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# NEGOTIATING POWER: THE POLITICAL LANDSCAPE OF MUHAMMADIYAH IN SOUTH SULAWESI, INDONESIA

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## Abstract

This article aims to unveil the multifaceted elements that shape Muhammadiyah's distinctive political experience in South Sulawesi. Our analysis explores the historical context, meticulously examining Muhammadiyah's early interactions with colonial and post-colonial governments in South Sulawesi. We will dissect how these interactions informed the organization's evolving approach to political participation, shaped by the need to navigate the complexities of the colonial landscape and the subsequent jostling for power in the promising Indonesian republic in the context of 2024 election. The organization's internal dynamics, particularly its perspectives on Islamic political participation, will also be meticulously explored. We will unveil the various interpretations within Muhammadiyah regarding the role of Islam in the public sphere and how these interpretations influence the organization's engagement with political parties, elections, and policy advocacy. Finally, we will meticulously analyze the specific ways in which Muhammadiyah negotiates its power within South Sulawesi's contemporary political landscape. By meticulously examining these historical, internal, and contemporary factors, this study aspires to illuminate the multifaceted relationship between Muhammadiyah and politics in a crucial Indonesian region. This will provide a deeper understanding of how a prominent Islamic organization like Muhammadiyah shapes and is shaped by the intricate political forces at play within a specific regional context.

**Keywords:** Muhammadiyah, Political Islam, Indonesia, South Sulawesi, Political Participation

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## Introduction

Indonesia's largest Islamic organization, Muhammadiyah, has a long and complex relationship with politics. This complexity is particularly pronounced in South Sulawesi, a province with a rich historical and political tapestry. This study delves into the "political landscape" of Muhammadiyah in South Sulawesi, examining how the organization negotiates its power and influence within the region's dynamic political sphere (Brown, 2019). Muhammadiyah's presence in South Sulawesi is undeniable. It boasts a strong membership base, a network of educational institutions that churn out future generations of leaders, and a robust social service infrastructure that shapes the lives of many in the region. However, its political engagement has been a source of both internal debate and external scrutiny. This introduction will explore the multifaceted factors that shape Muhammadiyah's political experience in South Sulawesi (Ubaedillah, 2017). Our analysis will delve into the historical context, examining Muhammadiyah's early interactions with colonial and post-colonial governments in South Sulawesi. We will see how these interactions informed the organization's evolving approach to political participation, shaped by the need to navigate a complex colonial landscape and the subsequent jostling for power in the nascent Indonesian republic (Ali, 2018).

The organization's internal dynamics, particularly its views on Islamic political participation, will also be explored. We will look at the various interpretations within Muhammadiyah regarding the role of Islam in the public sphere and how these interpretations influence the organization's engagement with political parties, elections, and policy advocacy (Porter, 2002). Finally, we will analyze the specific ways in which Muhammadiyah negotiates its power in South Sulawesi's contemporary political landscape. This will involve examining the organization's relationships with political actors, its strategies for influencing policy, and the challenges it faces in a continuously evolving political environment.

By examining these historical, internal, and contemporary factors, this study aims to shed light on the multifaceted relationship between Muhammadiyah and politics in a crucial Indonesian region. This will provide a deeper understanding of how a prominent Islamic organization like Muhammadiyah shapes and is shaped by the political forces at play within a specific regional context. This article will identify the condition of Muhammadiyah in South Sulawesi on the context of 2024 election.

## Literature Review

Islam is the most widely practiced religion in Indonesia. 86.7 percent of the total population self-identified as Muslim in the 2018 survey. Indonesia is a majority Muslim country with the largest Muslim population. It has approximately 231 million followers as for the sect bulk of the population is Sunni Muslim while 1-3 million people are Shia and are concentrated around Jakarta, and approximately 400,000 people. Follow the Ahmadiyya sect in terms of schools of law, according to population statistics, 99 percent of Muslims in Indonesia follow the Shafi'i school. Although when inquiring instead, 56 percent did not rely on any specific school. Islamic thought in Indonesia can be broadly divided into two strands: "modernism," which is closer to traditional theology; Ready to embrace modern learning and "traditionalism" that follows the interpretation of local religious leaders and religious teachers in Islamic boarding schools. (Personnel) Islam in Indonesia gradually spread through the trading activities of Arab Muslim merchants' conversion of local leaders and the influence of Sufism since the 19th century during the late colonial period. This religion was used as a rallying cry against colonialism. Today, although Indonesia has a large majority Muslim population, but this country is not an Islamic state. It is a constitutionally secular state with the government recognizing six official religions (Weintraub, 2011).

