

The Strategic Role of Muhammadiyah in the 2024 General Elections

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ABSTRACT

Muhammadiyah is an Islamic social organization in Indonesia. This organization is not involved in practical politics but is very concerned with the political dynamics in Indonesia in realizing national politics that prioritizes humanity and democracy. This paper aims to elaborate in depth on the strategic role of Muhammadiyah in the 2024 election. This research is a historical research so the method used is the historical method consisting of four stages, namely: heuristic, criticism, interpretation and historiography. The results of the study indicate that Muhammadiyah in the 2024 election is in a neutral position, meaning it does not side with any of the presidential and vice presidential candidates or political parties. However, Muhammadiyah encourages its best cadres to participate in the 2024 election as part of an effort to build a progressive and civilized Indonesia. Muhammadiyah also encourages and invites the public to exercise their right to vote and not to abstain from voting, because the people's voices are very important in determining the quality of Indonesian leaders

INTRODUCTION

The Indonesian public was shocked by the decision of the Muhammadiyah Association on May 30, 2024, through memo number 320/I.0/A/2024, which stipulated the transfer of funds from Bank Syariah Indonesia (BSI) to several other Islamic banks with which Muhammadiyah has strategic partnerships (Hawari, 2024). One of the reasons for this action was because Muhammadiyah considered BSI to be in the same position as other conventional banks, namely, paying less attention to the Micro, Small, and Medium Enterprises (MSMEs) sector, which is largely engaged in by the lower middle class. The withdrawal of funds is in line with Muhammadiyah's goal of realizing the welfare of the people, as mandated by the spirit of the Theology of al-Maun. This demonstrates that Muhammadiyah, as a social organization, deeply cares about the economic life and welfare of the Indonesian people.

Muhammadiyah, now over a century old, is known not only for its focus on the welfare and well-being of the community in the economic sphere but also for its attention to the continuity of national politics (Al-hamdi, 2020). This is evidenced by Muhammadiyah's political direction, which is framed within the principles of national politics. The principle of national politics defines politics as matters related to governance and state administration. Politics is positioned as part of worldly transactions, which must contain Islamic values. Political affairs must be based on a framework for implementing and presenting Islamic teachings in the lives of the people and the state (Syahputra, 2022). This means that Islam must serve as the basis for values and orientation for political action. Muhammadiyah understands that in matters of muamalah, there is *ibahah* (permissibility), but in the context of national politics, the principle of permissibility does not apply, which seems to be free from right and wrong, good and bad, and appropriate and inappropriate.

In the context of national and state life, Muhammadiyah positions the Unitary State of the Republic of Indonesia as the Pancasila State Darul Ahdi wasy Syahadah (Qamariyanti et al., 2024), namely Indonesia as the result of a great agreement that does not allow the presence of other ideologies that do not recognize Pancasila as the foundation of the state (Sulaiman & Amriyanto, 2023). Muhammadiyah believes that national and state life is a forum for carrying out pious deeds through the activities of *amar ma'ruf nahi mungkar da'wah*. Therefore, Muhammadiyah clearly states that a prosperous, just, and prosperous state is the collective responsibility of all components of the nation (Murod et al., 2022).

Muhammadiyah, as an Islamic movement and a proselytizing movement for the good and forbidding the evil, aims to uphold and uphold the teachings of Islam to realize a truly Islamic society (Nashir, 2022). This does not mean that Muhammadiyah is allergic to politics. Muhammadiyah's concern for politics can be seen in the basic political ideas of Muhammadiyah, which were designed by Mas Mansur (Janah et al., 2024). The basic political principles of Muhammadiyah, based on the 1939 Tanwir Session, stated that politics is important, but not Muhammadiyah's sole field of endeavor (Siagian & Nurhakim, 2023). If Muhammadiyah members wish to engage in politics, they must establish a

separate organization outside of Muhammadiyah and not institutionally connected to Muhammadiyah. However, the institution must be able to collaborate with Muhammadiyah and other organizations. This idea later became known as Muhammadiyah's structural political strategy.

