

## THE ROLE OF MUHAMMADIYAH STUDENT ORGANIZATION AS A CADRE ORGANIZATION IN MUHAMMADIYAH 1 YOGYAKARTA HIGH SCHOOL

Alief Yoga Dhiyaul Haq<sup>1</sup>, Muhammad Rasyid Ridho<sup>2</sup>, Destita Mutiara<sup>3\*</sup>

<sup>1</sup> Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup> Universitas Muhammadiyah Kalianda, Indonesia

<sup>3</sup> Universitas Muhammadiyah Riau, Indonesia

\*Corresponding Author: [destitamutiara@umri.ac.id](mailto:destitamutiara@umri.ac.id)

### Article History:

Sent: 4/1/2025

Reviewed: 10/01/2025

Revised: 14/01/2025

Accepted: 16/01/2025

### Abstrak

*Penelitian ini bertujuan untuk mengetahui peran Ikatan Pelajar Muhammadiyah ranting SMA Muhammadiyah 1 Yogyakarta (IPM Muhi) sebagai wadah kaderisasi Muhammadiyah di sekolah serta mendeskripsikan faktor pendukung dan penghambat dalam melaksanakan perannya tersebut. Penelitian ini menggunakan pendekatan studi kasus dengan metode penelitian kualitatif. Teknik pengumpulan data melalui observasi dan wawancara. Hasil dari penelitian menunjukkan bahwa Pimpinan Ranting Ikatan Pelajar Muhammadiyah SMA Muhammadiyah 1 Yogyakarta telah berperan sebagai wadah kaderisasi Muhammadiyah di sekolah. Hal tersebut terwujud dalam kegiatan perkaderan formal dan perkaderan non-formal. Kegiatan tersebut diarahkan kepada 4 tema pokok konsentrasi yaitu; 1) Teman Sebaya, 2) Ekologi, 3) Literasi, dan 4) Entrepreneur. Faktor pendukung 1) Pihak sekolah memberikan dukungan berupa kebijakan dan pengkondisian pendidik dan tenaga pendidik agar turut serta mendukung program perkaderan di sekolah. 2) Pihak sekolah turut mendukung penuh dalam pendanaan kegiatan IPM Muhi. Faktor penghambat 1) kesadaran akan partisipasi aktif oleh siswa yang rendah dalam program kegiatan, 2) perbedaan pemahaman antara pihak sekolah dan pengurus IPM Muhi, 3) pengurus IPM Muhi yang secara psikologis belum sepenuhnya memahami tanggungjawabnya dalam menjadi pengurus.*

**Keywords:** Ikatan Pelajar Muhammadiyah (IPM), Kaderisasi, Sekolah Muhammadiyah.

### Abstract

*This study aims to determine the role of the Muhammadiyah Student Association of Muhammadiyah 1 Yogyakarta High School (IPM Muhi) as a forum for Muhammadiyah regeneration in schools and to describe the supporting and inhibiting factors in carrying out its role. This research uses a case study approach with qualitative research methods. Data collection techniques through observation and interviews. The results of the study showed that the Muhammadiyah Student Association Branch of SMA Muhammadiyah 1 Yogyakarta has played*

*a role as a forum for regeneration of Muhammadiyah in schools. This is realized in formal regeneration activities and non-formal regeneration. The activities are directed to 4 main themes of concentration, namely; 1) Peers, 2) Ecology, 3) Literacy, and 4) Entrepreneur. Supporting factors 1) The school provides support in the form of policies and conditioning of educators and teaching staff to participate in supporting the cadre program at school. 2) The school fully supports the funding of IPM Muhi activities. Inhibiting factors 1) low awareness of active participation by students in the activity program, 2) differences in understanding between the school and IPM Muhi administrators, 3) IPM Muhi administrators who psychologically do not fully understand their responsibilities in becoming administrators.*

**Keywords:** *Muhammadiyah Student Association (IPM), Regeneration, Muhammadiyah School.*

## **A. INTRODUCTION**

Muhammadiyah's relationship with the world of education cannot be separated. The existence of Muhammadiyah since its establishment in order to realize its goals cannot be separated from the role of education. Education is a conscious and planned effort in building a whole human being (Akbar et al., 2022; Rahmawati et al., 2024). Muhammadiyah education is based on a combination of faith and progress of thought, which means that Muhammadiyah education combines religious education with a diverse and progressive Islamic foundation (Budiman et al., 2022). Muhammadiyah educational institutions not only have a long history of fostering intellectual quality, but also have the task of fostering morals and character. Since its establishment, Muhammadiyah has struggled under its auspices, using educational channels to form a generation of moral human beings who uphold the ideals of Islam in everyday life. Muhammadiyah's educational approach is holistic, covering academic, moral, and spiritual dimensions. Thus, Muhammadiyah's education program aims to form moral, capable, and empowered human beings who can advance society in accordance with Islamic values (Iffatuzzahroo & Suropto, 2024).

