



The Development of Da'wah Organization Through Organizational Culture

Iwan Koswara^{1*}

Padjadjaran University, Indonesia

*email. Iwan.koswara@unpad.ac.id

ABSTRACT

This study seeks to examine and analyze how the development of the Muhammadiyah Islamic organization, through the Organizational Culture that takes place in it. The study was conducted using a qualitative approach that took the locus of Muhammadiyah organization. The data was obtained through observation and study of literature from books, journals and sites that are relevant to the research topic.. The results showed that organizational Culture for members of the Muhammadiyah organization was an important matter of how they adapted themselves to the organization's environment engaged in the religious field and built their integrity and commitment to the organization. Organizational Culture is a reflection of the existence of the organization itself. What is reflected in organizational Culture is the beliefs, values, norms, to the behavior of the members of the organization that is concerned. Research has an impact on the development of theory and the development of Islamic da'wah organizations in a practical way in the life of public and nationality.

Keywords: *da'wah organization, organizational Culture, Muhammadiyah.*

ABSTRAK

Penelitian ini mengkaji dan menganalisis tentang strategi pengembangan organisasi Islam Muhammadiyah melalui Budaya Organisasi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa, Budaya organisasi bagi anggota organisasi Muhammadiyah merupakan hal penting dalam mengadaptasikan diri terhadap lingkungan organisasi yang bergerak dalam bidang keagamaan serta membangun integritas dan komitmen diri terhadap organisasi. Budaya organisasi merupakan refleksi dari keberadaan organisasi yang berkaitan dengan keyakinan, nilai, norma, hingga perilaku para anggota organisasi yang bersangkutan. Penelitian berdampak pada pengembangan teori dan pembangunan organisasi dakwah Islam secara praktis dalam kehidupan keummatan dan kebangsaan.

Kata kunci : organisasi dakwah; budaya organisasi; organisasi Muhammadiyah.

INTRODUCTION

Organization is a system that affects one another. If one of the sub-systems is damaged, it will affect the other sub-systems. One of the elements in the system that determines whether or not an organization is healthy lies in its human resources.

Every individual incorporated in an organization has a different culture because they come from different cultural backgrounds. However, all the differences will be merged into one in a culture that is organizational Culture, to become a group that works together in achieving organizational goals, which have been previously agreed. However, in the process, it is also possible that there are individuals who can accept it and those who cannot accept it, which may contradict with their Culture.

Organizational Culture produces organizational norms obtained through a series of codes of conduct in the process of corporate interaction. Organizational Culture is the accumulation of a system of values, beliefs, and habits among various organizational stakeholders (Sutarto, 2006: 120). The strength of organizational Culture can be measured from the shared values strength of the organization members. The core value of this organization is obtained because of the process of mutual acceptance and sharing that affects the individuals and the organization (Ivancevich, 2006: 46).

An organization has its own Culture. It makes one organization is different from others. Likewise, with the existence of religious organizations, it will be different from government organizations, businesses, and other social organizations. Muhamadiyah Islamic Organization, as one of religious organizations, has specific cultural characteristics, as a way to develop the organization's existence. However, the existence of an organization is inseparable from human resources as the executor and manager of the organization.

Human resource management efforts influence organizational Culture. The realization of professionalism and integrity in advancing the organization becomes the orientation of Human Resource's development and empowerment. In this case, organizational Culture becomes a reference in strengthening organizational performance and commitment. Organizational Culture comes with establishing an organization and is empowered to strengthen the process of achieving organizational goals (Sondang, 1995: 187).

An organization, as Robbins (2008) said, is a social unit that is intentionally established for a relatively long period, consists of two or more people who work together and are coordinated, have specific work patterns that are structured, and are established to achieve a common goal or a set of goals predetermined.

The organization's members' behavior is determined by the organizational Culture that develops and applies in the organization. Organizational Culture becomes a frame of reference that determines acceptable-not-acceptable, appropriate-inappropriate someone in the organization to act (Sutarto, 2006: 111). Also, applying top management leadership styles and accepting the norms and values of its members can illustrate organizational Culture. Referring to the definitions put forward by the experts, it can be said that organizational Culture is the basic pattern of values, expectations, habits, and beliefs shared by all members of the organization as a guide in carrying out tasks to achieve organizational goals.