Muhammadiyah's structural political strategy is based on the idea of realizing the ideals of the Muhammadiyah organization, realized simultaneously through two movement points: the renewal of Islamic teachings and the victory of the Islamic world. For the renewal movement, Muhammadiyah maintains and enhances the dimension of *tajdid* (reformation), as has been continuously implemented by both the first and subsequent generations (Sholikin, 2020). Meanwhile, for the victory movement, it is necessary to build cooperation targeting community and political organizations, including individuals. In this context, Muhammadiyah requires a forum outside itself with the goal of gathering strength and achieving Islamic victory. Based on this goal, Muhammadiyah provides opportunities for its members and cadres to become active in political parties, including establishing political communications to contest the 2024 general election.

In the 2024 general election, Muhammadiyah, as the second-largest community organization after Nahdlatul Ulama, will undoubtedly be a key arena for voter participation, given its approximately 60 million followers spread across Indonesia. In national political contests, sometimes Muhammadiyah members forget their *khittah*, which contains the view that Muhammadiyah specifically plays a role in the religious and social fields.

The close association of political forces seeking Muhammadiyah's support, both formally and informally, often creates conflicts of interest with the organization. Political interests often position Muhammadiyah as a political party with transactional bargaining power, often with the promise of compensation. However, Muhammadiyah leaders recognize that in political contests, Muhammadiyah prioritizes national wisdom and interests, thus allowing its members the freedom to express their political aspirations based on their choices and conscientious considerations. Muhammadiyah is committed to not mobilizing its members to vote for any particular candidate.

Muhammadiyah's choice of national politics is considered effective because it positions it as an opinion maker. Many parties seek political teachings from Muhammadiyah. Muhammadiyah's greatness in various aspects and its breadth of movement make the organization's political influence in the national political arena undeniable, even though it is not a political organization. Muhammadiyah consistently emerges as a civil society force, simultaneously acting as a pressure group and a moral force.

Regarding its position as a civil society force, Muhammadiyah is not intended as an alternative force seeking to overthrow the legitimate government and seize power. Instead, Muhammadiyah is more accommodating to the state, as demonstrated by its support for the 2024 general elections. This means that in the face of the 2024 elections, all levels of society, especially Muslims, need to actively contribute to ensuring a dignified electoral process.

Many believe the 2024 elections will not be democratic due to concerns over the government's bias toward one candidate or another. It is no surprise that several groups, including Ratna Sarumpaet, have come forward to form the Save Indonesia Movement (GSI) to reject the 2024 elections. This movement emerged because the three presidential and vice-presidential candidate pairs lacked commitment and seriousness to bring about change in Indonesia.

Social media users were also treated to the action of the white group (golput). Around the beginning of 2023, various calls emerged on social media to abstain from voting in the 2024 elections. Golput is defined as the behavior of individuals who refuse to exercise their right to vote by not going to the polling station to cast their vote, even though they are legally registered as voters. According to regulations, golput cannot be categorized as a violation, but such behavior is inappropriate in a democratic country, as it could be perceived as a form of disregard for the democratic process and could weaken the people's position as holders of supreme sovereignty. This online group was very aggressive in propagating the call to abstain from voting in the run-up to the election. They massively created and distributed posters, internet memes, and even creative videos on the TikTok platform, all of which contained messages encouraging non-voting. This activity was well-organized and experienced a steady increase in supporters. Naturally, this propaganda caught the attention of various parties, including the Muhammadiyah Association.

The phenomenon of calls for abstention from voting in the 2024 elections has prompted Muhammadiyah to publicly address the phenomenon. For Muhammadiyah, elections are a key pillar of a democratic system. Abstention is also described as an apathetic attitude and a lack of concern for the political process, which is expected to change the national order for the better. In Muhammadiyah's view, abstention is not considered haram (forbidden), as stipulated by the Indonesian Ulema Council (MUI). What is prohibited by Muhammadiyah is inviting others to abstain from voting. Abstention is an act that violates the law and demonstrates a tendency toward antipathy toward the democratic process.

Given that the 2024 election will be the fifth election held directly involving the people in casting their votes, it is hoped that this election will be a momentum to complete the democratic transition process towards a more mature Indonesia. However, on the other hand, many parties are concerned that this election will be turbulent, overshadowed by identity politics, partisanship of government officials from the central to regional levels, and money politics. This means that this election has raised both positive hopes and pessimism. Amid the dynamics leading up to the 2024 election, it is important to further explore Muhammadiyah's role in overseeing the national leadership succession process, which is framed in the general election. This role is crucial to examine because Muhammadiyah is one of the country's community organizations with members spread across various regions, sometimes acting as a political magnet for election contestants.