Muhammadiyah, one of the largest Islamic organizations in Indonesia, plays a role in education for several reasons. First, the mission of da'wah and Islamic renewal is the main foundation for Muhammadiyah to advance society through education. By educating the younger generation to become knowledgeable, faithful, and noble Muslims, Muhammadiyah hopes to achieve its da'wah goals. Second, education is considered a means of empowering Muslims to develop their potential in religious and general knowledge in order to make a better contribution to society. Third, Muhammadiyah answered the needs of the community in the early days of its establishment, when access to education was still limited, especially for indigenous peoples, by establishing schools that provide quality education for children from various walks of life. Fourth, Muhammadiyah education also

focuses on character building and morals according to Islamic teachings, emphasizing the importance of good manners. Fifth, Muhammadiyah encourages the development of science and technology while still based on Islamic values because it believes that science can help Muslims achieve progress and prosperity. Finally, by organizing education, Muhammadiyah contributes to national development by producing generations that excel in science and skills and have morals and ethics according to existing Islamic teachings (Nasril et al., 2024).

According to Suyatno (2024) seen from the quantity, it is clear that Muhammadiyah education has made a significant contribution to the development of education in Indonesia over time. Muhammadiyah education has developed from the industrial revolution to Smart Society 5.0 in every era (Ridho et al., 2024). Entering the Smart Society 5.0 era, Muhammadiyah continues to innovate by integrating technology in the learning process to create a generation that is ready to face global challenges. In the industrial revolution era, Muhammadiyah focused on modernizing integrating religion and science curricula (Jailani, 2023; Ridho, 2023; Sugianto et al., 2022).

In addition to making learning in schools a forum for transformation, Muhammadiyah also utilizes the existence of autonomous organizations owned by Muhammadiyah and engaged in school education institutions (Joko Susilo, 2023; Sudarmin et al., 2024). The autonomous organization is intended to be able to foster Muhammadiyah citizens or certain community group units according to the fields of activity they carry out in order to achieve the aims and objectives of Muhammadiyah (Pimpinan Pusat Muhammadiyah, 2010). The autonomous organization owned by Muhammadiyah is expected to be a forum for regeneration according to the group unit that covers it. The autonomous organization is the Muhammadiyah Student Association or commonly called IPM, which moves and fosters the student community.

The Muhammadiyah Student Association (IPM) is one of Muhammadiyah's autonomous organizations that focuses primarily on school students (Yanuri, 2024). IPM is an Islamic da'wah movement of amar ma'ruf nahi munkar among students, which has the Islamic faith and takes the Qur'an and As-Sunnah as a basis. So, the basis of IPM itself is students who hope to be able to become pioneers, perpetuate and perfect the goals of Muhammadiyah. In the Articles of Association Chapter VI article 13 concerning organizational structure. The lowest structure of IPM is the Branch. Branches are located in schools, boarding schools, orphanages, villages, and sub-districts (Pimpinan Pusat Ikatan Pelajar Muhammadiyah, 2014).

The position of IPM in schools itself is regulated in the Decree of the Basic and Secondary Education Assembly of the Muhammadiyah Central Leadership Number: 128/KEP/I.4/F/2008 concerning Guidelines for the Development of Autonomous Organizations (Ortom) in Muhammadiyah Schools. In the attachment to the decree, it is mentioned about the position of IPM, namely as the only student organization in Muhammadiyah educational institutions. The purpose of the existence of IPM (and other Ortoms) in the school itself, as stated in the Decree, is: 1) Maximizing the role of Muhammadiyah educational institutions as a forum for Muhammadiyah cadre and da'wah, 2) Preparing cadres who are useful as cadres of the association, nation and ummah, 3) Preparing young preachers as cadres who develop Islamic preaching (Hamdi & Fikri, 2024; Khoirudin, 2017).

In line with that, IPM itself has a goal, the goal of which is not far from the great ideals of Muhammadiyah, namely the formation of Muslim students who are knowledgeable, noble, and skilled, in order to uphold and uphold the values of Islamic teachings so as to realize a truly Islamic society (Khoirudin & Sandiah, 2016). So, IPM itself is a representation of Muhammadiyah among students, which is a field of Muhammadiyah da'wah in the student community (Izzati et al., 2021) and as a forum for preparing successor cadres in Muhammadiyah.

The role of IPM itself in schools should be a representation of what Muhammadiyah aspires to be (Yanuri, 2024). As the only student organization in schools, IPM should be able to become a forum for Muhammadiyah regeneration. The term regeneration is a long process that prepares a person to become a cadre or successor to an organization that is carried out in a structured manner in continuing the relay of the struggle (Zakiah et al., 2023).