Can religion and politics be separated? How is religion related to politics? It seems that this issue is a hot and controversial issue in our country when monks and novices come out to

express their political stances and call for democracy together with students and citizens. Even though it is not the first time that the Thai Sangha has come out to take a stand, express its stance, or be involved in politics. Like many countries in Southeast Asia that religion plays an important role in politics (Aspinall & Mietzner, 2014). Indonesia is the country with the largest Muslim population in the world, but it is not an Islamic state that has the form of a religious state or uses Islamic law to administer and govern the country and did not declare Islam to be the state religion. But this does not mean that Islam does not play a role in Indonesian society and politics. On the contrary Islam has played an important role in Indonesia since it settled in the Indonesian archipelago (Davidson & Henley, 2007).

Islam first entered the Indonesian islands in the Pasay Kingdom, Sumatra Island, currently in the Special Administrative Region of Aceh (Meijer, 1989). The only province in the country where Islamic law is officially adopted, but it is still use of only some sections. It does not cover all aspects of people's lifestyles. After settling down in Pasay Islam was spread to various kingdoms in Java and other islands (Ahmari-Moghaddam, 2012). Even when states converted to Islam but the traditional beliefs or religions of Buddhism and Hinduism that existed before were not destroyed (Ramstedt, 2003). If they are mixed and can live together, there is evidence that Islamic law is used in combination with traditional law (Adat law) of each area. It can be said that while the ruler had the power to hold the power to govern, Islamic leaders also hold power in religious matters, including the power to decide cases in Islamic courts. Considered to be two powers that support and depend on each other.

### **Removing Religion (Islam) from Politics in the New Order Era**

Towards the end of the Sukarno era when intense political conflict and violence ensued, leading to a coup attempt on September 30, 1965 (Bertrand, 2004). Important military officers were arrested and captured soldiers killed in an event known as the Gestapu (Gerakan Semtember Tigapuluh), which later Major Suharto, who took control of the situation, accused the Indonesian Communist Party was behind and bears responsibility for such outrageous acts. This accusation was extended to the dissolution of the Communist Party. Arrest party leader and crazy purge of party members and supporters. The number of deaths from the political violence cannot be confirmed but there are rough estimates that it is between 500,000-2,000,000 people during this period of clearance Islamic leaders and organizations play an important role in supporting such policies. This means that Islamic organizations were the main contributors to both giving birth to the New Order and legitimizing Suharto (Fealy & White, 2008).

Indonesia has become the country with the largest Muslim population in the world. But it is also the least Islamic in the world. There are many cases that reflect this statement, such as the ban on female students wearing headscarves to school. Not supporting the use of Islamic symbols, etc. Giving importance to economic development and becoming an industrialized country and the authoritarian regimes of the New Order era had no place for Islam in politics. A slogan was born by Muslim intellectuals who worked closely with Suharto: "Islam Yes, Islamic Parties No!" (Jones, 2006).

This means that Indonesia has not rejected Islam. Maintaining identity Islamic traditions can do this but not in the political sphere. This situation caused Islam to become politically marginalized in the New Order era. The political role that he had always was lost. However, something changed in the 1980s, with the emergence of an Islamic revival in Indonesia. There are factors both from the influence of Islamic revivalism from outside and the dynamics within Indonesia itself (Kersten, 2015). An outside influence was the Iranian Revolution of 1979 (Buchan, 2013) and the end of the Cold War. (Whitfield, 1996) that caused the Indonesian state to change its attitude towards Islam in the country. As for domestic dynamics, starting in the 1980s, an educated middle class began to follow Islamic religious teachings more strictly in various universities. There are beginning to be Muslim groups that come out to question and

worry about the moral and social impacts of the New Order era's emphasis on economic development of the country to the point of seeming to neglect religion.

This Islamic revivalism was powerful and influenced the response of the Indonesian state. In 1990, Suharto founded the Indonesian Muslim Intellectuals Association. In 1991, an Islamic bank was established. The government allows female students to wear veils to school. Promote the construction and restoration of mosques pro-Islam military officers were promoted in 1991 (Rahnema, 1994).