LITERATURE REVIEW

The Role of Community Organizations in Politics

In a country's political system, there are two main components that run the government: the political superstructure and the political infrastructure. The political superstructure consists of the institutions specified in a country's constitution and carries out executive, legislative, and judicial functions, as well as formulating policies related to the public interest. Meanwhile, the political infrastructure comprises the political forces within society that actively participate and influence government policy. The political infrastructure consists of at least four main groups: political parties, interest groups, pressure groups, and the media. Among these groups, pressure groups and interest groups play a dominant role in Indonesia's political system, generally taking the form of community organizations (CSOs). As part of the political infrastructure, CSOs generally have a sizable mass base and influential figures (Pallas & Uhlin, 2014). As a democratic nation, the Indonesian constitution guarantees every individual and community the right to express opinions, associate, assemble, and express their opinions in public. CSOs exist as an actualization of the state's guarantee of these rights (Maliki, 2018). CSOs are formed voluntarily and non-profitably by the community based on the shared interests of their members to achieve specific goals. The current mass organizations in Indonesia are highly diverse in terms of their field of approach and form. They can be either incorporated or non-incorporated, as mandated by Law Number 17 of 2013 concerning Mass Organizations, as amended by Law Number 16 of 2017 (the Mass Organizations Law).

The presence of mass organizations is often used as a platform for community development, empowerment, and the channeling of aspirations. Thus, the public is expected to participate in supporting national development and realizing the nation's goals (Qodir, 2012). The existence of mass organizations in Indonesia has experienced ups and downs. Before the reform era, the space for aspirations and participation of mass organizations was severely restricted, leading to the assumption that mass organizations functioned primarily as political tools of the government, particularly in leveraging their large mass base. Currently, the government frequently involves mass organizations in their participation and considers them partners in national development (Effendi, 2003).

Participation is an essential element of a democratic system. Therefore, there is room for public participation, including mass organizations, to be involved in realizing aspirational, high-quality government policies that favor the people (Gatara & Said, 2007). These government policies are then implemented as binding laws and regulations. To gather public views on policies that have been or will be formulated by the government, several mass organizations frequently engage the public in open discussions to gather input regarding government policies/plans. Thus, in addition to participating as organizations, mass organizations also indirectly encourage public participation in the formulation of government policies through these discussion forums.

Based on statutory regulations, guarantees regarding participation, particularly public participation (including mass organizations), in the formulation of laws and regulations are reflected in Law Number 12 of 2011 concerning the Formation of Legislation. This law mandates that the public has the right to provide input verbally and/or in writing, which can be done through hearings, working visits, outreach and/or seminars, workshops, and/or discussions. In line with this, at the regional level, there is also space for the public, including mass organizations, to participate in the implementation of regional government, as mandated by Law Number 23 of 2014 concerning Regional Government, most recently amended by Law Number 9 of 2015 (Regional Government Law) (Zein et al., 2022). Public participation in regional governance plays a crucial role, including as a means of expressing their aspirations and needs, thereby making the regional policy-making process more responsive (Mujani, 2007).

METHODOLOGY

The purpose of this paper is to reconstruct Muhammadiyah's strategic role in the 2024 elections. Therefore, this study is categorized as contemporary history, placing Islamic organizations and politics as the focus of the study. Related to the topic of study, this paper is closely related to historical data. Therefore, this paper uses a historical method consisting of four stages: heuristics, criticism, interpretation, and historiography (Kuntowijoyo, 2003). Heuristics is carried out by studying literature, both books and journals related to the topic of study. Critique is intended as an effort to filter and question the credibility of the literature. Next, the obtained data is interpreted by analyzing and integrating them. The final stage is historiography, which presents the data in written form or a systematic series of sentences.

