

# IMPLEMENTATION OF TABLIGH AS PROPHETIC LEADERSHIP OF MUHAMMADIYAH THROUGH POLITICAL MOVEMENT

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rikaeraswati06@gmail.com\* (*corresponding*).

**Abstract** One of the forces of civil society that is always present and makes a real contribution to the progress of Indonesian politics is the Islamic mass organization Muhammadiyah. In order to achieve the aspired goals, the Muhammadiyah leadership model exists as the basis or ideology in achieving such goals, especially in Muhammadiyah's contribution to national legal politics. The purpose of this study is to determine the implementation of Tabligh as prophetic leadership of Muhammadiyah in its role as a political movement to influence the national political process. This paper was built based on a literature review. Indonesia is a democratic country and Muhammadiyah was born as a political movement in influencing the national political process. It is a form of citizen aspirations that was formed using an association of groups or organizations as guaranteed by the 1945 Constitution. Muhammadiyah, in their every struggle including in national politics, always uses its identity or ideology as a da'wah organization based on "amar ma'ruf nahi munkar" that is sourced from the Qur'an and Sunnah. Muhammadiyah implements the nature of Tabligh in carrying out its role as a political movement which is to always criticize any regulations that are contrary to the truth or that will bring harm to society. Muhammadiyah is not in a coalition with the government or with any political party, but Muhammadiyah has always supported policies that lead to the benefit of society.

Keywords: Tabligh; Muhammadiyah; Political Movement

## I. INTRODUCTION

Man with all the advantages endowed by Allah Subhanahu Wa Ta'ala (SWT) such as lust, mind, and other potentials that are useful for his benefit in the world. With all these advantages man by Allah SWT is made as a caliph on earth. One of them is as in the Qur'an Surah Al-Baqarah verse 30 which means "And (remember) when your Lord said to the angels, "I will, make a caliph on earth." They said, "Do you want to make the one who corrupts and sheds blood there, while we worship you and purify your name?" He said, "Truly, I know what you do not know."

The responsibility as *a caliph* is worship to Allah SWT. Therefore, in carrying out these responsibilities must be based on the will of Allah as written in the Qur'an and hadith. As for the duties assigned to humans, the duty of the *Caliph* to himself, his family, and in society (Z Firma Aditya & Al-Fatih, 2017).

In society known as community organization (ormas). Every element in the state has the right to participate for the realization of the ideals of the state. And one of those participations came from the organization. Ormas has an important role in this democratic country (Cahyani & Al-Fatih, 2020). In the 1945 Constitution which is the highest legal source and fundamental in nature explained that there are guarantees for every citizen in exercising freedom of association, assembly, and issuing opinions is part of human rights in the life of the nation and state.

Based on Article 1 number 1 of the Law of the Republic of Indonesia Number 17 of 2013 concerning Community Organizations that community organizations hereinafter referred to as organizations are organizations established and formed by the community voluntarily based on the common aspirations, will, needs, interests, activities, and objectives to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila. Furthermore, in Article 21 of Law No. 17 of 2013 concerning Ormas explained that the organization has several obligations, one of which is to participate in the achievement of state objectives.

The pillars of Indonesian democracy in development were built by three actors, namely the government, private, and society (Zaka Firma Aditya & Al-Fatih, 2020). Of the three, synergistic relations are based on Pancasila and the 1945 Constitution. Ormas needs to take a position as a partner who is critical of the government to better direct development programs towards the targets that have been set and provide *maslahat* for the general public. The occurrence of cooperation between the organization and the government should not be interpreted as a mutualism relationship that promotes financial benefits for its actors. The purpose of the cooperation is aimed at building togetherness in entrusting government policies that are considered inappropriate in the welfare of society. By the government also needs openness in receiving input from organizations so that between the government and the organization can run side by side for the benefit of the wind and state (Herdiansah, 2016).

Ormas is part of civil society which is an organization formed by independent communities, such organizations should not rely on the government, especially in financial support and infrastructure facilities. This organization is formed as an embodiment of the commitment of a number of citizens who have concerns about the problems that arise, both in the field of education, economy, social and politics. One of the forces of *civil society* that is always present and makes a real contribution to indonesia's political progress, is the Muhammadiyah Islamic mass organization (Argenti, 2017).

As an Islamic movement Muhammadiyah must be involved in islamic struggle and da'wah strategies in people's lives (Argenti, 2017). Muhammadiyah is a proselytizing movement and includes all areas of life, including politics (Erdianti et al., 2021). Muhammadiyah as a *political movement (political movement)* is the struggle and involvement of Muhammadiyah in the indonesian political scene since the colonial era until now (Hasan & Et al, 2017). What needs to be highlighted here is an understanding of politics with political parties. Between the two are two different things.

