Analysis of Muhammadiyah Ideology on the Performance of Muhammadiyah Primary and Secondary Education Institutions with Leadership as Mediation

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Abstract

This study aims to determine the effect of Muhammadiyah ideology on the performance of Muhammadiyah Elementary and Secondary Education institutions with Leadership Variables as Mediation, using a quantitative approach method and with a population of 1607 people, the research sample was obtained as many as 469 people. Gresik district. The results showed that leadership had an effect on the performance of educational institutions. Where leadership can improve the performance of educational institutions with the most prominent character of hard work and leadership has a competitive mediation role. Where the leadership between Muhammadiyah ideology and the performance of educational institutions has a significant impact.

I. Introduction

The educational model has changed according to the development of society. (Niculescu, 2015). Improving the quality of education services is important so that they can compete globally (Fadhli, 2017). The quality of education can be seen from academic results and educational processes that involve educators, students, curriculum, teaching materials, facilities and other factors (Ekosiswoyo, 2016). This means that the quality of education in general is seen from within educational institutions by the performance of educators and also the output of graduates produced by educational institutions (Díez et al., 2020). Educators as leaders in the class create a productive cultural academic atmosphere to improve academic and non-academic results (Utomo, 2012). Mastery of classes and learning tools are sometimes not properly prepared by educators. This can hinder the achievement of optimal learning outcomes (Yayuk & Sugiyono, 2019). The next problem that arises is the poor competence of graduates. They don't enter the best universities, they don't get absorbed in industry, and they don't even have entrepreneurial skills (Santoso, 2014).

Ideology in education becomes a system of beliefs, values or views, and the direction of education which is reflected in educational goals and curriculum (Suharto, 2016). Ideology ofcal interests can also reform educational views on rational and open thinking (Tambak, 2017).

Ideology and leadership have an impact on the formulation of educational visions and policies (Subkhan, 2018). The leadership's political policies impacted the dichotomy between Islamic education and general education. Although, recently dichotomization can be minimized through other political policies (Mahfud, 2011).

Muhammadiyah as an Islamic religious organization develops by establishing and managing business charities in education, health, da'wah and social affairs (Marina, 2012). Having an ideology in Muhammadiyah is important in carrying out activities within

Muhammadiyah as a movement with Islamic systems and theories in all aspects of life (Haryanto et al., 2016). The Ideology of Muhammadiyah is composed in the Preface of Muhammadiyah Statutes, Characteristics of Muhammadiyah, Beliefs and Aspirations of Muhammadiyah, Basic Strategies of Muhammadiyah and other formal thoughts (Nashir, 2014). Implementation of ideology begins with providing understanding to carrying out Muhammadiyah ideology both from aspects of worship to organizational aspects (Mardani, 2015). Leaders of educational institutions have an important role in instilling Muhammadiyah ideology through formal and informal education, upgrading and training with the aim of increasing loyalty, knowledge and insight to improve employee performance (Indriyani, 2015). In addition, the leader acts as a counselor, facilitator, organizer, activator, controller and evaluator (Sidik, 2015).

The resources of educational institutions will be wasted if the leadership does not go well (Ekosiswoyo, 2016). The diversity of resource characteristics demands effective leadership in the management of educational institutions (Rahmat & Kadir, 2016). Leadership comprehensively examines a person using all the resources they have in leading by prioritizing management knowledge (Pramudyo, 2013). At least leadership in educational institutions must understand vision, competence and integrity (Ekosiswoyo, 2016).

The researcher's observations look at phenomena that occur in Muhammadiyah educational institutions, especially in Gresik district. Some are said to be better than some others. It has been proven in the ME-Awards event in the last three years that the Muhammadiyah school in Gresik district has never been absent as the predicate of the superior Muhammadiyah school in East Java. In 2017 the excellent category at the SD/MI level ranked first at Muhammadiyah Manyar Elementary School, followed by SD Muhammadiyah 1 GKB Gresik in second place, SD Muhammadiyah 2 GKB Gresik ranked sixth, SD Muhammadiyah 1 Gresik ranked seventh and ninth place SD Muhammadiyah 2 Gresik (pwmu.co , 2017)

In the same category at the SMP/MTs level, SMP Muhammadiyah 1 Gresik is in third place, followed by SMP Muhammadiyah 12 GKB in fourth place. Meanwhile, SMA Muhammadiyah 1 Gresik and SMA Muhammadiyah 10 GKB Gresik are respectively in fifth and sixth place in the excelent category at the SMA/MA/SMK level. Muhammadiyah 1 Gresik Vocational School in the inspiring category is in fourth place and Muhammadiyah 3 Gresik Vocational School is in ninth place (pwmu.co, 2017). For 2018, SD Muhammdiyah 1 Kebomas Gresik only passed the excellent category at number fifteen (pwmu.co, 2018).