One of the IPM branches in the school is the IPM branch of SMA Muhammadiyah 1 Yogyakarta. The IPM branch of SMA Muhammadiyah 1 Yogyakarta is one of the IPM branches in the city of Yogyakarta whose presence has been quite long. Various kinds of achievements and pride are printed by him. Various kinds of work programs have been attempted and have been implemented, but the question is whether the work program that has been planned, attempted and implemented has been able to become a forum to assist the school in order to prepare Muhammadiyah cadres in schools and be able to become a forum for Muhammadiyah regeneration in schools.

This research tries to reveal the role of IPM as an extension of Muhammadiyah da'wah and as a forum for regeneration in schools. Hopefully, this research will be able to reveal IPM, especially the IPM Branch of SMA Muhammadiyah 1 Yogyakarta. Because, as one of the branches that

has been present in the school for a long time, the IPM branch of SMA Muhammadiyah 1 Yogyakarta should be able to fulfill the needs of what has been aspired by both Muhammadiyah and IPM itself.

**B. RESEARCH METHOD**

This research uses a descriptive qualitative research approach. Case study research is a research process on an activity or process that is complex and difficult to separate from the context or social values in which the activity or process occurs (Prihatsanti et al., 2018). The location of this research is SMA Muhammadiyah 1 Yogyakarta, which is located on Jalan Gotongroyong II Petinggen, Karangwaru, Kec. Tegalrejo, Yogyakarta City. The subjects of this research amounted to 8 people, namely: the principal, IPM coach, IPM board, and students of SMA Muhammadiyah 1 Yogyakarta. This research uses data collection techniques by means of observation and interviews.

**Table 1.** Research Subject

No	Name	Position
1	Fitri Sari Sukmawati, M. Pd.	Principal of SMA Muhammadiyah 1 Yogyakarta
2	Lisanti Budi Siswanto, M.Pd.	IPM Supervisor of SMA Muhammadiyah 1 Yogyakarta
3	Muhammad Rifqi Septiono	General Chairman of PR IPM SMA Muhammadiyah 1 Yogyakarta
4	Syafiq	Head of Cadre Division
5	Azis Mulya Affandy	Head of Islamic Da'wah Studies (KDI)
6	Yolanda Ema Indrasari	Students in grades XII-7
7	Manisa Kharisma	Students in grades XII-8
8	Ade Dwi Putri Nurb	Students in grades XII-3

While the data analysis process begins with collecting data obtained through observation and interviews. Then reduce the data by summarizing, collecting and selecting according to the focus of this research. Next is the presentation of data in the form of a narrative report and finally conclusions are drawn.

## C. RESULT AND DISCUSSION

A role is a set of behaviours that give effect or contribute to social circumstances in accordance with their position (Liu et al., 2019). Role can also be interpreted as something that is material or that holds leadership and is realised from the position that a person or group has in relation to a larger group or group in an activity (Hasanyan et al., 2020; Ong, 2022). Based on the above, it can be interpreted that, when connected to the role of Muhammadiyah, roles do not mean as the rights and obligations of individuals only, but are the duties and authority of Muhammadiyah to a greater extent.

One of the factors behind the establishment of Muhammadiyah was the deteriorating condition of Indonesia and the absence of adequate institutions in the field of education that made the Indonesian people dull. Because of this, KH Ahmad Dahlan wanted to establish a school of his own that was well managed for the advancement of Indonesian society. So if we look at the development of the field of education in Muhammadiyah today, it is growing rapidly. In fact, according to Harianto (2017) the field of education in Muhammadiyah is the most strategic business charity in realising the ideals of Muhammadiyah. Because education is one of the variables that has a very high appeal in determining the individual development of a person, society, and even the nation.

We can understand that Muhammadiyah's educational goals begin with Kyai Dahlan's famous statement: *'Dadiyo kyai sing kemajuan, lan aja kesel anggonmu nyambut gawe kanggo Muhammadiyah'*, which means Be a progressive cleric, and don't get tired of doing charity or working for Muhammadiyah (for the progress of the people). Perhaps this statement is not an official statement of Muhammadiyah's educational goals in the past, but we can understand it as an initial foundation for the future formal Muhammadiyah educational goals. The formal Muhammadiyah education goals have changed at least five times, until finally the formulation of the formal Muhammadiyah education goals formulated in 1985 was: "The realisation of Muslim human beings who are devoted, have noble character, believe in themselves, love the country and are useful for society and the State, doing good deeds towards the realisation of the main, just and prosperous society that is blessed by Allah SWT" (Ali, 2016).