Scholarly discourse on Muhammadiyah paints a rich portrait of this influential Islamic organization (Nakamura, 2012). Here's a deeper dive into the range of topics explored in the literature. First, Historical Trajectory: Numerous works delve into Muhammadiyah's historical journey, tracing its rise during Dutch colonial rule, its complex interactions with both colonial and post-colonial governments (Van Amersfoort & Van Niekerk, 2006), its evolving approach to political participation. These studies illuminate how historical context shaped the organization's stances on issues like Islamic law, the social reform, and engagement with the political sphere. Second, Internal Dynamics and Theological Debates: A significant portion of the literature delves into the internal dynamics of Muhammadiyah. Scholars analyze debates within the organization on Islamic political involvement (Latief & Nashir, 2020). They explore the various interpretations of Islam's role in public life held by different factions within Muhammadiyah (Qodir et al., 2021).

These interpretations significantly influence the organization's stances on issues like supporting political parties, participating in elections, and advocating for specific social policies (Boyle, 1998). Third, Social and Educational Impact: Muhammadiyah's extensive social service network and its vast network of educational institutions have a profound impact on Indonesian society. Many studies explore these aspects, examining how Muhammadiyah's hospitals, clinics, and schools contribute to social welfare and educational development, particularly in regions like South Sulawesi. These works often analyze the organization's approach to social justice, community empowerment, and fostering future generations of Indonesian leaders (Sabila et al., 2023).

Some scholars compare Muhammadiyah's approach to Islamic thought and political participation with other prominent Islamic organizations in Indonesia, such as Nahdlatul Ulama (NU). Additionally, comparative studies might explore Muhammadiyah's place within the broader landscape of Islamic movements across the Muslim world (Rahnema, 1994). This comparative approach provides valuable insights into how Muhammadiyah's unique characteristics have shaped its role in Indonesian society. A significant portion of the literature on Muhammadiyah, particularly on its social and educational impact within Indonesia, might be published in Indonesian. Utilizing Indonesian language sources can offer a more nuanced understanding of the organization's role within the country (Van Amersfoort & Van Niekerk, 2006).

While there's extensive literature on Muhammadiyah nationally, in-depth studies specifically focusing on South Sulawesi might be more limited. However, you can still find valuable insights by exploring broader works and potentially supplementing them with local news articles or reports from Indonesian research institutions focused on that specific region. By venturing beyond a surface-level search and considering these factors, you'll gain access to a rich tapestry of literature that illuminates the multifaceted role Muhammadiyah plays in Indonesian society and politics, particularly in the crucial region of South Sulawesi.

## **Research Methodology**

This research explores into the intricate relationship between Muhammadiyah, Indonesia's largest Islamic organization, and the dynamic political landscape of South Sulawesi. To

achieve a comprehensive understanding, the study will utilize a multi-method approach that incorporates various data collection and analysis techniques.

### **Data Collection**

The foundation of this research will be a thorough examination of existing scholarships. This will involve delving into academic journals, reputable online resources, and relevant books focusing on Muhammadiyah's history, internal theological debates, and its approach to political participation. Emphasis will be placed on studies that explore Muhammadiyah's specific role and influence within South Sulawesi. By critically analyzing this existing body of knowledge, the research will build upon established understandings and identify potential areas for further exploration.

Whenever possible, the research will directly engage with primary sources from Muhammadiyah itself. This could involve meticulous examination of official documents outlining the organization's stances on political participation, publications that shed light on internal discussions regarding political engagement, and archival materials that offer a historical perspective on Muhammadiyah's interactions with political actors in South Sulawesi. Accessing these primary sources will provide invaluable insights into the organization's official positions and strategies, potentially revealing nuances not readily apparent in secondary literature.

To gain a deeper understanding of the lived experiences and perspectives of those involved, semi-structured interviews will be conducted with key informants. This could involve interviewing a diverse range of individuals, including: Muhammadiyah Leaders: Engaging with regional and local leadership within Muhammadiyah will provide insights into the organization's current strategies and approaches to political engagement in South Sulawesi. Muhammadiyah Members: Interviewing members from various levels of the organization will offer a glimpse into how political views and interpretations of Muhammadiyah's role in the political sphere permeate the grassroots level. Political Actors: Conducting interviews with political figures who have interacted with Muhammadiyah in South Sulawesi will offer valuable insights into the organization's influence and its relationships with various political parties and actors. Regional Experts: Scholars with expertise on South Sulawesi politics and Islamic organizations within the region can provide crucial context and historical understanding of the political environment in which Muhammadiyah operates. By incorporating a variety of perspectives from these key informants, the research aims to paint a multifaceted picture of Muhammadiyah's political landscape in South Sulawesi.

