

# Transformational Leadership Model of Muhammadiyah Branch Leaders in Bandung Regency

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## Article Info

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**Abstract:** Leadership factors determine the development of Muhammadiyah. This leadership includes central, district, regional, branch, and branch levels. This research's problem lies with the department head, especially in Bandung Regency. The theory used in this study is the leadership theory from Avolio, which states that the transformational leadership model contains four components: Idealized Influence, Inspirational Motivation, Intellectual stimulation, and Individualized Consideration. The method used is a descriptive method with a qualitative approach. Data collection techniques perform using literature study, observation, and interviews. Informant determination is doing with purposively. The study results show that the Muhammadiyah Regional Leadership in Bandung Regency has quite an excellent Idealized Influence with a clear vision, mission, and program. However, Inspirational Motivation among branch leaders shows high motivation by encouraging and encouraging subordinates. On the other hand, regional and branch leaders have shown intellectual stimulation to their members to promote their academic level. The attention given by regional and branch leaders can show Individualized Consideration as a mentor.

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## INTRODUCTION

Muhammadiyah is one of the socio-religious organizations in Indonesia ([Jung, 2014](#); [Sya'bani, 2018](#)). In 1912 Muhammadiyah was first established by K.H Ahmad Dahlan in Yogyakarta. Since its inception, Muhammadiyah has used the "organization" method, so Muhammadiyah is often referred to as a modern Islamic religious movement ([Arifin et al., 2022](#); [Burhani, 2006](#)). In establishing the Republic of Indonesia (NKRI), Muhammadiyah had a considerable contribution. One of the figures who have an essential role is KH Ahmad Dahlan and Siti Walidah ([Fauziyati, 2019](#)). These two figures moved in educating and advancing the nation until they were appointed National Heroes.

Muhammadiyah has the spirit of the Al-Ruju Ilal Qur'an Wa Al-Sunnah movement, which seeks to restore the lives of Muslims to the guidance of the Qur'an and Al-Hadith ([Nurhadi, 2018](#)). The spirit of the movement is realized in various formulations of programs and organizational activities. Muhammadiyah, as a community organization with the main characteristics, gave birth to many charitable businesses in the fields of education, health, economy, and so on and spread throughout the country and even grew in several other countries, of course, in addition to being supported by solid and neat organizational management also supported by strong leadership ([Baidhawiy, 2015](#); [Mahyudin, 2022](#); [Qodarsasi et al., 2021](#)). Transformational leadership patterns applied to organizations are proven to bring up performance whose value far exceeds expectations.

Successful leaders certainly determine the development of Muhammadiyah. His leadership model influences the success of the leader. The experience possessed by a person dramatically influences the way of decision-making and the work of the

organization he leads ([Sangadji & Sopiah, 2013](#)). Transformational leadership is one of the appropriate leadership models for dealing with all changes and improving subordinate performance. Transformational leadership is related to how a leader can influence those led so that those led can be loyal to the organization, primarily through charismatic factors and inspirational motivation ([Hadi & Diansyah, 2018](#)). A leader can transform his subordinates through four ways called the Four; 1) Idealized influence (charisma), 2) Intellectual stimulation, 3) Individualized consideration, and 4) Inspiration motivation ([Bass et al., 2003](#)). As a modern faith-based community organization, Muhammadiyah has neat and structured organizational management.

Muhammadiyah began to develop in the Bandung area through the role of slam merchants and movements at that time around the end of the 1930s, long before the country became independent in 1945. Previously, Muhammadiyah developed rapidly in the Garut area around 1925. Muhammadiyah in the Bandung area became the initial area in West Java that developed Muhammadiyah's understanding or ideology. The development of Muhammadiyah in Bandung Regency should be more rapidly growing and dominant compared to other newly established regions. Data on Muhammadiyah business charities in Bandung Regency, Bandung City, and West Java can be seen as follows:

**Table 1.** Data of Muhammadiyah Business Charity Bandung Regency

Area	Number of Charitable Ventures										
	MD	TK	SD	SMP	SMA	PT	SLB	PST	RS/BP	HEAD	HOUSE
Bandung Regency	8	8	10	8	6		1	1	2	18	3
Bandung City	6	17	11	12	8	2	-	3	4	14	23
West Java	44	115	129	135	96	19	11	22	29	77	46