Muhammadiyah's Islamic organization in supporting the vision and orientation of its da'wah movement has an organizational culture that is different from other Islamic organizations. Muhammadiyah's social da'wah movement is manifested in various derivations that directly touch the needs of the community as objects of the da'wah. The existence of educational institutions from kindergarten, elementary, junior high, high school to college shows how the significant role played by Muhammadiyah in preparing the Islamic generation which follows Islamic ideals. Other social institutions such as orphanages and Muhamadiyyah hospitals, which are spread in various regions, form the organization's contribution and mission. Also, the existence of other organizational assets is considered to be able to support the process of achieving the vision of Muhammadiyah's mission.

The characteristics of the da'wah movement carried out by the Muhammadiyah organization, as conveyed above, shows how organizational Culture is able to shape HR personality and organizational construction. From the perspective of organizational Culture, the vision, mission, and orientation of the organization must be the character of every person in the organization. Thus, this characteristic makes Muhammadiyah different from other similar organizations. In this position, Muhammadiyah, as one of the religious organizations that have a vision of Islamic da'wah, is seen to be able to make real contribution in responding to society's various needs and the demands of the times.

In Bandung, the existence of the Muhammadiyah organization has a vital role in the framework of Islamic development and da'wah. Regional Leadership Muhammadiyah Bandung has the organizational structure complete with the system that is applied from generation to generation following the da'wah field analysis and the needs of the Ummah service. Organizationally, Muhammadiyah Bandung has a strategic plan for developing the trust. Muhammadiyah has the characteristics of struggle as an Islamic movement, *Amar maruf nahi munkar* Islamic da'wah movement and the *tajdid* movement. These three characteristics of the struggle become essential doctrines for all cadres, da'wah activists, and

activists of the organization, internalized into the framework of thought, mentality, and action. It also makes the binding of each member to make the organization as an organization that provides services to the Ummah in the framework of building Islamic civilization.

Muhammadiyah organization has an organizational structure adapted to the vision of da'wah, the characteristics of the struggle, and organizational Culture that is applied. Structurally, the organization's composition consists of assemblies and institutions that collect various patterns of movement and da'wah in various fields of life, both social, educational, economic, cultural, legal, and political. Besides, the Muhammadiyah organization has an autonomous and semi-autonomous organization that strengthens the da'wah movement of the Foundation. The existence of Aisyiah, NA, Muhammadiyah Youth, IMM, IPM, Hizbul Wathan and *Tapak Suci* is seen as having a significant role in realizing the organization's ideals. In addition, the existence of business charities and other company assets also support the strength of the Muhammadiyah organization. Bandung has autonomous organizations, business charities, and qualified assets to strengthen the steps of the da'wah organization.

The existence of an autonomous organization that is actively conducting organizational da'wah in Bandung has become the strength of the organizational structure in deriving da'wah movements in various segments of the da'wah object. Besides, the charity effort in the form of educational institutions such as Muhammadiyah Elementary School, Muhammadiyah Middle and Senior High School, High School and Muhammadiyah University Bandung become a cadre space with vital functions in organizational development. Furthermore, the presence of the Muhammadiyah Hospital Bandung and several Muhammadiyah orphanages strengthens the social da'wah intended not only for cadres, members, and sympathizers but also to provide services to the public.

Muhammadiyah's organizational Culture is formed through a series of da'wah activism due to the breadth of experience, depth of thought, and da'wah networks spread in various fields of life. This thing is also supported by the amount of Muhammadiyah's service in the historical sequence of the struggle of the Indonesian people. As the oldest da'wah organization in Indonesia, Muhammadiyah undergo various phases of struggle in the Dutch colonial era, Japanese occupation, pre-independence, independence, the old order, the new order, reform, democratic transition to the present era of the 4.0 industrial revolution. The period of the Muhammadiyah da'wah activism struggle creates national and public da'wah. This thing has become one of the forming of organizational Culture, which is understood not only in the organizational context but also the values, character, habits, hopes, and ideals of all components of Muhammdiyah in achieving the ideals of the organization.

Based on the explanation above, one of the da'wah organization

development strategies can be done through an organizational culture approach. As a value, habits, hopes, and ideals, organizational Culture is formed through a series of organizational activism that brings together the concepts of thought, doctrination of values, systems, habits, mentality reinforcement, network development, and accumulation of experience in various times. How the da'wah organization takes place like Muhamadiyah, cannot be separated from the Culture of the organization that is in it.