At the 2019 ME-Award event, Muhammadiyah Gresik Elementary School students received a Special Award VII for the Science Olympiad. Muhammdiyah 1 Gresik High School students won the SMK/SMA/MA level mathematics Olympiad and ranked first in scientific writing. Muhammadiyah Manyar Elementary School won five awards in the field of Islam and Muhammadiyah, robotic line tracer, and special award IV cikal magazine (pwmu.co, 2019)

Of course there are many factors behind this happening. Researchers assume that the ideology of Muhammadiyah as the spirit of organizational struggle is starting to fade. On the other hand, leadership skills cannot be separated from their role. Either personal leadership or as a leader of an educational institution. Therefore, researchers conducted a study entitled Analysis of Muhammadiyah Ideology on the Performance of Muhammadiyah Elementary and Secondary Education Institutions with Leadership as a Mediation Variable.

II. Review of Literature

2.1 Ideology ofcal Substance

Ideology means a system of understanding or a set of ideas or notions. The French philosopher Destutt de Tracy (1757-1876) introduced ideology as the science of ideas, namely a way of thinking in looking at life, distinguished from metaphysical and religious ways of thinking. Ideology according to Plato is a true truth. Great world Ideology ofes such as the ideology of Marxism, Socialism and Capitalism. Then other Ideology ofes developed such as Liberalism, Secularism, Nationalism, Conservatism, Fundamentalism, Feminimism, Pluralism, and so on (Nashir, 2014).

The main elements of ideology according to Riberu (1986) in (Nashir, 2014), namely: 1) a comprehensive view of humans, the world, and the universe of life; 2) socio-political arrangement according to this understanding; 3) awareness and inculcation of business forms of changes based on Ideology ofcal understanding; 4) directing the public to accept ideology with the loyalty and involvement of its followers; 5) mobilizing the cadres and masses who support the ideology.

Haedar in his speech at the inauguration of a professor at the Yogyakarta Muhammadiyah University (2019) described so many Ideology ofcal understandings that are developing in the world. The phenomenon in post-reform Indonesia is experiencing Ideology ofcal radicalism. If radicalism is seen as an extreme and violent view, it will give rise to many problems that are detrimental to the people's livelihood and contrary to the spirit of independence. Moderation is needed as an alternative way of deradicalization so that it is in accordance with Pancasila as the central ideology and character of the Indonesian nation (Nashir, 2019).

Critical philosophy of ideology is an important part of critical theory. Jurgen Habermas (1929) in (Biyanto, 2020) uses Ideology ofcal criticism as a philosophical reflection in freeing human knowledge from hidden interests. According to Akhyar (2015) in (Biyanto, 2020) The Ideology ofcal criticism analysis model is formulated in four stages: 1) interpreting the existing conditions, 2) reflecting on the various factors that caused the incidents observed, 3) preparing an agenda to improve conditions, and 4) evaluate the achievements of the efforts made.

2.2 Muhammadiyah Ideology

The creation of an Islamic society is actually the ideals of Muhammadiyah (PP Muhammadiyah 2011: 9). This is proof that Muhammadiyah exists as a religious movement that contains a system of beliefs, knowledge, organization, and activities that lead to the goals it aspires to (Nashir, 2007) in (Muallif, 2014). The concept of Muhammadiyah ideology is fundamental, termed "Faith and Aspirations of Life". Muhammadiyah's ideology is in the form of theories and strategies of struggle that are embodied in everyday life (Nashir, 2014).

The Ideology of Muhammadiyah is contained in the Preamble to the Statutes of Muhammadiyah, Characteristics of Muhammadiyah, Beliefs and Aspirations of Muhammadiyah Life, Basic Strategies of Muhammadiyah and official decisions of Muhammadiyah (Nashir, 2014). Muhammadiyah ideology is also stated as a life belief that includes a view of life, life goals, and teachings or ways used to carry out a view of life (PP Muhammadiyah, 1968: 6) in (Nashir, 2010).