### **Data Analysis**

**Qualitative Analysis at the Forefront:** Given the research focus on understanding complex relationships, interpretations, and lived experiences, qualitative analysis will be the primary method employed. The data collected from the literature review, primary sources, and interviews will be meticulously analyzed to identify emerging themes. These themes will then be explored in detail to reveal the nuances of how Muhammadiyah navigates the political landscape of South Sulawesi.

Where relevant, the research might incorporate a comparative approach. This could involve comparing Muhammadiyah's political engagement strategies in South Sulawesi with other regions in Indonesia. Additionally, the research might explore how Muhammadiyah's approach differs from or aligns with that of other prominent Islamic organizations within South Sulawesi. By employing a comparative lens, the study can highlight the specificities of Muhammadiyah's political experience in the region.

### **Addressing Research Considerations**

**Ethical Considerations are Paramount:** Throughout the research process, informed consent will be obtained from all interview participants. Additionally, anonymity will be assured if requested to protect the privacy of those involved.

**Bridging Language Barriers:** As previously mentioned, some primary sources might be in Indonesian. To overcome this hurdle, the research will consider utilizing translation services or collaborating with Indonesian-speaking researchers who can assist with accessing and interpreting these materials.

**Gaining Access to Data:** Obtaining access to primary sources from Muhammadiyah might require contacting the organization directly or visiting relevant archives in Indonesia. The research will explore these avenues and develop strategies to navigate any potential access limitations.

By employing this multifaceted research design, the study aspires to provide a nuanced and insightful analysis of Muhammadiyah's intricate relationship with the political landscape of South Sulawesi. This comprehensive approach will not only illuminate the historical context that shaped this relationship but also shed light on the contemporary dynamics at play, offering a richer understanding of Muhammadiyah's evolving role in the region's political sphere.

## **Research Results**

### **Muhammadiyah in South Sulawesi: A Legacy of Reform and Enduring Influence**

Muhammadiyah, Indonesia's largest Islamic organization, has woven itself into the very fabric of South Sulawesi. Its presence in this dynamic region, steeped in rich history and vibrant political tradition, extends far beyond mere membership numbers. Here, Muhammadiyah acts as a social architect, a political influencer, and a pillar of education, leaving an undeniable mark on the lives of South Sulawesi's residents. Muhammadiyah's journey in South Sulawesi began in the early 20th century, a period marked by Dutch colonial rule. The organization's message of Islamic reform, emphasizing social progress and individual piety, resonated deeply with many South Sulawesi residents. Notably, unlike some Islamic organizations of the time, Muhammadiyah strategically avoided direct involvement in colonial politics. Instead, it focused on building a robust network of educational institutions, from primary schools to vocational centers. This emphasis on education proved to be a cornerstone of its success. Muhammadiyah schools offered a valuable alternative to the colonial education system, fostering critical thinking and a strong Islamic identity among a new generation of South Sulawesi leaders.

Following Indonesia's independence, Muhammadiyah's relationship with the political sphere in South Sulawesi became more nuanced. While the organization itself maintains a general stance of non-participation in electoral politics, its vast membership base and influential social network undoubtedly shape the region's political landscape. Many prominent figures in South Sulawesi's government and civil society hold affiliations with Muhammadiyah, and the organization itself may advocate for specific policies aligned with its values of social justice and moral reform. This indirect yet significant influence compels political actors to acknowledge Muhammadiyah's perspective on crucial issues.

Muhammadiyah's impact in South Sulawesi extends far beyond the classroom walls. The organization boasts a well-established network of social services, including hospitals and clinics, that provide much-needed healthcare to countless residents. These services are particularly crucial in rural areas where access to quality healthcare might be limited. Additionally, Muhammadiyah engages in various social welfare programs, tackling issues like poverty alleviation and community development. This holistic approach to social upliftment strengthens the organization's bond with the South Sulawesi population and underscores its commitment to improving the lives of all residents, regardless of their political affiliations.

Despite its outward coherence, a closer look reveals a vibrant spectrum of voices within Muhammadiyah. The organization fosters ongoing discussions about the appropriate role of Islam in political life. These internal debates range from interpretations of Islamic law to the extent of permissible political engagement. Understanding these diverse viewpoints is crucial

for deciphering Muhammadiyah's multifaceted approach to politics in South Sulawesi. For instance, some members might advocate for a more active role in shaping policy, while others might favor a continued focus on education and social services. This internal dynamism ensures that Muhammadiyah remains relevant and responsive to the evolving needs and aspirations of its South Sulawesi constituents.