Research on the importance of organizational Culture in the development of da'wah organizations is carried out by [Suprayogo \(2003\)](#), a da'wah organization such as Muhammadiyah, NU, Persis, and others, will continue to grow strong or firm if it still has a source of driving force in the form of ideas, missions, or visions ahead. Also, it remains strong if he can solve various challenges that come from inside and outside. For Hamriani, [H.M \(2013\)](#), da'wah is an activity that connects various cooperation with the basic, pattern, and structure of a clear division of responsibilities. Organizational Culture collects various forms of relationships that exist in efforts to manage the da'wah organization. Other relevant research conducted by [Setiawan \(2015\)](#) shows how important it is to cultivate a positive organizational culture based on spiritual values to strengthen the commitment Islamic institutions activists. The orientation of raising positive cultural values will lead to the development of professional Islamic institutions.

[Zaini's research \(2016\)](#) shows the importance of HR in the development of da'wah organizations. His research concludes that the development of da'wah organizations human resources can be done through training/education, job rotation, delegation, promotion, transfer, counseling, and conferences. Thus, qualified human resources will support the process of achieving da'wah organization. [Falah \(2016\)](#) added the importance of implementing positive thinking strategies for da'wah activists for the development of da'wah organizations. This thing is based on the assumption that a person's mind's condition will affect his physical behavior. Positive thinking will produce positive (good) behavior. So, in an organizational context, habituating positive thinking patterns will reinforce positive personal actions that have implications for the organization.

Meanwhile, the role of da'wah organizations in the national context can be demonstrated through several studies, like [Asroni, Yusup & Sofia \(2013\)](#), who examined how political da'wah conceived by Islamic organization's that becomes the wings of political parties. The study results indicate that the primary function of the Islamic organization which becomes the wings of political parties is only to form images to win the sympathy of Muslims. [Sumadi \(2016\)](#) stated that Islam and nationality are the primary capital in strengthening the role of da'wah organizations. Sumadi wanted to strengthen the idea that Islam and nationality

were integral and complementary. If these two things are present in every Islamic organization activist, they will strengthen the ideals of nationhood based on the foundation of Islamic values.

Meanwhile, in her research, [Yuliyatun \(2016\)](#) described the importance of the management of Islamic organizations in responding to the challenges of intolerance among religious communities. Islamic organization is a forum for people to express their diversity to form a balance of community attitudes and behavior. [Rustandi & Sahidin's research \(2019\)](#) analyzes da'wah management values in the era of Rosulullah Saw in the Medina Charter. The result shows four central values that can be applied in developing da'wah activities: tolerance, humanity, transcendence, and liberation.

The research about Muhammadiyah da'wah organization was carried out by [Mansyur & Ahmad \(2015\)](#). It concerns on organizational culture and da'wah activities. The study uses a quantitative approach to examine the influence of Muhammadiyah organizational culture on cultural da'wah activities undertaken by the teachers. The result of the study shows that organizational Culture significantly influences cultural da'wah with a contribution of 48.3%. [Zain, Maimun & Fuadi's \(2017\)](#) investigate the internalization of the values of modernity in the Muhammadiyah organization in Aceh. The study concludes that Muhammadiyah organization internalizes all cadres and members through various da'wah activities and in the fields of education, economy, social, thought, and da'wah.

[Suherdiana & Muhaemin's research \(2018\)](#) records the process and strategy of NU and Muhammadiyah's da'wah in the digital era. The study was conducted by analyzing the Facebook accounts of NU and Muhammadiyah organizations. The result shows that in the use of digital technology, the da'wah strategy carried out was still normative. It could be seen from the lack of creativity and innovation of the digital da'wah. The material of the da'wah was still struggling with the normative subject matter, while the actual issues had not been touched.

This research is focused on the development of da'wah organization through organizational Culture. The study is conducted to analyze the fundamental values based on Muhammadiyah organizations in the process of achieving the da'wah objectives. Also, the research is directed to examine the organizational Culture embedded in the mindset, understanding, mentality, and actions of every HR in Muhammadiyah organization. The study was conducted using a qualitative approach that took the locus of Muhammadiyah organizations in Bandung. The data was obtained through observation and study of literature both from books, journals and sites that are relevant to the research topic ([Moleong, 2007: 330](#)).

RESULTS AND DISCUSSION

The Idea of Muhammadiyah Organization Development in Bandung

An organization is a community unit that collaborates to achieve specific goals. As George and Jones said (Sobirin 2007: 5), organizations are a collection of people who work together to achieve individual goals and organizational goals. Correspondingly, Robbins and Cherington stated that the basic essence of the organization is: 1) The organization is a social unit or social system; 2) Founded by humans and consisting of at least 2 people; 3) Having an organized and structured work pattern; and 4) Established to achieve goals.