Thoughts about Muhammadiyah ideology have existed since the birth of the Muhammadiyah organization through the thoughts of KH. Ahmad Dahlan. Muhammadiyah ideology is more prominently presented in the Muqaddimah Statutes of

Muhammadiyah (MADM) which was proposed by Ki Bagus Hadikusuma (Chairman of PB Muhammadiyah 1942-1953) and finally ratified in the Tanwir Session in 1961 (Nashir, 2010: 191). The content in MADM consists of six fundamental things: (1) Life must be based on monotheism, worship and obedience to Allah, (2) Human life in society, (3) Comply with Islamic religious teachings with the belief that Islam is the only foundation of personality and public order for the happiness of the world and the hereafter, (4) Upholding and upholding the religion of Islam in society is the obligation of worship to Allah and ihsan to fellow human beings, (5) 'it arrives at the steps of the struggle of the Prophet Muhammad s.a.w, (5) Launching charity efforts and struggle with organizational order (Nashir, 2010: 201).

The personality of Muhammadiyah exists as a concept that contains the nature and characteristics as well as confirmation of Muhammadiyah identity as an Islamic movement. In the personality of Muhammadiyah there are ten characteristics of Muhammadiyah (PP Muhammadiyah, 1990: 308) in (Nashir, 2010: 202-203): (1) Charity and struggle for peace and prosperity, (2) Making more friends and practicing ukhuwah Islamiyah, (3) Broad-chested, broad-minded, by upholding Islamic teachings, (4) Religious and social in nature (5) Heeding all laws, statutes, regulations as well as the legitimate basis and philosophy of the state, (6) Amar ma'ruf nahi munkar in all field as well as being a good role model, (7) Active in community development with the aim of ishlah and development in accordance with Islamic teachings, (8) Collaboration with any Islamic group in an effort to broadcast and practice Islam and defend its interests, (9) Assist the government and cooperate with other groups in maintaining and developing the State to achieve true Islam, (10) Be fair and corrective inside and out wisely.

2.3 Leadership

Good leadership will make it easier to achieve organizational goals properly (Pramudyo, 2013). Leadership knowledge in schools is knowledge of systematic processes regarding specific, methodical, and structured matters regarding management functions in measuring performance in achieving organizational goals (Djafri, 2017). Leadership cannot be separated from understanding the vision of the institution, quality work culture, and empowering all potential supporters to achieve the goals of the institution (Rahmat & Kadir, 2016)

In management, leadership plays an important role in order to influence, guide, direct and move members of the organization because leadership can reflect the nature of a group (Ekosiswoyo, 2016). Leadership is interpreted in terms of behaving and acting while on duty, communicating, making decisions, providing guidance, enforcing discipline, reprimanding members for mistakes and others (Martini, 2019).

The characteristics of leadership can be formed from a conscious effort to process all resources. Most leadership styles that facilitate the needs of employees are the most popular (Murnighan, 2012). Lee Kuan Yew's autocratic and dictatorial yet charismatic and transformational leadership style made major progress for all sectors in Singapore (Harahap, 2019). China plays a non-authoritarian international leadership by not imposing obligations that harm its partner countries. Utilizing cooperation with Australia when he became President of the G20 by ensuring there is convergence between the G20MAP and the One-Belt-One-Road strategy in international trade and financial engagement (Vines, 2016).

In Islam leadership is standardized with the Qur'an which is usually termed: Caliph, Imam, and Ulil al-Amri. The principles contained in the leadership of the Qur'an: amanah (honesty and trust), justice (balance), shura (deliberation), and amr bl al-'maruf wa nahy an-al-munkar (calling to do good and prevent evil deeds) (Zuhdi, 2014). The collapse of

the 'Ottoman Turkey as a caliphate state became the starting point for a change in the concept of leadership in Islam. Indonesia along with Sudan and Tunisia adopted Islamic leadership in a democratic way. Democracy in Indonesia is implemented with a cultural sociological approach, placing Islam as a form of freedom, justice, human rights and law enforcement alongside other universal values (Aziz, 2016)

III. Research Method

3.1 Location of Study
The location of the research was carried out at the Muhammadiyah Elementary and Secondary educational institutions in Gresik Regency, East Java Province, Indonesia

3.2 Target Population and Sample
The population used in this study were all educators as representatives or envoys of Muhammadiyah elementary and secondary education institutions, Gresik regency, elementary school level (SD) to middle school level (SMA/K). The number of sample members in this study refers to the sample determination table developed from Isaac and Michael with error rates, 1%, 5% and 10% (Sugiyono, 2012: 86). In this study the error rate used was 1%. So, referring to table 3.2 with a population of 1607 people, a sample of 469 people was obtained.

3.3 Data Analysis
Social science research often uses statistical methods to find relationships between variables or better known as first generation techniques (Fornel, 1987) in (Santosa, 2018). In quantitative research, the type of analysis used is regression analysis. Regression can be liner, nonliner or logistic which is used to see the effect of a variable on other variables (independent and dependent) (Santosa, 2018: 52).