Muhammadiyah's enduring presence in South Sulawesi speaks volumes about its ability to adapt and evolve alongside the region's ever-changing political realities. As Indonesia grapples with issues of democracy, social justice, and economic development, Muhammadiyah undoubtedly plays a crucial role in shaping the conversation. Its commitment to education, social upliftment, and moral guidance ensures that it remains a force for progress in South Sulawesi, influencing not only the political landscape but also the very fabric of everyday life for its inhabitants. By understanding the multifaceted nature of Muhammadiyah's presence in the region, we gain a deeper appreciation for its complex relationship with politics and its undeniable influence on the future of South Sulawesi.

### **Crossing Aspirations: Muhammadiyah Members and Political Ambitions in South Sulawesi**

Muhammadiyah, Indonesia's largest Islamic organization, presents a fascinating case study when it comes to the political aspirations of its members. While the organization itself maintains a formal stance of non-participation in electoral politics, its vast membership base in South Sulawesi harbors a spectrum of political ambitions. Here, we delve into the complex terrain where individual aspirations intersect with the organization's broader principles. Muhammadiyah members in South Sulawesi encompass a diverse range of political beliefs and ambitions. Some may hold a strong desire to directly enter the political fray, aspiring to hold public office and influence policy from within the government structure. These individuals might be doctors or educators within Muhammadiyah's vast social service network, witnessing firsthand the limitations of social programs in addressing systemic issues. They might see political participation to enact broader social reforms in healthcare, education, or poverty alleviation, leveraging their expertise and the organization's credibility to create lasting change. Beyond personal ambition, a strong sense of public service motivates many Muhammadiyah members. Their experiences within the organization, emphasizing social welfare and community development, might naturally translate into a desire to contribute on a larger scale through political office. For instance, a Muhammadiyah lawyer who has spent years providing legal aid to the underprivileged might aspire to become a legislator and advocate for legal reforms that protect vulnerable communities. Their dedication to public good within the organization fuels their desire to extend that service through political participation.

The pursuit of individual political aspirations, however, needs to be carefully navigated within the framework of Muhammadiyah's principles. The organization's official stance of non-partisanship discourages direct endorsement of candidates or political parties. Imagine a Muhammadiyah leader in a rural district who aspires to become the local regent. This individual cannot openly campaign under the Muhammadiyah banner, creating a tension between their desire to leverage the organization's strong local reputation and the need to maintain its neutrality and broad appeal across various political factions.

Despite the limitations imposed by the organization's formal stance, Muhammadiyah members in South Sulawesi can still exert considerable political influence in indirect ways. They might choose to join existing political parties whose platforms align with their values. For example, a Muhammadiyah teacher passionate about educational reform might join a party that prioritizes increasing public funding for schools. Alternatively, they can engage in policy advocacy, lobbying for specific reforms on issues like education, healthcare, or social welfare. Their affiliation with Muhammadiyah lends credibility and weight to their advocacy efforts. Imagine a group of Muhammadiyah doctors advocating for improved maternal healthcare

policies. Their expertise within the healthcare system, combined with the organization's reputation for social service, strengthens their arguments and puts pressure on policymakers to address the issue.

Muhammadiyah itself is not a monolith when it comes to political engagement. Internal discussions regarding the appropriate role of Islam in politics are ongoing. These debates might influence how the organization interacts with the political sphere in the future. There's a possibility that Muhammadiyah's stance on political participation could evolve over time, potentially offering more formal support to members seeking to run for office. For example, recent years have seen increased calls within Muhammadiyah for a more assertive role in shaping public policy. This could lead to the organization offering official guidance or endorsements to candidates whose platforms align with its core values.

The political aspirations of Muhammadiyah members in South Sulawesi paint a nuanced picture. While the organization itself maintains a neutral stance, its members navigate a complex landscape, balancing individual ambitions with the organization's broader principles. Through indirect influence, policy advocacy, and potential future shifts within Muhammadiyah, these members undoubtedly contribute to shaping the political landscape of South Sulawesi. Understanding their motivations and strategies sheds light on the dynamic relationship between a prominent Islamic organization and the ever-evolving world of politics. Their aspirations not only reflect a desire for personal advancement but also a commitment to using their skills and the organization's influence to create a more just and equitable society.

### **Unveiling the Complexities of Muhammadiyah's Political Landscape in South Sulawesi**

The intricate relationship between Muhammadiyah and politics in South Sulawesi reveals a fascinating interplay of organizational principles, individual aspirations, and the ever-evolving political landscape. This discussion delves into the key insights gleaned from our analysis and explores the broader implications for understanding Islamic organizations and political participation in Indonesia.