Various organizations emerge business/corporate organizations, government organizations, and social organizations. Among social organizations, some organizations are based on religion or are characterized by religion, namely organizations that are based on aspects of religion (beliefs) and religious rituals. There are several religious organizations in Indonesia, namely, Islamic, Christian, Buddhist, Hindu religious organizations. One religious organization that is based on Islam is the Muhammadiyah organization.

Huse and Bowditch (1973) said that an important concept to understand an organization as an open social system is feedback, balance, input, exchange, output, and interdependence.

In this regard, Muhammadiyah, as one of the mass Islamic organizations in Indonesia, was established in Yogyakarta since before the independence of the Republic of Indonesia. It was officially founded in the Dzulhijah Month (8 Dzulhijah 1340H). It coincided with 18 November 1912, in Yogyakarta, by a pious, smart, and a soul reformer, namely: Kyai Haji Ahmad Dahlan (Muhammad Darwis) from *Santri* City, Kauman Yogyakarta.

Muhammadiyah organization becomes a place for the struggle of Muslims with the orientation to purify the Islamic teachings. Following the ideals and characteristics of the organization's struggle, Muhammadiyah identifies it as a modernist organization that carries the *amar maruf nahi munkar* da'wah movement and the reform movement (*tajdid*). These ideals are internalized to every mobilizer and member of the organization so that they are influential in every spirit and space for the manifestation of the movement.

In line with this expectation, of course, for the Muhammadiyah organization, it is not easy to carry out. Therefore, the process of recruiting and developing Muhammadiyah's Human Resources becomes essential. Based on this, the rules, norms, ethics are needed which become the guidelines for all members (*jamiyah*). It is a perspective or way of life in the organization. This is what is developed and applied in Muhammadiyah organizations, as a form of organizational Culture, a guide and role model for all the members.

In general, supporting factors for the birth of Muhammadiyah begin with several social, religious, and moral anxiety and concerns (Zain, Maimun & Fuadi,

2017: 18). Anxiety and social concern are based on the fact that most Muslims are in poor condition due to poverty, ignorance, and backwardness of the *Ummah*. A mixture of religious and cultural teachings causes religious anxiety so that Muhammadiyah carries the purification movement of Islamic teachings that originates in the Qur'an and hadith. Meanwhile, moral anxiety is caused by the meaning bias between good or bad and appropriate or inappropriate. So that in the field of morality, Muhammadiyah organization aspires to form Islamic human resources capable of displaying social behavior following the values of morality.

In the process of organizational development, Muhammadiyah has a system, ways of working, guidance, and beliefs that are noble values for every cadre of the organization. The entire foundation of the organization's movement is formulated as a reference in mapping the organization's potential and the process of sustainable development. The characteristics of the Muhammadiyah organization struggle are as da'wah organizations, Islamic da'wah organizations amar maruf nahi munkar and tajdid organizations. The doctrine of the movement and the characteristics of this struggle are carried out through certain strategies and mechanisms.

At least, some findings show that the development of Muhammadiyah da'wah organizations in Bandung is carried out in several ways, including; First, from structural point of view, Muhammadiyah Bandung conducts a mapping and analysis of the da'wah field which is translated into a strategic plan and sustainable da'wah program following the duties, functions, roles, and responsibilities of various assemblies, institutions and business charities that have been found together. In the practice, the idea of structural development is adjusted according to the level of leadership that applies to the Regional Lead level and applies to Branch Managers and Branch Leaders.

Second, as a form of regeneration and da'wah segmentation following *Madh'u's* conditions and needs, Muhammadiyah Bandung has several autonomous organizations that are the wings of organizational da'wah. It is noted that the presence of Aisyiyah's Da'wah wing, Muhammadiyah Youth, NA, Muhammadiyah Students Association, Muhammadiyah Students Association, Hizbul Wathan, and Tapak Suci shows both the existence and the idea of developing sustainable da'wah.

Third, the concept of assets and charitable business assets becomes the capital and strength in the organizational development. Educational assets in the form of educational institutions ranging from kindergarten, elementary, junior high, senior high school, high school, and Muhammadiyah University Bandung become a space in internalization as well as national contributions in the field of education. The presence of Muhammadiyah Orphanage in several areas in Bandung becomes a stimulus in strengthening the Muhammadiyah social da'wah

movement. Other business charities such as Bandung Muhammadiyah Hospital play a strategic role in the da'wah mission that suits the needs of the *Ummah*.

