maintain commitment maintaining the purity of Muhammadiyah's da'wah. Therefore, to maintain the existence and purity of the da'wah of the Muhammadiyah organization from the influence of variants of outside understanding or ideology, Muhammadiyah needs to make an effort to strengthen the Muhammadiyah ideology to the cadres of the company. (Fauzi et al., 2023) Muhammadiyah can take the following steps in strengthening the Muhammadiyah ideology to the cadres of the association:

First, through the Muhammadiyah Mubaligh cadre school, to be able to record qualified da'wah cadres in terms of religion, science, ideology, experience and expertise. (Nurahman et al., 2021) Mubaligh Muhammadiyah has a strategic role in da'wah al-Islam and Kemuhammadiyah to the community and especially to Muhammadiyah members or cadres. In addition, Muhammadiyah preachers are also the spearhead in guarding the Muhammadiyah ideology within the association (Kasduri & Daulay D, 2021)

Second, increasing and intensifying the strengthening of ideology at various levels of Muhammadiyah leadership, Muhammadiyah charities and orthom cadres through Baitul Arqam Muhammadiyah (Ridho Al-Hamdi, 2022). In addition, Baitul Arqam activities can also provide strengthening of Muhammadiyah to AIK Teachers and Lecturers in the Muhammadiyah education environment. Baitul Arqam is a regeneration effort that Muhammadiyah can carry out in instilling the values of Al-Islam and kemuhammadiyah as well as having an important role in strengthening Muhammadiyah ideology (Suryani & Muh. Husain Kamaruddin, 2020); (Saddam, 2022); (Syahrir, et al, 2022) This baitul arqam aims to form ideological cadres who are competent, militant, progressive, trustworthy, and istiqomah (Pp-Muhammadiyah, 2010)

Third, strengthening Muhammadiyah ideology through Muhammadiyah recitation. Recitation in the Muhammadiyah environment is an educational da'wah activity that provides enlightenment and strengthening of religious values to the people and especially to Muhammadiyah cadres (Ibrohim, 2022); (Ridho Al-Hamdi, 2022). As a strengthening of Muhammadiyah ideology among Muhammadiyah leaders, AUM and cadres, it is necessary to strengthen the understanding of ideology by including Al-Islam and Kemuhammadiyah (AIK) materials in the Muhammadiyah recitation curriculum (Firmansyah & Nurhakim, 2022); (Ridho Al-Hamdi, 2022)

Fourth, through the role of the family, the family environment has a big role in preparing Muhammadiyah cadres. Through the Muhammadiyah family environment, cadre formation should begin, and the main one is the family of Muhammadiyah leaders or cadres themselves (Junaidi et al., 2018)

Fifth, grounding digital da'wah to reach all levels of Muhammadiyah cadres. Rapid technological advances have affected the development of da'wah, changing the concept of da'wah from offline to online or digital (Triyono et al., 2020). Muhammadiyah is a reformist-modernist organization and progressive Islam (Nashir, 2017). The concept of da'wah must also be able to accelerate with the times. Digital da'wah in the current era of development and advancement of information technology is an efficient and effective way for Muhammadiyah cadres (Prabowo et al., 2019). Therefore, Muhammadiyah da'wah through social media such as YouTube, Facebook, TikTok and other digital application services is very important to be grounded in order to broadcast religious understanding based on the Qur'an and Assunnah as a strengthening of Muhammadiyah ideology (Muchlas, 2022).

CONCLUSIONS

Ideology, according to Muhammadiyah, is a set of ideas, belief values, and organizational identity that become the basis for Muhammadiyah to implement Islamic teachings in life in order to

realize a truly Islamic society. The concept of ideology in Muhammadiyah is fundamental as a belief and ideals of life. It serves as a foundation, guideline, and benchmark for Muhammadiyah's efforts and da'wah sourced from the Quran and Assunah. Muhammadiyah cadres are selected and trained members who are committed to the ideology and values of Muhammadiyah's struggle to realize a truly Islamic society. Muhammadiyah cadres also mean the spearhead and dynamics of the organization wherever they are, who are ready to carry out their roles both within the Muhammadiyah leadership, autonomous organizations (ortom), Muhammadiyah business charities (AUM), and various wider social communities. Efforts that Muhammadiyah can make in strengthening Muhammadiyah ideology to Muhammadiyah cadres include; first, through the Muhammadiyah Mubaligh school. Second, through Baitul Arqam Muhammadiyah. Third, optimizing the Muhammadiyah recitation curriculum. Fourth, through the role of the family, and fifth, grounding digital da'wah.

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