Source: [www.jabar.muhammadiyah.or.id](http://www.jabar.muhammadiyah.or.id)

In Bandung Regency itself, the development of Muhammadiyah at the branch level is good in terms of the assets owned, the number of members, and the number of existing business charities are very varied. In terms of the number of members, assets, and charities of business, there are branches that are large; some are medium, and some few. Therefore, it is essential to examine why the progress or development of each branch of Muhammadiyah with other branches can be very different. The branch of Muhammadiyah, which has been intense and rapid development and progress, needs to be further investigated from various sides so that various factors that support its progress can be known. The results in the future are expected to be a rule model for the development of Muhammadiyah branches in Bandung Regency so that the development of one branch with another branch is similar and everything is proliferating.

As an organization that has been organized with a system often considered by many modern circles, though, leadership factors certainly still significantly influence the development of an organization, as well as in Muhammadiyah. So this research emphasizes more on what kind of transformational leadership model should be developed at the Muhammadiyah Branch in Bandung Regency. The Muhammadiyah Ciparay and Cimaung branches were chosen as research sites by considering the different levels of progress in terms of management, members, assets, and business charities in the form of educational institutions such as kindergartens, junior high schools, elementary schools, junior high schools, and high schools as well as cooperatives / Baitul Mal as the strength of economic empowerment of its members.

**Table 2.** Muhammadiyah Business Charity Data Ciparay & Cimaung Branch

Branch	Number of Charitable Ventures												
	PR	MSD	MD	TK	SD	SMP	SMA	PT	SLB	PST	BP	HEAD	PA
Ciparay	7	7	3	2	3	3	2		1	1	1	4	1
Cimaung	3	1	1	1									

Sumber: [www.jabar.muhammadiyah.or.id](http://www.jabar.muhammadiyah.or.id)

The data above can show a striking difference between the Muhammadiyah Ciparay Branch and the Muhammadiyah Cimaung Branch, from the number of branches and mosques to the number of schools, pesantren, medical centers, cooperatives, and orphanages.

In addition, several awards at the central, regional, and regional levels have been obtained by the Branch Leaders of Muhammadiyah Ciparay, especially regarding community empowerment as a superior branch and branch. This indeed cannot be separated from the leadership of the Muhammadiyah branch leadership in Bandung Regency. Therefore, what kind of transformational leadership model suits Muhammadiyah branch leaders in Bandung Regency will be seen.

## RESEARCH METHODS

The object of research is of concern in a study because the object of research is a target to be achieved to get answers and solutions to problems that occur. According to Sugiyono (2014), the definition of research objects is: "The object of research is a scientific target to obtain data with certain objectives and uses about an objective, valid, and reliable thing about a thing certain variables (Sugiyono, 2014)." The object of this study is the transformational leadership model of Muhammadiyah Branch Leaders in Bandung Regency.

This research raises the issue of the Transformational Leadership Model in Muhammadiyah Branch Leaders in Bandung Regency. Based on this description, researchers use descriptive research methods. The descriptive research method can be interpreted follows exploratory research and plays a significant role in creating hypotheses or people's understanding of various social variables (Taheri et al., 2019). This study is characterized as exploratory, so it does not aim to test hypotheses or make generalizations.

This study uses a descriptive method in that this study aims to describe and interpret existing conditions or relationships, developing opinions, ongoing processes, consequences or effects, or about ongoing trends in transformational leadership models in Muhammadiyah Branch Leaders in Bandung Regency.

Researchers use purposive sampling, which is a technique for taking data sources based on specific considerations by the position/person in charge, mastering the subject matter, and having relevant competencies. In this research, informants have been determined, including leaders, business charity managers, and all Bandung Regency Muhammadiyah Branch members.

Data analysis is a process of simplifying data to make it easier to read and present. The existing data will be analyzed in a more straightforward form to further search for broader meaning and implications of the research results (Castleberry & Nolen, 2018). Activities in qualitative data analysis are carried out interactively and take place continuously until complete so that the data is saturated (Mayer, 2015). Activities in data analysis are data reduction, data display, and data conclusion drawing/verification.