Fourth, the field of cultural da'wah is adapted to the analysis of public situations and conditions. Muhammadiyah organization makes da'wah as the leading spirit of the organization, which is operationalized according to the existing problems and challenges. If it is illustrated, the idea of developing Muhammadiyah da'wah organization in Bandung can be seen in the picture below:

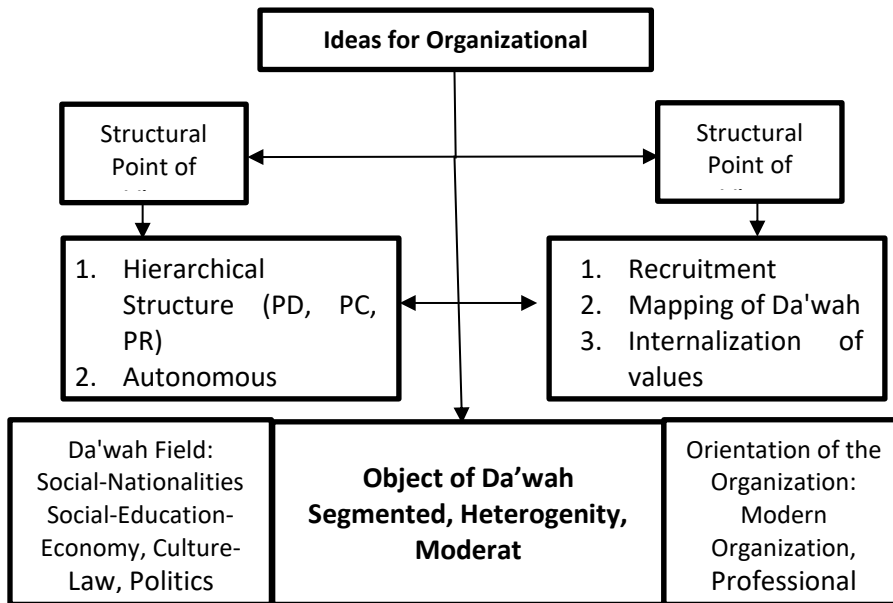


Figure 1. Muhammadiyah Organization Development Ideas in Bandung City
Source: Author Observation 2019

Figure 1 above shows how the idea of organizational development strongly supports the sustainability of Muhammadiyah da'wah organization. It is done through a variety of ways both structurally through the process of regeneration, organizational planning, asset development, and charitable business development, as well as through a more extensive network of da'wah. Moreover, cultural development by way of indoctrination of characteristics, thoughts, and habits become the organization's values. In this case, [Setiawan \(2015: 9\)](#) stated that organizational development is supported because of the organizational Culture that can maintain the organization. Organizational Culture is formed through a series of organizational processes that involve the interaction of various organizational stakeholders.

Meanwhile, [Rohayati \(2013: 123-124\)](#) stated that the process of

indoctrination of the values and characteristics of the Muhammadiyah struggle was carried out through a series of training and education in the process of fostering the younger generation. On this side, organizational development can be carried out if the organization has the concepts and planning of the younger generation as the successors of the organization's da'wah struggle. Muhammadiyah do this in a planned, directed, and measured manner. Also, [Suherdiana & Muhaemin's research \(2018: 194\)](#) concluded that the Muhammadiyah da'wah strategy was carried out in the face of various *madb'u* conditions. It is a challenge in developing an organizational culture that can maintain the organization, including in the selection and utilization of digital technology as a medium for contemporary da'wah.

The role of organizational communication carried out by all members of the organization becomes something essential in the process of organizational development of Muhammadiyah. The importance of communication for an organization is that because communication is designed to ensure all activities of the organization can run following the agreed rules of the game. Bowers described communication as a "neural network of a system" that is organization. Then [\(Katz and Kahn, 1978: 428-423\)](#) said communication for organizations as "the very essence of a social system or an organization." In line with the above opinion [Goldhaber \(1990: 6\)](#) stated that "communication is essential to an organization."

The process of ongoing communication within Muhammadiyah organization, of course, will involve the members of the organization to exchange messages according to what the organization's goals and objectives are. To achieve the organization's goals, of course, it cannot be separated from how the formation of organizational Culture in it. As said by Robbins, in [Sopiah \(2008: 128\)](#), organizational Culture refers to a system of shared meanings embraced by its members and which distinguishes one organization from another organization.