In this study using structural modeling SEM (structural equity modeling). Fornell (1987) categorizes SEM with the PLS (partial least squares) approach as a second generation technique with exploratory purposes (Santosa, 2018: 54). PLS is a variance-based SEM that is capable of handling reflective or formative construct path models, even a combination of both (Chin, 1998) in (Santosa, 2018: 58). PLS emphasizes high-accuracy predictions and PLS does not require having the same data distribution so that it is distribution-free. As well as PLS allows handling small sample sizes with complex causality models that focus on maximizing the expalined variance of the observed constructs (Worl, 1982; Fornell and Cha 1994; Barclay et al., 1995; Fornel et al., 1982) in (Santosa, 2018: 58-59).

The constructs formed by exogenous variables produce several indicators to measure one aspect of the endogenous variables. Next determine the specification of reflective or formative measurements. Reflective indicators are manifestations of a variable. The purpose of measurement with reflective indicators is to maximize the existence of a high level of correlation between the variable indicators that have been determined (Santosa, 2018: 70-71).

Using multiple indicators to capture multiple aspects risks causing errors. Sources of error can come from the use of words in the questionnaire that are not quite right, the scale is not right or the method of analysis is not appropriate. Therefore it is necessary to evaluate the measurement with the aim of parsing the measurement error as much as possible. Measurement error is defined as the difference between the actual value and the value obtained from the measurement process. Errors result in decreased validity and reliability

IV. Results and Discussion

4.1 Profile of the Sample

Respondents are classified by the level of educational institutions. Respondents at the SD/MI educational institution level were 174 respondents with a percentage of 34.6%, SMP/MTs were 192 respondents with a percentage of 38.2%, and SMA/SMK/MA were 137 respondents with a percentage of 27.2%. From these data it shows that respondents at SMP/MTs educational institutions are more dominant than at other levels of educational institutions. Even though the number of Muhammadiyah educational institutions at the SD/MI level is more than the Muhamamdiyah educational institutions at the SMP/MTs and SMA/SMK/MA levels, the locations of SD/MI are more in villages which can hinder them from accessing online coordinators via Google form.

4.2 Descriptive Statistics

PLS analysis by testing mediating effects or indirect effects uses the procedure developed by Baran and Kenny (1998) in (Ghozali and Latan. 2015). With the following stages:
1. The first model examines the influence of Muhammadiyah ideology exogenous variables on leadership endogenous variables
2. The second model examines the influence of Muhammadiyah ideology variables on the performance of educational institutions.
3. The third model, examines the influence of leadership on the performance of educational institutions

Table 1. Partial significance test

		Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
H1	Ideology of Muhamamdiyah -> Leadership	0,720	0,724	0,028	25,909	**0,000**
H2	Ideology of Muhamamdiyah -> Institutional Performance	0,246	0,245	0,054	4,565	**0,000**
H3	Leadership -> Institutional Performance	0,634	0,636	0,048	13,180	**0,000**

Source: SmartPLS 3.0 output processed data, 2020

Table 1 shows partial testing. It was found that the influence of Muhammadiyah ideology variables on leadership with a t-count value of 25.909> 1.96, the influence of Muhammadiyah ideology variables on the performance of educational institutions with a t-count value of 4.565> 1.96, and the influence of leadership on the performance of educational institutions t-count 25.909> 1.96. By looking at the t-count value obtained for each variable, it has a significant influence because it gets a value > 1.96, and leads to a positive value because the original sample value (O) is between 0 to 1.
1. The fourth model examines the effect of exogenous variables on Muhammadiyah ideology and on endogenous variables on the performance of educational institutions with leadership acting as a mediating variable. The mediation significance test is shown in the table

Table 2. Simultaneous mediation significance test

		Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
H2	**Ideology of Muhamamdiyah -> Institutional Performance**	0,246	0,245	0,054	4,565	**0,000**
H4	**Ideology of Muhamamdiyah -> Leadership -> Institutional Performance**	0,456	0,460	0,036	12,618	**0,000**

Source: SmartPLS 3.0 output processed data, 2023

Table 2. shows the results of the value of the leadership variable which mediates between the Muhammadiyah ideology variables on the performance of educational institutions. The resulting t-count value is 12.618> 1.96. The results obtained indicate that the leadership variable is complementary mediation. Where the t-count H4 value is greater when compared to the t-count H2 value. As well as having the same direction which is positive because the value is between 0 to 1.