Cadre regeneration is a never-ending job within the Association. In addition, the mission and work programme of the association, its implementation requires the role and function of qualified, militant and istiqomah cadres. Cadre regeneration is an important and strategic program considering Muhammadiyah's mission and existence as an Islamic movement *amar ma'ruf nahi munkar* and *tajdid* sourced from the Qur'an and As-Sunnah. The regeneration programme created by the Cadre Education Council in an

effort to improve the quality of programmed cadres, will be able to help the Muhammadiyah movement. Cadreisation in Muhammadiyah is currently a very important need, considering the problems and challenges that exist in the association are so complex (Pimpinan Pusat Muhammadiyah, 2010).

The Muhammadiyah Student Association is an organisation that has a mass base, namely the student community. As an organisation that has a mass base in the student community, it is certain and of course its position is in the school. In fact, IPM is the only student organisation recognised by Muhammadiyah in Muhammadiyah schools. IPM is a cadre movement. So regeneration is the main task of IPM and also as a medium for internalising the values of the movement in each cadre. Without regeneration, it is the main factor in the weakness of the movement. With disciplined, systematic, and futuristic-oriented regeneration, it is expected to be able to answer the challenges of an increasingly complex era. In this ideal regeneration, critical-transformative Islamic values can continue to be instilled (Khoirudin & Sandiah, 2016).

### **Implementation of IPM Activities SMA Muhammadiyah 1 Yogyakarta**

In its implementation, IPM has a regeneration activity which eventually becomes a programme as a means of supporting regeneration which is adjusted to the components and levels according to the leadership strata. The IPM PR activities of SMA Muhammadiyah 1 Yogyakarta here, according to the leadership strata, have three components of cadre in which it becomes a work programme, namely Pre-cadre, Main Cadre, and Supporting Cadre.

In Pre-cadre, the activities carried out are to introduce IPM and become a way to find new IPM members, this pre-cadre activity is usually in the form of a Ta'aruf and Orientation Forum or hereinafter referred to as FORTASI or Malam Bina Calon anggota (MABICA). PR IPM SMA Muhammadiyah 1 Yogyakarta also has pre-cadre activities, namely FORTASI which is held at the beginning of each semester of the new school year. This is as a result of an interview with the Chairman of the IPM PR SMA Muhammadiyah 1 Yogyakarta who explained that formally, there is Fortasi (Student Taaruf Forum) and Taruna Melati 1. These activities at Muhi are mandatory for grade X students, although in other schools Taruna Melati 1 is not an obligation but school policies that make it mandatory. The same thing was also conveyed by the IPM Supervisor of SMA Muhammadiyah 1 Yogyakarta, who said that every new school year IPM also manages Fortasi, which includes discussing Muhammadiyah and IPM.

This is as stated by Rifqi as the General Chairman of PR IPM SMA Muhammadiyah 1 Yogyakarta in an interview:

*“Formally, there is Fortasi (Student Taaruf Forum) and Melati 1 Cadets. This activity in Mubi is mandatory for every student in class X, although in other schools Taruna Melati 1 is not an obligation, but the school policy that calls it mandatory.”*

This statement was strengthened by the Supervisor of PR IPM SMA Muhammadiyah 1 Yogyakarta, who said: *“Every new school year, IPM also organizes FORTASI, which includes discussions about Muhammadiyah and IPM.”*

Furthermore, in the Main Cadre PR IPM SMA Muhammadiyah 1 Yogyakarta carries out the main cadre, namely the Basic Cadre Training of Taruna Melati (PKTM) 1. The main cadre as previously explained is the main, main and mandatory component carried out in stages and binding. In addition, structurally it is also one of the main requirements. One of the students of SMA Muhammadiyah 1 Yogyakarta explained that when they were in grade X, they were required to attend PKTM 1 with material on Islam, Muhammadiyah, IPMan and leadership and this activity was carried out for 2 days and 1 night. As a grade XII student who has participated in PKTM 1 activities, Ade Dwi in an interview said that:

*“When we are in class X, we are all required to take part in the Melati 1 Cadre Training with materials on Islam, Muhammadiyah, IPM and leadership. PKTM 1 was held for 2 days and 1 night and took place at SMA Muhammadiyah 1 Yogyakarta.”*

In the supporting cadre of PR IPM SMA Muhammadiyah 1 Yogyakarta has a variety of supporting cadres that are included in the work programme of each field, and these fields have the responsibility to carry out in one management period. The work programme is divided into 4 focus themes, namely: peers, entrepreneurship, ecology and literacy. These programmes are aimed at all students in SMA Muhammadiyah 1 Yogyakarta and outside the school. This is as the results of an interview with the General Chairman of IPM SMA Muhammadiyah 1 Yogyakarta Rifqi, a grade XII student:

*“The work program at IPM Muhammadiyah 1 Yogyakarta is very large, and this period takes 4 main focuses of the movement; 1) Peer, 2) Entrepreneurship, 3) Ecology and 4) Literacy. We chose the four focuses according to the existing situation.”*

**First**, the peer programme aims to establish a good relationship between friends, which is led by the IPM PR board of SMA Muhammadiyah 1 Yogyakarta itself. One example is by forming representatives from each class to be a confidant for their classmates and directing their friends to take part in useful activities provided by PR IPM SMA Muhammadiyah 1 Yogyakarta. In addition, these peers are expected to be able to overcome students from



brawling. **Second**, entrepreneurship is one of the programmes launched by the IPM PR board of SMA Muhammadiyah 1 Yogyakarta which aims to develop creativity and train students in entrepreneurship. **Third**, Ecology or matters related to the environment is also one of the focus themes of the IPM PR board of SMA Muhammadiyah 1 Yogyakarta. This programme aims to make students more sensitive and concerned about nature and the environment, planting mangrove trees, fundraising are examples of this programme. **Fourth**, literacy is very thick and strong as seen in one of the symbols in the IPM symbol. The literacy echoed by IPM Muhi is the reading corner. This reading corner is located in the school gazebo and contains books. This programme is supervised by the Literacy or PIP section. The hope is that students of SMA Muhammadiyah 1 Yogyakarta will realise the importance of literacy.

### **The Role of IPM as a Forum for Muhammadiyah Cadre in Schools**

The role of IPM SMA Muhammadiyah 1 Yogyakarta as a regeneration forum can be seen from several formal and non-formal activities that have been carried out. Formal regeneration activities that have been carried out by PR IPM SMA Muhammadiyah 1 Yogyakarta are Fortasi (Student Taaruf Forum). Fortasi has the function of building students to have awareness in developing their potential and always be creative and sensitive to the surrounding environment which is useful in helping the student orientation process at school. In addition, it is also to introduce new students to the initial introduction to Muhammadiyah through schools and IPM (Lathifah et al., 2022). The role of the IPM cadre of SMA Muhammadiyah 1 Yogyakarta is not only carried out through formal cadre activities, the role is supported by non-formal activities which substantially lead to the objectives of Muhammadiyah cadre in schools. That almost all activities carried out by PR IPM SMA Muhammadiyah 1 Yogyakarta have and lead to the purpose of Muhammadiyah cadre (Nur Diniah & Nur Mahmudah, 2023; Rahmawati et al., 2024). This is as conveyed by Lisanti Budi Siswanto as the Supervisor of PR IPM SMA Muhammadiyah 1 Yogyakarta who said: *“One of the roles carried out is to hold a cadre program (Taruna Melati) regularly every year. Every new school year, IPM also manages FORTASI, which will discuss Muhammadiyah and IPM”*.

So, in general, we can see that the activities carried out by IPM Muhi are indirectly a cadre program, which is included in the supporting cadre program. Because, both directly and indirectly have an impact on IPM cadres at SMA Muhammadiyah 1 Yogyakarta, namely students. This impact can increase the competence and insight of IPM cadres of SMA Muhammadiyah 1 Yogyakarta. For example, in terms of Islam, IPM SMA Muhammadiyah 1 Yogyakarta held Kemuslimahan Study activities, lectures through cultums after dhuhur prayers, activities in the month of Ramadan, namely the

distribution of Jilbab, Buka Bersama and Mubaligh Hijrah. There is also Tabligh Akbar which is held every management period.

The impact of IPM as a forum for regeneration of Muhammadiyah is not only for students as a whole, but also felt by IPM administrators. The impact allows administrators to better understand Muhammadiyah so that their interest and commitment in Muhammadiyah is better (Nuraeni, 2024; Setiawati & Ridas Santa Ramadhan, 2022). In addition, the board of PR IPM SMA Muhammadiyah 1 Yogyakarta can improve the competencies that exist in themselves more freely. Because, it is possible for the IPM PR board of SMA Muhammadiyah 1 Yogyakarta to always actively participate in every programme designed by IPM. Thus, the IPM board of SMA Muhammadiyah 1 Yogyakarta is formed competencies such as leadership competence, group cooperation, dialectics and commitment. This is as conveyed by Ade Dwi Putri in an interview, who said:

*“Almost all activities have an impact because they lead students to learn Islam even better. Such as Muslim studies, etc. Especially those who are administrators, the positive impact can be, I see that they have become better at public speaking, dare to appear, how to respond to the public, etc. Students are positively impacted indirectly by the IPM management because of their positive performance. I also feel the positive impact very much, one of which is that I have participated in being a committee and IPM management is very helpful and directs me to work professionally and well, also, IPM makes routine lecture activities every day after the Dhuhur Prayer for the students and every Friday Prayer for the IPM management (sermon)”.*