An organization is a unity formed by several people who have little or nothing in common about their background, identity, expectations, and other things to achieve common goals together (Syarief et al., 2017). Therefore to achieve the desired goal there is a muhammadiyah leadership model that becomes the basis or ideology in achieving the goals aspired to, especially in muhammadiyah contibusion in national legal politics as the focus of this research.

Muhammadiyah uses a leadership model based on the example of the Prophet Muhammad (peace be upon him) or known as *prophetic leadership*. The very well-known nature of the leadership of the Prophet Muhammad (peace be upon him) includes: *shidiq* which means true, trust which means trustworthy or honest, *tabligh* which means convey and *fatamah* which means veritas and wise (Syams, 2018). However, in this study will be discussed is the implementation of *Tabligh* as *muhammadiyah prophetic leadership* in its role as a political movement to influence the national political process.

## II. METHODOLOGY

This research is based on a literature study (*library research*), which is a study object whose object uses library data in the form of books as a source of data (Widyakso & Wiryani, 2021). The function of this technique of obtaining data in research is to find answers to the formulation of the problem by reviewing legal literature materials that are relevant or related to the problem (Al-Fatih, 2020). This study was conducted by reading, studying, and analyzing from various existing fields in the form of textbooks, documents, journals, magazines and other sources related to the problems in this article (Aprilianti et al., 2022).

## III. RESULTS AND DISCUSSION

### Implementation of *Tabligh* as *Prophetic Leadership Muhammadiyah*

Muhamadiyah is a religious organization founded by KH. Ahmad Dahlan on 8 Dhulhijjah 1330 H, which coincided with November 18, 1912 AD in Yogyakarta. The identity or essence of Muhammadiyah is an Islamic movement, *da'wah amar ma'ruf nahi munkar* and *tajdid* whose main sources are the Qur'an and Sunnah (Al-Fatih et al., 2021). The basis of Muhammadiyah is Islam. While the purpose and purpose is to uphold and uphold the religion of Islam so that the realization of a real Islamic society (Hasan & Dkk, 2017).

Muhamadiyah's leadership model is called *prophetic leadership*. *Prophetic leadership* is a model of leadership that collects values derived from the Prophet Muhammad and the Qur'an as the basis of *akhlaq karimah* (morality) in organizing self-life interististically and emphasizes how the behavior of individuals in interacting or influencing others. *Suri tauladan*, the model or leadership trait by the very famous Prophet Muhammad (peace be upon him) consists of *Shidiq* (right); *Trust* (trustworthy / honest); *Tablighh* (delivered); *Fatanah* (intelligent) (Syams, 2018). Of the 4 (four) *tauladan suri* that will be discussed in this study related to the nature of *Tablighh* as one of *Muhammadiyah's prophetic leadership* models implemented in its role as a political party in influencing national legal politics.

*Tabligh*, (Dewi & Dkk, 2020) is always to greet the treatise of truth, never hide the mandatory to be conveyed and is not afraid to eradicate the imperiousness and so on. The value of *tabligh* can be interpreted by Muslims by communicating and with good delivery to anyone. By having the value of *of tabligh* a leader will convey all information correctly and with the right words. In the Qur'an Surah Ali 'Imran verse 104 which means that "And let among you be those who call on virtue, call out the righteous, and prevent from being discouraged. And those are the lucky ones."

With the nature of *Tabligh* implemented by Muhammadiyah as one of the organizations that always try to contribute to every problem of life including in influencing national legal politics, which is felt to bring the community away from the benefits.

### **Implementation of *Tabligh* as Prophetic Leadership Muhammadiyah**

Based on Article 28 E of the XA Chapter of the 1945 Constitution which states that:

- (1) Everyone has the right to embrace religion and worship according to his religion, choose education and teaching, choose the job of choosing citizenship, choose a place to live in the territory of the country and and leave it, and entitled to return.
- (2) Everyone is entitled to freedom to believe in beliefs, express thoughts and attitudes, in accordance with conscience.
- (3) Everyone is entitled to freedom of association, assembly, and opinion.

From Article 28 E paragraph (3) of the 1945 Constitution has given an explanation that every citizen is entitled to freedom of association, assembly, and issue his opinion because it is part of the human rights that will be guaranteed by the state. Related to the right to express opinions as an effort to advance the country to achieve the goals of the state whose ideals are something that must be considered. Expressing opinions is a form of attention that can be used as a means to increase public participation that will ultimately contribute to the progress of the nation.