## RESULTS AND DISCUSSION

Transformational leadership implemented in the Bandung Regency Muhammadiyah association at the branch or sub-district level is based on the following research results:

### ***Idealized Influence of Muhammadiyah Branch Leaders in Bandung Regency***

Ideal influence is the behavior of leaders who provide vision and mission, generate a sense of pride, and gain the respect and trust of subordinates ([Purwanto et al., 2021](#); [Zineldin, 2017](#)). Idealized influence is also called a charismatic leader, where followers have deep faith in their leader, feel proud to work with them, and trust their leader's capacity to overcome every problem.

In general, the Muhammadiyah Branch Leaders in the Bandung Regency area, in formulating their vision and mission, are aligned with the vision and mission both from the central, regional, and regional; this is done to maintain or align with the vision and mission formulated by the Muhammadiyah Regional Leaders at the Bandung Regency level.

The Vision and Mission of Muhammadiyah resulted from conferences in Makassar and then handed down in the province and the regions. Included in the Budget.

Muhammadiyah is, by the Qur'an and ahadith, with a robust network both domestically and abroad; it certainly makes the leader figure able to instill a sense of pride in Muhammadiyah in his subordinates. This is proven in Muhammadiyah Branch Leaders (PCM), with only a few members and administrators who can make many charitable efforts.

The PCM in Bandung Regency is led by a figure seen by the community as a community leader or someone with charisma. It was revealed from the Focus Group Discussion held at Aisiyah Boardingschool Bandung on January 18, 2023, that some participants who were representatives of 18 PCMs, revealed that in general, the current leadership, namely in several Bandung Regency PCM, led by community leaders or someone who has charisma in their area, so that the community will be proud of the community The leaders, in addition. Usually, the leaders in PCM are people who have contributed both materially and non-materially. In addition, there is also a line of unity from the previous generation as members or leaders of the Muhammadiyah company.

The existence of a charismatic figure as a leader of the Muhammadiyah Branch indirectly provides an example in Muhammadiyah; this example is seen from his consistency in Muhammadiyah; this is a separate point to be emulated by the citizens of Muhammadiyah itself. Therefore, as a leader in the Muhammadiyah association, it must be guided by the Islamic Living Guidelines of Muhammadiyah Citizens (PHIWM), which is a set of Islamic values and norms derived from the Quran and Sunnah to become a pattern for the behavior of Muhammadiyah citizens in living their daily lives so that Islamic personality is reflected towards the realization of the leading society that Allah SWT recognizes.

Islamic Living Guidelines for Muhammadiyah Citizens are guidelines for living life in the scope of personal, family, society, organization, managing a business charity, doing business, developing professions, nation, and state, preserving the environment,

developing science and technology, and developing art and culture that shows *uswah Hashanah* (good example) behavior ([Yusuf & Maizar, 2023](#)).

For a leader of the Muhammadiyah Branch guided by the Islamic Life Guidelines of Waga Muhammadiyah, which is enriching in the sense of giving many treasures to form the nobleness and glory of the soul and actions. As well as providing direction for exemplary individual and collective action. Therefore, the purpose of PHIWM is to form individual and collective behavior of all members of Muhammadiyah who show good examples (*uswah Hashanah*) towards forming the leading community that Allah SWT recognizes.

Based on the results of research that has been done, the first transformative leader dimension, namely idealized influence. This first dimension describes how the leader's behavior makes his followers admire, respect, and trust him simultaneously ([Hartati et al., 2022](#)). Based on the views of the community or Muhammadiyah residents in Bandung Regency, the elected leader is a leader who has good character and charisma and can contribute to the Muhammadiyah Association so that Muhammadiyah residents admire, respect, and trust him.

### ***Inspirational Motivation of Muhammadiyah Branch Leaders in Bandung Regency***

Inspirational motivation means the character of a leader who can apply high standards and encourage subordinates to achieve these standards. This kind of character can arouse high optimism and enthusiasm from subordinates ([C. Morales, 2022](#); [Udin, 2020](#)). In other words, transformational leaders always inspire and motivate their subordinates.

Based on the research results, the leadership of the Muhammadiyah Branch in Bandung Regency, basically these leaders, were given a picture related to the everyday life of the Muhammadiyah company. Together with the association, Muhammadiyah restored Islam's teachings in accordance with the Qur'an and the Sunnah. The motivations conveyed by the leaders of the Muhammadiyah Branch in Bandung Regency provide hope for a better future, through the guidance of pure Islamic teachings, by the Qur'an and As-sunnah. They PCM are change-oriented, supporting and motivating Muhammadiyah citizens to create change for the environment in which they live.