4.3 Hypotheses Testing
The recapitulation of the research hypothesis test results is shown in the following table:

Table 3. Recapitulation of hypothesis test results

Hipotesis	Information
H1 : There is a significant influence of Muhammadiyah ideology on leadership	Accepted
H2 : There is a significant influence of Muhammadiyah ideology on the performance of educational institutions	Accepted
H3 : There is a significant influence of leadership on institutional performance	Accepted
H4 : There is the influence of Muhammadiyah Ideology and Leadership jointly influencing the performance of educational institutions.	Accepted

Source: SmartPLS 3.0 output processed data, 2023.

In testing hypothesis 1, the results show that the relationship between Muhammadiyah ideology and leadership variables has a p-value of 0.0 which means less than 0.05, the t-count value is 25.909 > 1.96 and the p-value is less than 0. 05, namely with a value of 0.0. From the results obtained, it can be concluded that hypothesis 1 is accepted, which means that Muhammadiyah ideology has proven to have a significant effect on leadership. From the results of this significance test, it means that the higher the level of implementation of Muhammadiyah ideology in an educational institution, the higher the leadership in a Muhammadiyah elementary and secondary educational institution. Based on the calculated average value of respondents' responses to the variables of ideology and leadership, both of them received very high predicates.

Muhammadiyah ideology has an influence on the performance of educational institutions as shown in hypothesis testing 2. In the significance test, a t-statistic value of 4.565 is declared significant because the value is greater than the t-value of 1.96 and the p-value is smaller than 0.05, namely with a value of 0.0 indicating that hypothesis 2 is accepted. This finding supports previous research where Muhammadiyah ideology is perceived to have a good impact on institutional performance as a direction for the goals of educational institutions. In the descriptive analysis, the response to Muhammadiyah ideology variables has a total average value of 4.54 with very high criteria.

In testing hypothesis 3, the results show that the relationship between the leadership variable and the performance of educational institutions has a p-value of 0.0 which means it is smaller than 0.05, the t-count value is 13.269 > 1.96. This shows that hypothesis 3 is accepted and significant when viewed from the t-count value. These findings support previous studies where good leadership can improve the performance of educational institutions. In the descriptive analysis results, the response to the leadership variable gets a total average value of 4.56 with a very high predicate.

In testing the mediation table. t-count value on the leadership variable in mediating Muhammadiyah ideology variables on institutional performance t-count value of 12.168> 1.96 and p-value> 0.05, which is 0.0. Thus it is proven that leadership mediates Muhammadiyah ideology on the performance of educational institutions. This is because the t-count value of the Muhammadiyah ideology variable, leadership as mediation (indirect influence) on institutional performance is greater than the t-count value of Muhammadiyah ideology on institutional performance directly. However, the mediation model that occurs is complementary mediation. This is because Muhammadiyah ideology can directly affect the performance of educational institutions and leadership as a mediation does not have a significant effect on the performance of educational institutions.

V. Conclusion

5.1 Conclusion

This study provides empirical evidence about the influence of Muhammadiyah ideology, leadership on the performance of educational institutions. The number of samples in this study were 503 respondents who were interpretations of Muhammadiyah educational institutions at SD/MI, SMP/MTs and SMA/SMK/MA levels in Gresik district.

The research results show that:

1. Muhammadiyah ideology influences leadership. Where ideology through Islam can become a leadership model in Muhammadiyah elementary and secondary educational institutions.
2. Muhammadiyah ideology influences the performance of educational institutions. Where the ideology of Muhammadiyah through Islamic values has a good impact on the performance of institutions as a direction for the goals of educational institutions. Muhammadiyah primary and secondary schools.
3. Leadership influences the performance of educational institutions. Where leadership can improve the performance of educational institutions with the most prominent character of hard work.
4. Leadership has a competitive mediation role. Where there is leadership between Muhammadiyah ideology and the performance of educational institutions has a significant impact

5.2 Recommendations for Practice

Based on the results of the research that has been done, several suggestions that can be considered for further research include:

1. Future research can conduct research with a wider range of population.
2. Future research can conduct research with more specific samples at certain levels of educational institutions.
3. Future research is expected to be able to carry out tests with a more developed model by adding other variables that can affect the performance of educational institutions.
4. Develop a research model by taking indicators from the variables of Muhammadiyah ideology and Muhammadiyah leadership ethos to be used as a new variable.

5.3 Limitations and Recommendations for Future Research

The results of this study can add to research references on Muhammadiyah ideology and leadership on the performance of educational institutions. From a practical perspective, this research also shows the influence of Muhammadiyah ideology and leadership on the performance of Muhammadiyah elementary and secondary education institutions in Gresik district. The results of this study can be used by the Gresik District Elementary and Secondary Education Council in applying Muhammadiyah ideological values and strengthening leadership that has a hard work mentality in an effort to improve the performance of Muhammadiyah elementary and secondary education institutions in Gresik district.

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