Muhammadiyah organizations in Bandung builds the systems and organizational communication platforms that can maintain the implementation of various organizational mechanisms following the agreement. Organizational communication is carried out both internally and externally within the framework of building an organization's da'wah network. Internally, it is manifested in the coordination and communication processes that are routinely carried out between the managements and between leadership levels. Organizational meeting forums are used as an internal communication control process. Externally, organizational communication is carried out with various elements of society that share the same vision and orientation, such as communication with other Islamic organizations, da'wah institutions, government, and other external da'wah networks.

Technically, this communication process takes place by utilizing any media which is capable of supporting organizational performance, including the use of digital media. As a modern organization, Muhammadiyah Bandung already have a digital media platform, such as website and social media account. The same thing is done by the autonomous Muhammadiyah organization in Bandung. [Zaini \(2016: 10-11\)](#) stated that the purpose of HR development is to achieve total satisfaction, commitment, and performance. One effort to achieve these goals is the existence of a process of interaction and communication that give and receive information so that each can strengthen the trust and level of participation among various elements of the organization.

Organizational Culture of Muhammadiyah Bandung

Muhammadiyah organization is an organization that keeps continuing to develop with all the dynamics of its activities. Muhammadiyah organization is a large organization, which covers several provinces in Indonesia. As a large organization, of course, the issue of Organizational Culture is an important aspect that needs to be carried out well by all its members, especially with the characteristics of members who are very diverse with different social backgrounds.

The communication process that takes place within this organization will involve members exchanging messages and ideas with what the organization's goals and objectives are. To realize the achievement of the goals of the organization, of course, it cannot be separated from how the formation of organizational Culture in it. Organizational Culture, as said by Robbins, in [Sopiah \(2008: 128\)](#), refers to a system of shared meanings shared by its members, and that distinguishes one organization from another organization. Organizational Culture is (1) dominant values supported by the organization, (2) as a philosophy that guides organizational policies, (3) contains the way the work is done, (4) becomes the basic assumptions and beliefs that are found among members of the organization.

Organizational Culture that is formed, developed, strengthened, or even changed, requires practices that can help unite members' cultural values with organizational cultural values. The above practices can strengthen organizational Culture and ensure organizational members work according to organizational Culture. Therefore, for Muhammadiyah members, their presence in the organization shows their involvement in the organization concerned. So with that it is necessary to understand how to behave, how to work and how to function the organization being entered.

In other words, the members of the organization need to understand the Culture prevailing in Muhammadiyah Organization so that it can be accepted and act according to the values prevailing in the organization. Related to this organizational Culture, [Pepper \(1995: 118\)](#) said that working is not just a way of

life, but also complete with various rules, norms, values, roles, changes, and relationships between people. Pepper said completely that:

"Works is more than just a job or a way of spending time, it represents a way of life, complete with rules, norms, values, roles, changes, and relationships. When new members enter organization or members make significant changes within the organization, they are taught the way that life is to be conducted within the new environment. This presentation of life style can be referred to as organizational socialization. This presentation, of course, can take many forms. But whatever from it takes, the result is intended to be the construction of an organizational citizen capable of functioning within the confines and Culture of the organization".

The way of life above, according to Schein's term (in Miller, 2003: 140), is referred to organizational Culture. Schein said that organizational Culture is something that the organization has, which is standard, can be managed and passed down easily from one generation to the next. For the members of Muhammadiyah organization, organizational Culture is an essential matter of how they adapt to the environment of the organization engaged in the religious field. Of course, they understand that the organization they enter must conduct religious teachings following what is stipulated in the organizational policy.

The foundation of Muhammadiyah's organizational struggle is based on the mission of *nubunwah* within the framework of da'wah and *tajdid*. This pledge is an essential commitment for every member of Muhammadiyah to make Al-Quran and As-Sunnah a way of life and a code of conduct in thinking, acting, and doing charity (Nasir, 2007; PP Muhammadiyah, 2005). According to Nasir (2007), since the beginning, it is appropriate and fundamental if Muhammadiyah put the ethos or spirit of its movement on the spirit of the Qur'an. This movement's ethos and spirit is the form of implementation of the *Nubunwah* mission taught by Rasulullah SAW. The Islamic *amar maruf nahi munkar* da'wah mission is devoted to the Muhammadiyah organization through a series of da'wah activism that leads to the realization of a transformative society. Namely, a society that is not only limited to understanding the concept of Islamic teachings, but also the society that is able to practice it in the scope of daily life at the level of individuals, families, social groups, society, and the scale of national and state life. In this case, Rustandi & Sahidin (2019: 363) stated that the transformative da'wah of Rasulullah Saw is a form of implementation of the treatise of Islam in social life that is oriented towards the development of an emancipatory society and guided by Islamic teachings.