RESULTS AND DISCUSSION

Muhammadiyah's Position in the 2024 Election

Although Muhammadiyah is not a political organization, the organization founded by KH. Ahmad Dahlan has consistently influenced Indonesian politics throughout its history by engaging in non-political political actions, carried out by several Muhammadiyah figures. For example, KH. Ahmad Dahlan, known not only as the founder and first Chairman of Muhammadiyah, but also as an advisor and member of the Central Leadership of the Islamic Union and Budi Utomo. Similarly, KH. Mas Mansur is known as a pioneer in the founding of the Indonesian Supreme Islamic Council (MIAI), the forerunner of Masyumi. Another prominent figure is Djarmawi Hadikusumo, who once led Parmusi. The political turmoil within Muhammadiyah continued, with various dynamics emerging, but began to subside after the release of the Muhammadiyah Basic Principles (Khittah) in 1969, which encouraged Muhammadiyah to distance itself from political parties (Ricklefs, 2008). By taking such a position, Muhammadiyah focuses more on developing charitable work movements in the fields of tabligh, education, social and economics.

Entering the reform era, Muhammadiyah once again provided its members with opportunities to participate in political activities. Through the Tanwir (Islamic Leadership Council) meeting in Semarang, Muhammadiyah encouraged and permitted the Chairman of Muhammadiyah Central Executive Board, Amien Rais, to conduct his political *ijtihad* (Islamic *ijtihad*) by establishing the National Mandate Party (PAN) (Najid, 2000). However, this did not mean that Muhammadiyah was affiliated with any political party. In subsequent developments, Muhammadiyah continued to provide space for its members to pursue political endeavors, while consistently maintaining distance from election contestants.

Muhammadiyah also demonstrated this neutrality stance toward all parties contesting the election in the 2024 elections. Abdul Mu'ti emphasized neutrality in the 2024 elections as a key point in Muhammadiyah's national consolidation for the 2024 elections at Aisyiyah University in Yogyakarta. Institutionally, Muhammadiyah consistently maintains neutrality and strives to build the best possible communication with all presidential candidates and political parties competing in the 2024 elections. This statement demonstrates Muhammadiyah's consistent political direction, which follows a nationalist political path.

The nationalist politics implemented by Muhammadiyah since its inception aims to build the nation and state and actively participate in its dynamics, based on its position as a religious and social organization. Therefore, Muhammadiyah firmly declares its non-involvement in practical politics or politics oriented directly towards the struggle for power, as is the practice of political parties as formal political forces.

Throughout its history, Muhammadiyah was a special member of Masyumi (Indonesian Islamic Movement) from 1945 to 1962, but it did not automatically become a political party, despite its involvement in practical politics. When Masyumi disbanded, Muhammadiyah withdrew from political party involvement and practical political activities. Its preoccupation with

Masyumi led to the neglect of Muhammadiyah's da'wah (Islamic outreach) and charitable activities. Muhammadiyah was then managed through political party methods. Consequently, a number of Khittah (Principles of the Islamic Movement) were developed, which became the guiding principles of its political struggle. There is the 1969 Ponorogo Khittah, the 1971 Ujung Pandang Khittah, the 1978 Surabaya Khittah, and the last compilation is the 2002 Denpasar Khittah which is called "The National and State Khittah".

Muhammadiyah's neutral stance in the 2024 elections is part of its political *ijtihad*. This political *ijtihad* is based on solid foundations. First, in Islam, there is no single, absolute system or form of political struggle; everything is a matter of *ijtihad*, from the era of the First Caliphate onward and to the present day. Second, the Islamic world still possesses a variety of different political systems, although their foundations and ideas are rooted in Islam. Third, Muhammadiyah has pursued a non-political path from the beginning, yet it has also experienced the negative impacts of its involvement in practical politics, which have neglected its da'wah and movement. Consider the reasons for the birth of Muhammadiyah's Personality, and the concomitant development of several Khittah (Foundations of the Prophet Muhammad). Therefore, Muhammadiyah members, cadres, and leaders refer to official organizational ideas such as the Khittah and Personality in guiding Muhammadiyah's direction, rather than relying on personal views and preferences.

Maintaining neutrality in the 2024 elections is a rational choice. Muhammadiyah is a religious and community organization engaged in community development and national development, but not political. As Wendra Yunaldi stated, religious organizations, in addition to non-religious social organizations, serve as a platform for the community to build social strength and participate in the development of competent and qualified Indonesian citizens.