With the holding of elections becomes one of the characteristics that Indonesia implements a democratic system. Sidney Hook gives an understanding of democracy as a form of government where important government decisions or the policy direction behind decisions are directly based on the decisions of the majority given freely from the adult people. This means that at the last level the people provide provisions on the main issues of their lives, including in assessing the policies of the countries that determine their lives. Therefore, democracy as a political idea in it contains 5 (five) criteria, namely: (1) Equality of suffrage in determining collective decisions that are binding (Korompot et al., 2021); (2) Collective participation, i.e. equal opportunity for the color of the state in the collective decision-making process; (3) The disclosure of truth, i.e. there is an equal opportunity for everyone to give an assessment of the course of the political process and government logically; (4) The final control of the agenda, i.e., the exclusive decision for the public to determine which agenda should and should not be decided through government processes, including delegating that power to others or institutions representing society; and (5) The inclusion, i.e., the cover of society includes all adults in relation to the law (Muntoha, 2009). As a country that uses a democratic system, it is natural for every citizen to be given the opportunity or contribution in every process of regulatory formation by the government.

With the openness in every process of making and enforcing the law, so that the weaknesses and shortcomings contained in official institutional mechanisms can be complemented by the participation of the community directly or the direct participation of the community in order to ensure justice and truth. With direct participation it is important because the system of people's representation through parliament cannot be relied upon as the only channel of people's aspirations. Therefore, the principle of "*representation in ideas*" is distinguished from "*representation in presence*", because physical representation alone does not necessarily reflect the representation of ideas or aspirations. Similarly, in law enforcement run by other apparatuses

all require social control in order to work effectively, efficiently and ensure justice and truth (Patamatta & Jumardi, 2020).

Indonesia is a state of law. In accordance with what is contained in Article 1 of the 1945 Constitution which states that:

- (1) The State of Indonesia is a Unitary State, which is in the form of a Republic.
- (2) Sovereignty is in the hands of the people and is carried out according to the Basic Law.
- (3) Indonesia is a state of law.

In Article 1 paragraph (3) of the 1945 Constitution by Jimly Asshiddiqie gives the understanding that in the formulation of the Article contains the meaning of recognition of the principles of the rule of law and consensus; The principle of separation of human rights, the existence of a free and impartial judiciary that ensures justice for everyone including against abuse of authority by the authorities. So, in the understanding of the state of law, it is the law that holds the highest command in the administration of the state.

In the making of a law is known as legal politics (Siregar et al., 2021). According to Padmo Wahyono, legal politics is a policy of state administration that is fundamental in determining the direction, shape and content of the law to be formed and about what is used as criteria to determine something. By Teuku Mohammad Radhie gives the definition that the politics of law is as a statement of the will of the ruler of the state regarding the laws that apply in its territory, and regarding the direction of legal development built. And according to Satjipto Raharjo, legal politics is as a voting activity and the way to be used to achieve a certain social and legal purpose in society (Umami et al., 2021). Based on some of the above definitions, it can be concluded that what is meant by legal politics is the basic policy of state administration for the purpose of determining the law for the achievement of the goals aspired by the state.

Indonesia as a democracy, it is natural for every citizen to give his participation in the national political process carried out by the government including participation from ormas. Ormas or other terms as *Non-Governmental Organizations* (NGOs) play an important role as pillars of democracy that realize a strong civil society (*civil society*) and able to fight for the rights of the people in state life (Herdiansah, 2016). With the Law No. 17 of 2013 concerning Community Organizations provides a position for Ormas in its participation in order to achieve state goals. Described in Article 5 about the purpose of the organization and Article 6 describes the function of the organization:

#### Article 5

- a. Increase community participation and empowerment;
- b. Providing services to the community;
- c. Maintaining religious values and belief in God Almighty;
- d. Preserving and maintaining the norms, values, oral, ethical and cultural lives in society;
- e. Conserving natural resources and the environment;
- f. Strengthening social solidarity, gotong royong, and tolerance in community life;
- g. Maintaining, maintaining, and strengthening and uniting the nation; and
- h. Realize the purpose of the country.

## Article 6

- a. The distribution of activities in accordance with the interests of members and/or the purposes of the organization;
- b. The construction and development of members to realize organizational goals;
- c. The aspirations of the people;
- d. Community empowerment;
- e. Fulfillment of social services;
- f. Community participation to maintain, maintain, and strengthen the unity and unity of the nation; and/or
- g. Seers and the completion of norms, values, and ethics in the life of society, nation, and state.