A series of Muhammadiyah organization extensions in a relatively long time creates an organizational culture that becomes guidance for each member. Values, norms, habits, ideals, and hopes that live and develop in Muhammadiyah

organizations become a manifestation of the organizational paradigm and movement embodied in the form of systems and organizational Culture (Sholeh, 2005). It is this organizational Culture that slowly but surely constructs the way of thinking, the way to act, and the way to position the Muhammadiyah organization within the scope of the lives of each member. The process of differentiation that leads to the realization of the characteristics of members and organizations is influenced by the Culture and organizational system that has been institutionalized. In this case, Mansyur & Ahmad (2015: 42) revealed that the implications of organizational Culture in the spaces of thought and actions of its members can be seen from the extent to which the organizational culture functions in the da'wah activities of the Muhammadiyah organization.

Thus, for the members of Muhammadiyah organization, the organizational Culture is a system of shared values and beliefs that apply to the organization's members. Since its function is as a joint guide, the manifestation of organizational Culture is how they apply it in everyday life in Muhammadiyah organizations.

Referring to what has been explained above, The cultural process of the Muhammadiyah organization can be seen in a model as follows:

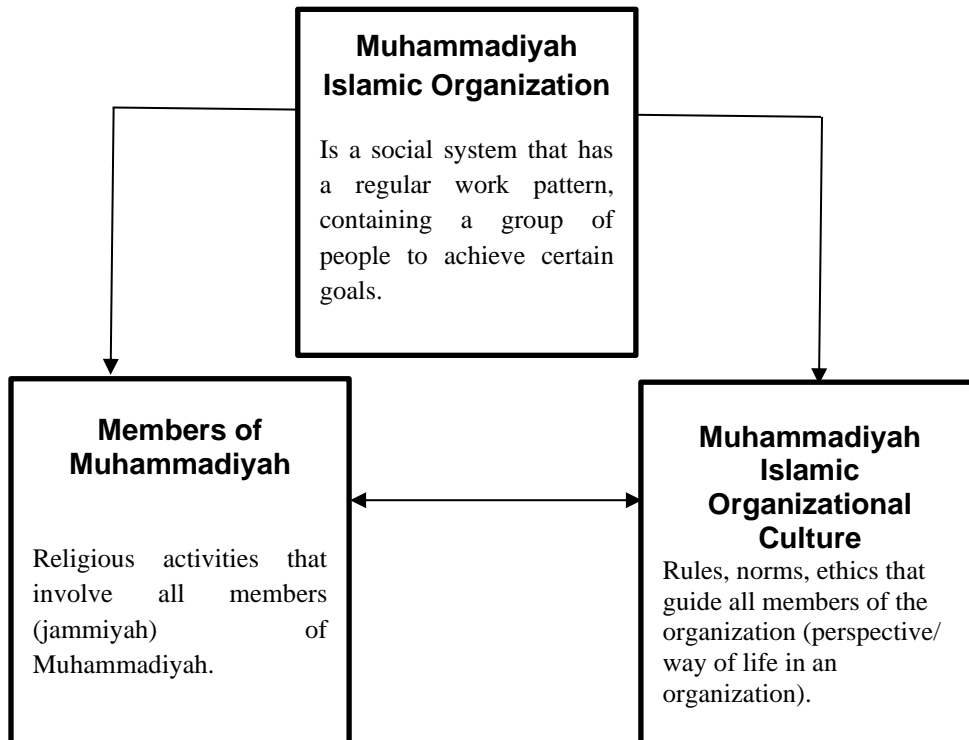


Figure 2. Muhammadiyah's Organizational Culture Model

Based on Figure 2 above, the involvement of members in the organization, where the behavior of individuals or members of the organization is integrated into it, the actions or behaviors shown by the members of Muhammadiyah are their perspective or way of life in the organization. For Muhammadiyah members, organizational Culture is a reflection of the existence of the organization itself. What is reflected in organizational Culture is the beliefs, values, norms, to the behavior of the members of the organization concerned.

Various dimensions of organizational Culture, as revealed by Robin in [Sobirin \(2007\)](#), have several functions, including the following: First, Culture creates a clear distinction between one organization and another. Second, Culture carries a sense of identity for its members. Third, Culture makes it easy for commitment to something broader than one's interests. Culture is a shared belief and values. Therefore the scope and binding of Culture are broader than only the interests of individuals. Culture is a reflection of the nature and expectations of an organization that must be realized by its members. Fourth, Culture is a social glue that helps unite organizations by providing appropriate standards for what their members have to say and do. Fifth, organizational Culture is the affirmation of behavior acceptable to the organization. Culture provides guidelines for actions and speech that should be done by members of the organization.