The regeneration program is also supported by the school, that the school deliberately involves IPM administrators in order to help students to be active in the organisation. The school also involves teachers in order to support the school climate as a forum for Muhammadiyah regeneration so that the spirit of Muhammadiyah regeneration in schools can run in harmony. Teachers, in their performance assessment, are also asked for evidence of active involvement in the Muhammadiyah Association in their neighbourhood. In addition, the school also conducts tahfidz and tahsin coaching every week, physical and spiritual coaching every month and also the participation of each teacher to attend Baitul Arqam and Darul Arqam Muhammadiyah. In addition to support through teachers, PR IPM SMA Muhammadiyah Yogyakarta in order to work as a forum for Muhammadiyah regeneration at school is also fully supported by funding support from the school. This is in line with the statement of Fitri Sari Sukmawati as the principal of SMA Muhammadiyah 1 Yogyakarta who said:

*“We encourage there, so that students are also active in IPM. One of the supports is to participate in encouraging programs in IPM, such as SPECTRA (narcotics-free task force), holding a cult after every high prayer, etc”.*

It can be understood that SMA Muhammadiyah 1 Yogyakarta as a Muhammadiyah school strongly supports the Muhammadiyah regeneration programme. Aside from being a responsibility that must be carried out and has been stated in the rules that have been regulated, such as the Muhammadiyah Education Objectives and the Muhammadiyah Education and Culture regulations regarding the existence of Muhammadiyah Autonomous Organizations in Schools, Muhammadiyah 1 Yogyakarta High School is consciously obliged to support IPM Muhammadiyah 1 Yogyakarta High School as a regeneration forum. The school strongly supports the IPM programme of SMA Muhammadiyah 1 Yogyakarta both materially in the form of facilities, through teachers, funds and others, as well as immaterially in the form of policies and other moral support.

From the discussion above, it can be seen that PR IPM SMA Muhammadiyah 1 Yogyakarta acts as a forum for regeneration of Muhammadiyah. By carrying out several programmes and activities, support from various parties and also the professionalism of the board itself. This role has a sufficient impact on students, although it is less than optimal and the role has more impact on the administrators themselves as IPM administrators.

### **Obstacles in Programme Implementation**

The obstacle experienced by PR IPM SMA Muhammadiyah 1 Yogyakarta in implementing its programme is the awareness of participation in IPM activities by all students. This certainly has an impact on the success of the activities carried out by PR IPM SMA Muhammadiyah 1 Yogyakarta. Active participation is an important point in an organisation in order to realise the shared vision and mission and goals of the organisation. So that PR IPM SMA Muhammadiyah 1 Yogyakarta as an autonomous organisation of Muhammadiyah that carries Muhammadiyah values can run according to its path. As conveyed by Aziz Mulya as the head of the Islamic Da'wah Studies Division (KDI) PR IPM Muhammadiyah 1 Yogyakarta:

*“The obstacle is the awareness of active participation in IPM activities by all students. And understanding the importance of cadres for HDI, because I feel that IPM in Mubi emphasizes itself more like a student council than a cadre organization”.*

In addition, the next obstacle is the difference in understanding between the board of PR IPM SMA Muhammadiyah 1 Yogyakarta and the school often occurs. One example is the implementation of Taruna Melati 1. It should be as stated in the IPM guidelines that TM is held for 3 days, but in

PR IPM SMA Muhammadiyah 1 Yogyakarta it is only 2 days. Similarity in understanding will encourage the movement of an organisation to achieve its goals. In addition, PR IPM SMA Muhammadiyah 1 Yogyakarta, which is a cadre organisation, already has written guidelines contained in the Association's Cadre System so that its implementation is greatly assisted. On the other hand, IPM contains students who are still at school level, it needs the participation of leaders in the school to be able to monitor the activities carried out. This is as conveyed by Rifqi as the general chairman of PR IPM SMA Muhammadiyah 1 Yogyakarta:

*“School policies sometimes create a few obstacles. Example, TM 1. It should be 3 days in SPI, now if it is only 2 days in Muhi, the materials are condensed so that the material is not included. Perhaps it is due to the teachers' lack of understanding of Muhammadiyah and Ipman. And I also agree with Azis's statement, HDI in Muhi is more oriented towards the Student Council than the cadre organization”.*

The next obstacle is the age factor of IPM administrators who are still teenagers so that psychologically the understanding of responsibility is not fully understood properly. This also includes unstable emotions. Personal dynamics are a challenge for an organisation in running its programmes. Adolescence is an age with unstable emotions. School-level organisations require their members to find solutions quickly and accurately.