Indeed, leadership will face challenges and problems, but if you want to inspire, be a model leader with a positive attitude. This can be seen from the Head of the Bandung Regency, Muhammadiyah Branch, who can provide positive values to every PCM in the Bandung Regency. Some PCMs already have many charitable ventures in their area.

As a leader, H. Usep Sudrajat said that he could motivate active in Muhammadiyah, jihad in the cause of Allah. In addition, a leader must be able to realize a society that works sincerely, intelligently, works hard, and thoroughly. Leaders able to inspire also know how to motivate others. They have a positive foresight and are enthusiastic about what they do. In addition, they also invest in something of value. If you want to motivate others, then others or your subordinates can be happy with the work done, and they also feel more about how to be valued and respected. It is also essential to keep subordinates and others motivated and motivated.



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Inspirational leadership provides an opportunity for each member to have an opinion ([Khalifa Elgelal & Noermijati, 2014](#)). This is done when explaining the Vision and Mission Purpose of Purpose at the meeting, a charity opening to our representatives to have good opinions recorded and taken together with their decisions.

### ***Intellectual stimulation of Muhammadiyah Branch Leaders in Bandung Regency***

Muhammadiyah believes that Islam must be manifested in charity in its struggle with life throughout the ages. Islam highly upholds charity in line with faith and science, so Islam is present in understanding balance and being grounded in life. In concrete life, there is no other manifestation of Islam except charity ([Hefner, 2021](#)). K.H. Ahmad Dahlan, with the Muhammadiyah he founded, pioneered the accurate reinterpretation of Islamic doctrine for change as reflected in Al-Ma'un's theology. Al-Ma'un's theology was born through the transformation of Islam to change lives that are liberating, empowering, and advancing. The model of understanding Islamic doctrine and its implementation interpretation shows the vitality and ability of Muhammadiyah in reformulating Islamic messages and values that are responsive to human problems and dialogue with the reality of the times in an intelligent and enlightening manner.

The head of the Muhammadiyah business charity is appointed and dismissed by the Head of the Company within a certain period. Thus, the head of the business charity, in managing his business charity, must submit to the policy of the Company and not make the business charity seem personal or family property, which will be slander in life and contrary to the mandate. The head of the Muhammadiyah business charity must understand his role and duty in carrying out the Company's trust. In the spirit of trust, the leadership will always maintain the trust that has been given by the Company by carrying out the management functions of planning, implementation, and supervision as well as possible and honestly.

This is where the critical role of the Muhammadiyah Branch leader is needed. Muhammadiyah Branch Leaders can provide intellectual stimulation by making new policies, namely rolling the Amal Usaha Muhammadiyah (AUM) leaders in their regions. This policy is intended to provide opportunities for other Muhammadiyah residents who have competence, according to their fields, to continue to learn and hone their competencies.

The next aspect of transformative leadership is a leader who can project the future. In facing the future, Haedar advised that leaders within AUM and the Muhammadiyah Association must have precise projections and measurable steps in facing the future. Therefore, leaders who are not just one-time leaders are needed but leaders with the spirit of learning for all time ([Latham, 2013](#)). In more detail, Haedar mentioned the learning process that applies internally to improve oneself and externally to improve the system.

### ***Individualized Consideration of Muhammadiyah Branch Leaders in Bandung Regency***

Individual Consideration is the behavior of leaders who pay personal attention, treat each subordinate individually with different needs, abilities, and aspirations, and train and provide advice ([Afsar et al., 2019](#)). Individualized Consideration of transformational leadership treats each subordinate as an individual and accompanies them, monitors and fosters opportunities.

In the dimension of individual Consideration, based on the results of field research, each branch leader of Muhammadiyah is accustomed to establishing two-way Communication between leaders and members of the Company. This shows the relationship or closeness between the leadership and the citizens of Muhammadiyah. Individual considerations are usually implemented by establishing good Communication with Muhammadiyah citizens.

Influences transformational leadership, one of which is persuasive Communication. Persuasive Communication is the ability of Muhammadiyah Branch Leaders to convey messages, thoughts, and ideas to communicants. Communication is one of the competencies that must be mastered to communicate effectively with Muhammadiyah citizens, Muhammadiyah Business Charity Leaders, and the community. Persuasive Communication carried out by the Muhammadiyah Branch Leadership will affect the guidance, motivation, and accommodation of all aspirations of citizens or Muhammadiyah citizens to achieve the vision and mission of Muhammadiyah.