For religious-based community organizations, particularly Islamic ones, their social vision is not solely about bringing together like-minded individuals in religious activities per se, but also about the responsibility to shape Indonesians in accordance with Islam. The existence of socio-religious organizations, especially Islamic ones, is not surprising. Therefore, diversity is a blessing that must be upheld as a force for mutual understanding, mutual respect, and mutual reinforcement, thus fostering unity in diversity.

In Wendra Yunaldi's view, the importance of religious organizations, including Muhammadiyah, in maintaining neutrality is based on several considerations, including:

1. Significant Influence on the Mass Base: Religious organizations have loyal followers, and support from these organizations can influence their followers' political preferences. When religious organizations openly support certain candidates, many feel this violates the principle of freedom of choice because such influence can sway voters.
2. Exacerbating Social Polarization: When religious organizations enter the realm of practical politics and lean toward one party, this can exacerbate

polarization. Intense political contestation has the potential to divide society, even within the same religious community.

3. **Dilemmatic Dual Role:** Religious organizations have a primary duty as moral promoters and protectors of religious values, but when engaging in practical politics, this moral message is often sidelined by more pragmatic political interests. As a result, the organization's image can be tarnished, and public trust can be eroded because the organization appears to be taking sides.
4. **Potential Conflict of Interest:** Political support by religious organizations is often linked to specific interests, both political and economic. This has led to criticism that some organizations use their influence to gain benefits from their relationships with the candidates they support.
5. **Reduced Credibility and Independence:** Religious organizations that are not neutral can lose credibility and trust from the public who do not support the same candidate. Neutrality is considered essential to maintaining the independence of religious organizations and broader public trust (Yunaldi, 2024).

Muhammadiyah's Role in Increasing Voter Participation

General elections (Pemilu) are a key feature of democracy, a crucial instrument for establishing a legitimate government. Elections serve not only as a platform for determining leaders but also as a form of political education for the public. According to Syamsudin Haris, elections are a direct, open, and large-scale means of political education, and should therefore be able to increase public understanding and awareness of democracy.

For Indonesia, which adheres to a democratic system, elections are a crucial pillar of national life. Since their first implementation in 1955, Indonesia has held 12 elections. The last election, in 2019, left a bitter legacy of sharp polarization in society, even culminating in the May 21-22, 2019, incident. This incident demonstrated that elections, which should be a celebration of democracy, have instead turned into a conflict zone due to smear campaigns, the spread of hoaxes, and negative propaganda that inflame public emotions.

The divisions that occurred in the 2019 Election provide important lessons for the 2024 Election. Community organizations, especially Muhammadiyah, play a central role in maturing Indonesian democracy. As one of the largest Islamic organizations in Indonesia, Muhammadiyah focuses not only on religious, educational, and humanitarian issues but also actively participates in national roles. The General Chair of Muhammadiyah, Haedar Nashir, emphasized that Muhammadiyah's involvement in national life is an implementation of its da'wah (preaching good and forbidding evil). This principle is realized through an elegant and civilized approach, without involvement in practical politics. Muhammadiyah believes that its involvement in the political arena must be aimed at the welfare of the community, not merely the pursuit of power. Muhammadiyah's neutrality in the Election does not mean that the organization is passive. On the contrary, Muhammadiyah actively insists on being a guardian of morals and a watchdog of democracy. Some of Muhammadiyah's strategic roles in the 2024 Election are:

1. Political Education for the Community. Muhammadiyah consistently provides political education through religious studies, seminars, and other forums. This education not only teaches the importance of participating in elections, but also how the public can choose intelligently and wisely based on the track records and work programs of prospective leaders.
2. Strengthening Political Ethics. Muhammadiyah emphasizes the importance of ethics in politics, such as honesty, transparency, and responsibility. Through its educational and da'wah institutions, Muhammadiyah continuously encourages politicians, including its cadres, to maintain integrity in every political decision.
3. Supervision of the Election Process. As an organization with an extensive network, Muhammadiyah has the capacity to monitor every stage of the election, ensuring that the process is honest, fair, and transparent. This is done through collaboration with election monitoring institutions and involving Muhammadiyah members in various regions.
4. Acting as a Bridge between the Government and the Community. Muhammadiyah acts as a mediator, connecting the aspirations of the community with the government, especially on sensitive issues. With its independent attitude, Muhammadiyah can become a party that is trusted by both parties.