## **D. CONCLUSIONS**

The role of the Muhammadiyah Student Association Branch of SMA Muhammadiyah 1 Yogyakarta as a forum for Muhammadiyah regeneration in schools is manifested in several activities. Formal regeneration activities are carried out in two activities, namely the Student Taaruf Forum (Fortasi) as a pre-radership activity and Taruna Melati 1 as the main regeneration activity. In addition to formal cadre activities, IPM Muhi activities also become a forum for regeneration as a non-formal cadre. In Islamic activities, IPM Muhi carries out activities such as holding Kemuslimahan studies, lectures in turn after Dhuhur prayers, activities in the month of Ramadan, Mubaligh Hijrah, etc. In addition, IPM Muhi activities are directed towards 4 main themes of concentration, namely; 1) Peers, 2) Ecology, 3) Literacy, and 4) Entrepreneurship. Activities carried out such as forming Spectra (special task force for drug prevention in schools), PR Counselling, Moechi National Competition (Monaco), Moechi Marketing Day, Hatchling Release, Planting a Thousand Trees, Reading Corner, Educational Content on Social Media, etc.

## E. BIBLIOGRAPHY

- Akbar, A., Nurhidayah, A. R., Ali, A. M., & Ondeng, S. (2022). Muhammadiyah dalam Perkembangan Pendidikan Islam di Indonesia. *Al Urmatun Wutsqa: Kajian Pendidikan Islam*, 2(1). <https://journal.unismuh.ac.id/index.php/alurwatul>
- Ali, M. (2016). Membedah Tujuan Pendidikan Muhammadiyah. *Profetika: Jurnal Studi Islam*, 17(01), 43–56. <https://doi.org/10.23917/profetika.v17i01.2099>
- Budiman, B., Murniyanto, M., & Wanto, D. (2022). Sejarah Pendidikan Islam Di Era Moderasi Di Muhammadiyah Rejang Lebong. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(3), 754–762. <https://doi.org/10.35931/am.v6i3.1069>
- Hamdi, M., & Fikri, M. A. (2024). Two Decades of Muhammadiyah School Management Research: Bibliometric Analysis. *Al-Hayat: Journal of Islamic Education*, 8(2), 433–445. <https://doi.org/10.35723/ajie.v8i2.399>
- Hariato, E. (2017). Cakar Ayam Pendidikan Muhammadiyah. *AL-ASASIYYA: Journal Of Basic Education*, 1(2), 19–23. <https://doi.org/10.24269/ajbe.v1i2.681>
- Hasanyan, J., Zino, L., Burbano Lombana, D. A., Rizzo, A., & Porfiri, M. (2020). Leader–follower consensus on activity-driven networks. *Proceedings of the Royal Society A: Mathematical, Physical and Engineering Sciences*, 476(2233). <https://doi.org/10.1098/rspa.2019.0485>
- Iffatuzzahroo, I., & Suripto, S. (2024). Menanamkan Karakter Tanggung Jawab Peserta Didik melalui Budaya Organisasi Ikatan Pelajar Muhammadiyah di SMP Muhammadiyah 1 Tulungagung. *Journal On Education*, 06(03), 16776–16790. <https://doi.org/10.31004/joe.v6i3.5584>
- Izzati, I. M., Miftahuddin, M., & Aman, A. (2021). Muhammadiyah student association characteristic behavior in educational perspective of Ahmad Dahlan. *Journal of Education and Learning (EduLearn)*, 15(2), 188–194. <https://doi.org/10.11591/edulearn.v15i2.17855>
- Jailani, M. (2023). Responding To Muhammadiyah Educators in The Age of Neurotechnology: Implications For The Developing of Islamic Education. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 13(2), 215–237. <https://doi.org/10.22373/jm.v13i2.18875>