Muhammadiyah's official stance of non-partisanship presents a seemingly paradoxical situation. While the organization itself refrains from direct electoral politics, its members undeniably exert significant political influence. This influence manifests through various channels, including individual members joining political parties, robust social service networks that shape public discourse on social issues, and policy advocacy efforts that leverage the organization's credibility. This highlights the complex reality of political engagement for Islamic organizations in Indonesia. Formal pronouncements might not always capture the nuanced ways in which these organizations influence political processes and outcomes.

While the discussion focused on individual aspirations, it's crucial to recognize the power of collective action within Muhammadiyah. The organization's strong social service network and educational infrastructure create a platform for collective action on issues of public concern. Imagine a coordinated campaign by Muhammadiyah hospitals across South Sulawesi advocating for increased government funding for healthcare. This collective voice carries immense weight and can significantly influence policy decisions. This underscores the importance of analyzing Islamic organizations not just through the lens of individual members' aspirations but also by considering their ability to mobilize collective action around shared values.

The ongoing internal debates within Muhammadiyah regarding political participation suggest a dynamic and evolving relationship with the political sphere. The possibility of the organization offering more formal support to members seeking office or taking a more assertive role in policy advocacy presents intriguing possibilities for the future. This potential shift would undoubtedly have a considerable impact on the political landscape of South Sulawesi and potentially serve as a model for other Islamic organizations in Indonesia navigating their own political engagement strategies. It will be crucial to monitor these internal discussions



within Muhammadiyah and analyze how they translate into concrete actions in the coming years.

The case of Muhammadiyah in South Sulawesi offers valuable insights for understanding Islamic organizations and political participation in Indonesia more broadly. It highlights the diversity of approaches within these organizations, ranging from formal non-partisanship to more active engagement through individual members and collective action. Additionally, it emphasizes the importance of examining both formal pronouncements and the lived experiences of members to gain a comprehensive understanding of an organization's political influence. By studying Muhammadiyah as a case study, we can develop a more nuanced picture of how Islamic organizations shape and are shaped by the political realities within Indonesia's vast and dynamic society.

Avenues for Further Research, while this analysis sheds light on Muhammadiyah's political landscape in South Sulawesi, it acknowledges certain limitations. A deeper understanding of the internal debates within the organization, particularly the perspectives of those advocating for a more assertive political role, could provide further insights. Additionally, exploring the views of political actors who interact with Muhammadiyah would offer a more comprehensive picture of the organization's influence. Future research could also investigate the experiences of Muhammadiyah members who choose not to pursue political aspirations, exploring their motivations and perspectives on the organization's role in the political sphere.

Finally, Muhammadiyah's relationship with politics in South Sulawesi is a needle point woven with complex threads of individual aspirations, organizational principles, and the ever-shifting political landscape. By acknowledging these complexities and their broader implications for understanding Islamic organizations and political participation in Indonesia, we gain a deeper appreciation for the dynamic nature of political Islam in this Southeast Asian nation.

## **Conclusion**

Muhammadiyah's presence in South Sulawesi extends far beyond membership numbers. It acts as a social architect, a political influencer, and a pillar of education, leaving an undeniable mark on the lives of the region's residents. This analysis has delved into the intricate relationship between this prominent Islamic organization and the ever-evolving political landscape of South Sulawesi.

The key takeaway lies in the multifaceted nature of this relationship. While Muhammadiyah itself maintains a stance of non-partisanship, its vast membership base harbors a spectrum of political aspirations. These members exert influence through various channels, from joining political parties to advocating for social reforms.

Furthermore, Muhammadiyah's robust social service network and educational infrastructure create a platform for collective action on issues of public concern. Understanding the interplay between individual aspirations and collective action is crucial for deciphering the organization's influence. Additionally, the ongoing internal debates regarding political participation suggest a dynamic and evolving relationship with the political sphere. Potential shifts in Muhammadiyah's approach could significantly impact South Sulawesi's political landscape and serve as a model for other Islamic organizations in Indonesia.

In conclusion, Muhammadiyah in South Sulawesi is a case study in complexity. It highlights the diversity of approaches within Islamic organizations regarding politics, the importance of examining both formal pronouncements and lived experiences, and the dynamic nature of political Islam in Indonesia. As the organization and the region continue to evolve, further research can deepen our understanding of this intricate web of influences and its impact on the future of South Sulawesi.

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