The dimensions of organizational Culture above show how internalizing values, norms, ethics, perspectives, and ways of acting, ideals, and hopes of Muhammadiyah members across generations. The process of forming and maintaining an organization's Culture is traced to the organization's historical sequence in responding to public and nationalism problems. The organizational dynamics experienced by Muhammadiyah are in line with the national dynamics that occur in Indonesia. The existence of the Muhammadiyah organization as a da'wah organization in the Indonesian state to date proves the critical role of the Muhammadiyah organizational culture that is embedded in the thoughts and actions of each member both structurally and culturally. Thus, these values become a mentality that strengthens the organization in the process of achieving organizational goals and objectives. The organizational dynamics that occur not only strengthen the organization but also provide opportunities that weaken the organization.

[Deal and Kennedy \(1982\)](#) conclude several characteristics of organizational Culture: First, the level of understanding of organizational goals and rules can measure the loyalty of members of an organization. Second, the cohesiveness of organizational members is obtained through the implementation process and the level of compliance with organizational rules. Third, the consistency of members in understanding, living and practicing organizational

values in daily life. Fourth, the organization systematically creates various categories of organizational HR personality. The development of human resources, for example, can be categorized based on their role as advisers, innovators, administrators, executors, goalkeepers, and others. Fifth, in an organization, the existence of rites or organizational habits becomes important as a binding and strengthening the role of the organization. This rite can be found in ceremonial forms of organization from simple to complex. Sixth, organizations must have a cultural network that can strengthen and be a space of inheritance from generation to generation.

Organizational effectiveness is determined by the strategic role of organizational Culture. For Muhammadiyah organization, the strategic role of this organizational Culture determines the direction of the organization. In addition, this role can also be seen from the process of placement and development of organizational HR and the consistent application of organizational rules. Thus, this organizational Culture becomes an organizational strength in facing various challenges and threats to the organization both internally and externally.

In line with the opinions above, an understanding can be drawn that the organizational Culture in the Muhammadiyah Islamic organization is a guideline, rules, norms, and ethics that take place therein. Where the form of behavior shown by all members of the Muhammadiyah organization, is an implementation of integrity and commitment of organizational behavior and Culture of Muhammadiyah members. Muhammadiyah's Islamic organizational Culture has distinctive differences with other organizational cultures.

The re-orientation of Muhammadiyah Islamic organization is to develop this religious organization into a large organization that can create faithful and pious people. So that through its movement, this organization carries out the movement of *jihad fisisabilillah*, to carry out Islamic teachings based on the Qur'an and Hadith. The built organizational Culture is a guide to the integration of the strength and faith of members of the Muhammadiyah organization as an Islamic organization in carrying out Islamic symbols and sharia.

CLOSING

For Muhammadiyah members, their presence in the organization shows their involvement in the organization concerned. So, it is necessary to understand how to behave, how to work, and how to function the organization. In other words, the members of the organization need to understand the Culture prevailing in the Muhammadiyah organization so that the members can be accepted and act according to the values prevailing in the organization.

Organizational Culture in Muhammadiyah organizations has an essential role in supporting organizational performance because the organizational

Culture built is guidelines, rules, and ethics that encourage members' self-awareness to be committed to carrying out organizational goals. Organizational Culture has made a significant contribution to helping the process of achieving organizational goals. Organizational Culture within Muhammadiyah organization has instilled and fostered the integrity and commitment of the members to the organization and strengthened the organizational Culture that took place within it. The passage of time has shaped the cultural characteristics of the Muhammadiyah organization as a modernist Islamic movement organization.

This research has implications for the development of organizational theories and the practical development of Islamic da'wah organizations. It is hoped that this research will contribute to unraveling the pace of organizational development in the process of forming and maintaining a positive and innovative organizational culture within the framework of serving and building benefit to the people and nation. It is supported by the fact that the existence of Islamic organizations oriented to the implementation of Islamic symbols provides a substantial contribution to the pace of development of the Indonesian nation. The presence of human resources from Islamic da'wah organizations such as Muhammadiyah, NU, Persis, and others is an essential asset in strengthening the nation's sovereignty in various fields of life. In fact, Islamic da'wah organizations in Indonesia formulate plans and work programs that help the stakeholders in the welfare of Indonesian citizens.

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