Muhammadiyah is an Islamic da'wah organization in Indonesia. Muhammadiyah was born based on K.H Ahmad Dahlan's deep understanding of the holy book of the Qur'an and his concern for the socio-historical condition of Muslims at that time. Muhammadiyah is a tool to realize a praxis movement to liberate Muslims and the Indonesian nation from backwardness and oppression.

The leadership model that is currently taking place in the Regional Leadership of Muhammadiyah, especially in several sub-districts, is the Collegial Collective leadership model; this happens because each PCM requires a leader who can reduce emotions, can unite differences or disputes among its members is respected and respected so that it will create a good condition for the Muhammadiyah Association itself. Moreover, in the collegiate collective leadership, all are bound, working together to realize the ideals that are the hopes of the citizens of Muhammadiyah.

The discussion, which was held on January 18, 2023, at Aisiyah Boarding School Bandung, revealed that the emergence of Collegial Collective leadership is due to the Muhammadiyah association, this leadership is a structured link with PDM, PCM, and PCIM, so the leadership must be able to mobilize all leadership movements nationally. Leadership in Muhammadiyah is a collegial collective, not a single leadership. This is because the burden of company leaders is so heavy that they adopt a collegial collective model or together with colleagues in leading. The principle of Muhammadiyah is Islam based on the Qur'an and the Sunnah. The purpose and purpose when it was established was to spread the teachings of the Prophet Muhammad SAW to the population and advance the Islamic religion.

There are several branches whose pilgrims study thousands and feel festive and provide many life benefits for their pilgrims. In addition, there are several branches whose organizational governance is neat and orderly to look elevated in the dignity and dignity of the leadership and institution. Several other branches are compact and unpretentious leaders, so they receive positive appreciation from various parties in their environment. However, at different times and places, the author also saw and felt the existence of Twigs that *wala- yahya wala-yamu-t, wudhu ka'adamih* existed like nothing. There is no organizational activity as indicated by the rules of the organization. The sign is not there; the mosque is quiet, and if anyone prospers, it is from the congregation or other groups, and the leader seems not confident to say as a leader. Even more tragically, some branches are no longer there, even though in the administrative records of the Branch Leaders, there is still written that the indication is to send members of the Regional Deliberation, they find it difficult to find who should attend because the leader is no longer there and or embarrassed to be sent because he does not follow the development of the current Muhammadiyah da'wah movement.

The above phenomenon is an indisputable fact of the existence of the Muhammadiyah Branch today, although not much because no severe and particular research has been conducted; it must only be the concern of all of us, starting from the leaders of the Company, Business Charity Leaders, and Company citizens wherever they are, the task is how to refresh the branches that are the basis of the Muhammadiyah da'wah movement and how to develop the existing Twigs.

## CONCLUSION

Based on the above description of the transformational leadership model of Muhammadiyah branch heads in Bandung Regency, it can be concluded that the branch heads have a strong influence in implementing high idealism to form a clear vision and mission and succeed in instilling a sense of pride in Muhammadiyah from the branch head to all members.

Muhammadiyah branch leaders in Bandung Regency show an inspirational attitude towards members, where they can provide inspiration related to the institution, communicate the expectations that each member wants to achieve, and provide opportunities for members to have opinions.

The level of intellectual intelligence of Muhammadiyah branch heads in Bandung Regency also looks good, as evidenced by the innovations produced by branch leaders related to the development of Muhammadiyah in the Bandung area. In addition, these leaders also can convey business analogies clearly and easily understood, making it easier for members to understand the concepts and goals of the organization.

Regarding Individual Consideration, Muhammadiyah branch heads in Bandung Regency show optimal performance, as seen from the branch heads' efforts to provide attention in new ways and train individual members under them.

The transformational leadership model of Muhammadiyah branch heads in Bandung Regency has a positive impact in directing and motivating Muhammadiyah members to achieve common goals and encourage the development and progress of



Muhammadiyah organizations in the region. These branch heads can create an inspiring, inclusive, and individualized environment, strengthening Muhammadiyah's identity and influence in Bandung Regency. Thus, this transformational leadership model was vital in bringing Muhammadiyah to success and sustainable growth.

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