In line with Article 28 E paragraph (3) of the 1945 Constitution, the guarantee of freedom of association, assembly, and opinion is a part of human rights in the life of the nation and state. Of course, in exercising this right everyone must respect the human rights and freedoms of others.

One of the Organizations that always contribute in various fields of national life. Muhammadiyah is a well-known organization that inspires the Indonesian nation to reform the spirit of Islamic thought and Muhammadiyah's participation in all areas of community life, such as the fields of religion, education, socio-culture and health. There are many reasons for the establishment of this religious organization, among which Islam is not yet complete in Indonesia, inadequate Islamic education, poverty of the ummah, narrow fanatics, blind taklid, formalism, traditionalism and conservatism (Tanthowi, 2019).

Muhammadiyah as an organization defines itself as an Islamic movement, da'wah *amar ma'ruf nahi munkar* (invites to goodness and prevents impossibility) and *tajdid* which is sourced to the *Qur'an* and *As Sunnah maqbullah*. In the sense of increased development and modernization, *tajdid* is referred to as the interpretation of experience. To carry out *tajdid* requires the actualization of intelligent mind and clean mind and imbued with Islamic teachings. *Tajdid* is a process of renewal in Muslims to lead to better conditions.

By Muhammadiyah in interpreting *tajdid* there are two understandings, namely purification (purification) and renewal (dynamization). The purification is "*Tanhif al-Aqidah*" which is the purification of Islamic aqidah. In the sense of islamic aqidah it must be cleansed from all "*Rowasyia asy-shirk*" which is the elements of shirk. Faith is a belief in life or faith with all the things that must be believed by all Muslims. Muhammadiyah's da'wah and *tajdid* measures are reflected in the pioneering establishment of modern Islamic schools, health services, the support of poor orphans through the Al-Maun movement and breaking the practice of Islamic thought that is jumud (static, frozen) with *tajdid*. Because of this in the general public Muhammadiyah is known as the reformism movement or modernism (Handayani & Faizah, 2021). Muhammadiyah as one of the organizations that participated in advancing the state seen in its concrete action through its participation in various fields of state life, while still using its identity as a proselytizing movement sourced to the *Qur'an* and *Sunnah maqbullah*.

Muhammadiyah is a religious organization that is nationalism, seen from the participation of KH. Ahmad Dahlan and Budi Utomo, Muhammadiyah's position that is not party politics or party but is shown to the national politics responsible for all national issues, such as poverty, ignorance, and orphans, therefore Muhammadiyah can still be expected to play a role in the growth and development of nationalism (Rahman et al., 2021) (Setiawan, 2017).

Since its birth in 1912, Muhammadiyah is not considered as a political organization, but as a proselytizing movement *amar ma'ruf nahi munkar* that is social and based on Islam. However, as an organization of da'wah movement, Muhammadiyah cannot be separated from the hustle and bustle of the political world. By Alwi Shihab stated that, one of the important roles of Muhammadiyah is as a political force, of course politics is limited to interest groups, especially in influencing the process of making state political policy (Dermawan et al., 2019).

In the course of his journey it was later seen that Muhammadiyah had two wings at once, one wing as an Islamic proselytizing movement, and the other wing was a political wing. This political wing seems to give more color in muhammadiyah organizations. The politics developed by Muhammadiyah are politics for the common good, the politics of common justice and the politics of shared prosperity. Of course, putting the heat together in political issues is not an easy matter, because in fact politics usually eliminates common interests above personal and class interests (Argenti, 2017).

Muhammadiyah is a association that has never been directly involved with practical politics. Muhammadiyah as a proselytizing movement covers all areas of life including politics. What needs to be understood here is that understanding between politics and political parties are two different things. Historically, the politk attached to Muhammadiyah is the national politics mentioned with the politics of "*amar ma'ruf nahi munkar*". Even muhammadiyah leaders who were previously active in politics such as KH Ahmad Dahlan or KH Mas Mansur in BPUPKI. That is, Muhammadiyah is not afraid to be the front critic if the government acts wrongly, and Muhammadiyah will also be a leading supporter if the government is right (Hasan & Dkk, 2017). There are Muhammadiyah figures involved in practical politics but they do not involve Muhammadiyah in practical political struggles.