Although some Muhammadiyah cadres or members are involved in practical politics, this is also part of Muhammadiyah's da'wah (Islamic outreach) in the realm of *siyasa* (participating in power and determining public policy). Important information is presented chronologically. Muhammadiyah's role remains the same as in previous years. Muhammadiyah plays a national role by educating the public that this election is not an opportunity to undermine each other, to divide and even lead to conflict.

For Muhammadiyah, a political year like today is an opportunity to foster camaraderie, exchange ideas, reconcile differences, and make a positive national contribution to communities throughout Indonesia. Furthermore, Muhammadiyah makes its best contribution to the Indonesian nation by providing political education and preventing divisions, especially regarding issues of religion, ethnicity, race, and so on. Muhammadiyah firmly maintains its independent position in the upcoming election, adopting a non-aligned stance toward any candidate.

Muhammadiyah wants to set an example for all Indonesians that celebrating democracy should be done with joy and joy. It also encourages all its members to elect presidential and vice-presidential candidates according to their conscience. The requirement is that Muhammadiyah members must selectively, critically, analytically, and constructively elect future leaders of the nation and state who embody the best ideas and missions for the nation and state.

For Muhammadiyah, elections are a national path, ensuring a peaceful atmosphere is always prioritized. The Muhammadiyah Regional Leadership (PDM) of Surabaya City held the 2024 Munajat Munajat (Love, Care, Peace, and Harmony) Declaration at the Muhammadiyah Da'wah Center (Pusdam) on Jl. Wuni No. 9, Surabaya. In a press release on Monday (February 12, 2023), the

declaration received positive appreciation from various parties, including the Chairman of the Surabaya General Elections Commission (KPU), Nur Syamsi; a representative from the Surabaya Elections Supervisory Agency (Bawaslu), Teguh Sumarso; and the Head of the Surabaya Police Intelligence Unit, AKBP Edi Hartono, representing the Surabaya Police. Also present were the chairmen of political parties in Surabaya City, the Surabaya Military District Commander, PDM officials, chairmen of the Assembly, Institutions, Bureaus, and Ortoms, as well as the Chairmen of Muhammadiyah Branch Leadership throughout Surabaya City.

In his remarks, Ridlwan, Chairman of the Surabaya Muhammadiyah Regional Leadership, delivered a powerful message to all members of the organization. Muhammadiyah members must strive to ensure a successful 2024 election, but without using organizational symbols in practical politics. This is because Muhammadiyah members must uphold the organization's dignity, and this aligns with the Muhammadiyah Central Executive Board's directive not to use the organization's name in practical politics.

To increase public participation, especially Muhammadiyah members, they are urged to prioritize national politics to maintain harmony in national life. Muhammadiyah encourages the role of national politics, rather than practical politics or party politics, and allows the community and the organization to choose according to their conscience. Muhammadiyah even supports potential cadres to become politicians and actively participate as legislative candidates. Abdul Mu'ti stated that Muhammadiyah encourages its cadres to be active in the political sphere, including participating in various state institutions and agencies to convey Muhammadiyah's message of da'wah and national values. Therefore, Mu'ti urged members of the Muhammadiyah Association to support Muhammadiyah cadres who are involved in politics, regardless of party affiliation. He also urged Muhammadiyah members to actively exercise their rights as Indonesian citizens by not abstaining from voting.

In addition to encouraging active public participation in the 2024 elections, Muhammadiyah also plays a role in maintaining public order. In the run-up to the 2024 elections, Haedar Nashir, Chairman of the Muhammadiyah Central Leadership, expressed his hope that the elections would be successful, dignified, and maintain national security and unity. He also emphasized that the elections must remain within the constitutional framework and avoid any irregularities. The contestants, including the presidential and vice-presidential candidates, their teams, and supporters, are expected to compete democratically and ethically and to accept the results with sportsmanship.