- Joko Susilo, M. (2023). Empowering Students through Autonomous Education: A Case Study of Muhammadiyah Schools. *Buletin Edukasi Indonesia*, 2(02), 75–84. <https://doi.org/10.56741/bei.v2i02.305>
- Khoirudin, A. (2017). Transformative-Critical Education Paradigm: Investigating the Influence of Paulo Freire and Moeslim Abdurrahman in Ikatan Pelajar Muhammadiyah (1998-2008). *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 1(1), 97–125. <https://doi.org/10.23917/iseedu.v1i1.5422>
- Khoirudin, A., & Sandiah, F. A. (2016). Ideologi Gerakan Ikatan Pelajar Muhammadiyah. In *Yogyakarta: Lembaga Pengembangan Sumberdaya Insani*. Lembaga Pengembangan Sumberdaya Insani.
- Lathifah, Z. N., Badarudin, B., Muthoifin, M., & Maksum, Muh. N. R. (2022). The Implementation Of Progressive Islamic Education In The Form Of Soft Skills In Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqom Muhammadiyah Junior High School Karanganyar. *Fenomena*, 21(1), 81–96. <https://doi.org/10.35719/fenomena.v21i1.80>
- Liu, Z., Wang, X., Min, Q., & Li, W. (2019). The effect of role conflict on self-disclosure in social network sites: An integrated perspective of boundary regulation and dual process model. *Information Systems Journal*, 29(2), 279–316. <https://doi.org/10.1111/isj.12195>
- Nasril, Y., Sirozi, M., & Sumanti, S. T. (2024). Analysis of the implementation and aspirations of national education politics in Muhammadiyah circles. *Inovasi Kurikulum*, 21(3), 1449–1464. <https://doi.org/10.17509/jik.v21i3.71453>
- Nur Diniah, H., & Nur Mahmudah, F. (2023). Peran Organisasi IPM dalam Menumbuhkan Karakter Muhammadiyah di Pondok Pesantren. *Jurnal Syntax Admiration*, 4(11), 2273–2292. <https://doi.org/10.46799/jsa.v4i11.919>
- Nuraeni, H. A. (2024). Project-Based Learning's Role in Muhammadiyah Education. *Proceedings of the 3rd Annual International Conference on Natural and Social Science Education (ICNSSE 2023)*, 277–285. [https://doi.org/10.2991/978-2-38476-242-2\\_28](https://doi.org/10.2991/978-2-38476-242-2_28)
- Ong, W. J. (2022). Gender-contingent effects of leadership on loneliness. *Journal of Applied Psychology*, 107(7), 1180–1202. <https://doi.org/10.1037/apl0000907>

- Pimpinan Pusat Ikatan Pelajar Muhammadiyah. (2014). *Tanfidz Mukhtar Ikatan Pelajar Muhammadiyah ke XIX*.
- Pimpinan Pusat Muhammadiyah. (2010). *Anggaran Dasar dan Anggaran Rumah Tangga Muhammadiyah*.
- Prihatsanti, U., Suryanto, S., & Hendriani, W. (2018). Menggunakan Studi Kasus sebagai Metode Ilmiah dalam Psikologi. *Buletin Psikologi*, 26(2), 126–136. <https://doi.org/10.22146/buletinpsikologi.38895>
- Rahmawati, F., Isjoni, & Ahmal. (2024). The Role of Muhammadiyah in the Field of Education the Leadership Period of H. Mismar Ma'ahuin Kampar District. *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)*, 8(1), 884–893. <https://doi.org/10.36526/santhet.v8i1.3788>
- Ridho, M. R. (2023). The Challenges of Educators in Post-Pandemic Moral Improvement. *Journal of Islamic Education and Ethics*, 1(1), 27–37. <https://doi.org/10.18196/jiee.v1i1.3>
- Ridho, M. R., Wiyono, B. B., & Mustiningsih. (2024). Digital leadership of school principals to improve the quality of learning in the industrial revolution era 4.0. *Insania: Jurnal Pemikiran Alternatif Kependidikan*, 29(1), 17–34.
- Setiawati, & Ridas Santa Ramadhan. (2022). The Role of the Muhammadiyah Student Association in Students' Independent Character Establishment Muhammadiyah SMP 29 Sawangan, Depok City. *East Asian Journal of Multidisciplinary Research*, 1(10), 2389–2398. <https://doi.org/10.55927/eajmr.v1i10.1661>
- Sudarmin, S., Ansori, M. A., Andari, A. A., Fuadah, A., & Nisa, K. (2024). The Dynamics of Muhammadiyah Islamic Education (1912-2019). *Yupa: Historical Studies Journal*, 8(1), 155–170. <https://doi.org/10.30872/yupa.v8i1.3145>
- Sugianto, R., Darmayanti, R., & Humaidi, M. N. (2022). Muhammadiyah Education's Readiness in The Society 5.0 Era. *Al'Adalah*, 25(1), 21–34. <https://doi.org/10.35719/aladalah.v25i1.155>
- Suyatno, S. (2024). Relevansi Pendidikan Muhammadiyah dalam Menghadapi Era Smart Society 5.0. *Jurnal Basicedu*, 8(2), 1190–1199. <https://doi.org/10.31004/basicedu.v8i2.7339>
- Yanuri, Y. R. (2024). *From Radical to Moderate: The Role of IPM Within Muslim Youth*. 4(2), 123–136. <https://doi.org/10.18196/jasika.v4i2.111>
- Zakiah, Z., Mukarromah, S., & Kusno, K. (2023). Kaderisasi Melalui Peningkatan Religiusitas di Panti Asuhan Putri Muhammadiyah

Purwokerto. *Jurnal Literasi Pengabdian Dan Pemberdayaan Masyarakat*, 2(1), 35–46. <https://doi.org/10.61813/jlppm.v2i1.31>