There are several opinions on the notion of political parties, according to Mark N. Hogopain, that political parties are organizations formed to influence the form and character of public policy in the framework of certain ideological principles and interests, through the practicality of direct power. Austin Ranney provides the basic characteristics of political parties: (Nasrudin, 2018)

1. A group of people with identity;
2. Consists of several people organized and deliberately not together to achieve the goal;
3. The public recognizes that political parties have legitimacy in the form of the rights to organize and raise themselves;
4. Some of its objectives, namely to maximize activities, the party works through government mechanisms that reflect the choices of the people;
5. The core activity of political parties is candidates for public office.

Based on the above opinion, it can be concluded that political parties have the power to be able to influence a policy. While politics can simply be interpreted as an effort that can be taken by citizens to realize goodness, justice, order and a system of government. This is where Muhammadiyah's struggle as an organization in providing political participation to influence government officials in decisions. The opinions or assumptions of people who know best about people's desires are the people themselves. Therefore, political participation like this in society plays a role in determining government policies that concern their lives.

Haidar Nashir said Muhammadiyah does not struggle in the political field and does not have any connection with any political forces in the country. Over time Muhammadiyah continues to fortify itself with the so-called "*khittah*" (line of struggle) that has been attached to this union. proof on this khitta is seen from: Khittah Palembang (1956-1959), Khittah Ponorogo (1969), Khittah Ujung Pandang (1971), Khittah Denpasar (2000). There is a principle through khittah that is held several times want to make a ulan affirmation that broadly determines the policy and orientation of the movement to: (Khoiri, 2013)

1. Define the lines of the organization that are binding and adhered to by all its members as policies, directions, guidelines and provisions in acting and acting on behalf of the organization;
2. Establish objectively and verify work on the field of community development with the field of political struggle for state power;
3. Affirmation of muhammadiyah's position and role in the field of da'wah and not engaged in the field of political-practical or political oriented to power;
4. An organizational policy line that establishes no organizational relationship with any political force or party as an objective position to be neutral and distant and not to dream, support, and cooperate politically with that political organization;
5. Policy lines that give members the freedom to be active or inactive in political parties, as well as to vote or not political choices in accordance with their human rights with the provisions outlined by the union;
6. Muhammadiyah's theological view of politics as an arena of "worldly affairs" that applies ijtiḥad law and organizational policy;
7. Muhammadiyah's role in the life of the nation and state so that although notative or not choosing practical political struggle, but proactive in building a society or interest group in a democracy with a position as a moral-religious force and no longer a political force.

Muhammadiyah is in a position as a community negationator to channel aspirations to the government to influence state policy in order to continue to run in accordance with the noble ideals of the nation (Nilwan, 2016). *Ittah* or muhammadiyah struggle line is Muhammadiyah is neutral and not in coalition with any political party, because Muhammadiyah focuses more on the da'wah movement. But Muhammadiyah also acts to always provide criticism and concern for the problems of the nation and state.

For example, such as Muhammadiyah's criticism of the Minister of Education, Culture, Technology, and Technology Regulation No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in the College Environment. Muhammadiyah considers that permendikbud Ristek can trigger sex behavior that deviates from religious teachings. The use of the phrase "without the consent of the victim" in Article 5 is feared to be a reason for consensualness between the two parties.

This is a form of effort made by Muhammadiyah related to the problems that are present in the community and do not hesitate to give criticism or input to every regulation that is considered to lead to the benefit of the life of the nation.



#### IV. CONCLUSION

Based on the description of the discussion above, it can be concluded that by having *the value of tabligh* a leader will convey all information correctly and with the right words. With the nature of *Tabligh* implemented by Muhammadiyah as one of the organizations that always try to contribute to every problem of life including in influencing national legal politics, which is felt to bring the community away from the benefits.

Indonesia is a democracy and Muhammadiyah was born as a political movement in influencing the national political process is a form of aspiration as a citizen formed using a group or organization as the rights guaranteed by the 1945 Constitution, namely "in exercising freedom of association, assembly, and issuing opinions is part of human rights in the life of the nation and state". Muhammadiyah in every struggle included in national politics senantisa using its identity or ideology as an organization of *da'wah amar ma'ruf nahi munkar* that invites to goodness and prevents the impossibility that is sourced to the Qur'an and Sunnah. Muhammadiyah implements the nature of *Tabligh* in carrying out its role as a political movement that always conveys criticism of any regulations that are contrary to the truth or that will bring harm to society. Muhammadiyah is not in coalition with the government or with any political party. But Muhammadiyah has always supported policies that lead to community *mashalatan*.

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