Haedar also delivered a special message to officials, state apparatus, the Indonesian National Armed Forces (TNI), the Indonesian National Police (Polri), and all parties involved in the election administration. They were reminded to carry out their duties with patriotism, professionalism, and constitutional responsibility. Haedar also highlighted the importance of the role of election organizers as fair, professional, and responsible referees. He also addressed the message to all citizens. He urged the public to maintain ethics and maturity, as well as foster mutual respect and tolerance in navigating the dynamics of the

election. "All parties, both elites and citizens, are urged to reflect and set an example in participating in the democratic contest.

For Muhammadiyah leaders, Haedar emphasized the need to demonstrate an intelligent, rational, mature, dignified, and civilized attitude in facing the 2024 elections. Muhammadiyah members must adhere to the Khittah (the Principles), Personality, and organizational regulations without interpretation or selfish motives. They must also act intelligently, rationally, maturely, dignified, and civilized in participating in and addressing political differences. Muhammadiyah, as a community-based da'wah organization, continues to play a role in building Indonesia and overseeing elections, in accordance with its role. Haedar emphasized the importance of continuing Muhammadiyah activities with enthusiasm and dedication. He asserted that Muhammadiyah is not passive, apathetic, or oblivious to national problems.

Muhammadiyah, while appreciating the nation's progress, is also concerned about various problems in national life. According to Haedar, political, economic, and cultural life after two decades of reform has become increasingly liberal and oligarchic. Procedural democracy and political stability have not been balanced with substantive democracy based on the noble values of Pancasila and the Constitution. As a result, money politics, transactional politics, and the politicization of law and the constitution have flourished. Other issues still requiring systemic solutions include massive corruption, large national debt, socioeconomic disparities, exploitation of natural resources, and other national issues. Muhammadiyah continues to play a role in building Indonesia and overseeing elections, in accordance with its role as a community-based missionary organization.

Muhammadiyah's commitment to maintaining a conducive 2024 election has received appreciation from the Indonesian National Police. National Police Chief Inspector General Listyo Sigit Prabowo expressed his gratitude to Muhammadiyah for its active role in maintaining conduciveness during the 2024 General Election process. The National Police Chief stated that whoever we choose is the best candidate. Throughout the series of processes that have taken place amidst differing opinions and differing choices, we should be grateful that the overall stability of public order and security remains very well under control. This is inseparable from the role of the Muhammadiyah family. Listyo acknowledged that when the situation and conditions in society were tense due to the election, he often asked for Muhammadiyah's assistance to jointly maintain unity. Muhammadiyah has also played an active role in maintaining stability and order in society. Unity is a crucial factor that must be maintained. Muhammadiyah plays a significant role in continuously maintaining unity and filling it with various strengths, abilities, and scientific bases that are possessed and always needed by the Indonesian nation and state. The political maturity of the Indonesian nation is currently much better amidst the existing differences of opinion to continue to maintain unity and integrity.

CONCLUSION AND RECOMMENDATION

Muhammadiyah's political stance for the 2024 elections is one of active neutrality. Although not favoring any particular candidate, it maintains communication with all candidates. This active neutrality is realized, among other things, through an Open Public Dialogue for the three presidential and vice-presidential candidates competing in the 2024 elections. This Open Public Dialogue for the three candidates is Muhammadiyah's way of building political communication and conveying their aspirations. Muhammadiyah does not want the three candidates to depart with a "blank check" for Indonesia. Muhammadiyah does not want these presidential candidates to use a blank check to develop Indonesia. Muhammadiyah already has a Progressive Indonesia formula and various formulations on strategic issues of the ummah, the nation, and universal humanity.

Throughout the history of the Indonesian Nation, Muhammadiyah has continuously contributed to the nation and state. It has also become one of the organizations that conveys a national message and political education to Muhammadiyah members, encouraging them to elect leaders and representatives who truly fight for public welfare and justice. On the other hand, the Muhammadiyah association also educates its members to choose leaders with critical analysis, based on their track records and integrity. Furthermore, it hopes that in the 2024 elections, the General Elections Commission (KPU) and the Elections Supervisory Agency (Bawaslu) will work professionally to maintain integrity for the sake of the sustainability of democracy in Indonesia.

FUTHER STUDY

This research still has delays, so it is necessary to conduct further research related to the topic The Strategic Role of Muhammadiyah in the 2024 General Elections in order to improve this research and add insight for readers.

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