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Muhammadiyah Education Social Movement West Kalimantan

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Abstract. This study aims to see the extent to which the educational social movement carried out by the West Kalimantan Muhammadiyah Association makes it worthy of being called a progressive Islamic movement. As a large organization, Muhammadiyah actively contributes to regional development, creates jobs, educates people to be intelligent and cultured without ever questioning the differences that appear. Research on ethnographic studies using the theory of resource mobilization resulted in the finding that the Muhammadiyah social movement in West Kalimantan was originally a form of need, anxiety within the individual before finally giving rise to social concern and becoming an identity movement. As a meaningful action, Muhammadiyah's educational social movement also took part contributing to maintaining harmony, by spreading militant cadres in various regional religious institutions and organizations.

Keywords. education social movement; Muhammadiyah; West Kalimantan Indonesia

A. Introduction

Muhammadiyah is not an ordinary social organization, for 110 years through charity scattered business throughout corner homeland even in several countries of the world, Muhammadiyah proves the power of its da'wah as movement Islamic da'wah. An age that exceeded expectations for an organization. Bait Sang Surya, Mars Muhammadiyah as a sign that Muhammadiyah is synonymous with a progressive change movement. Muhammadiyah's ability to survive and develop for a century is partly due to its inherent internal strength. This was also conveyed by William Liddle, professor of political science from Ohio State University, United States. According to him, Muhammadiyah is "the largest Islamic organization", representative with the number of charities and quality (Nashir, 2010, 2015)

Known as a modern religious organization but still respecting the nation's local culture. The fighting spirit of Kiai Ahmad Dahlan could never be extinguished and faded along with the times and technology in social movements in various fields of people's lives. There is always renewal along with the birth of militant cadres, which in the end makes Muhammadiyah bigger and better known.

In the struggle for the Muhammadiyah movement, Kiai Dahlan chose to focus his movement on the realm of social da'wah, namely the field of education. The modern education system promoted by Muhammadiyah not only makes education (especially Islamic education) more desirable, but also makes many "eyes" no longer look down on education. In the 1918 meeting, Kiai Dahlan firmly rejected Haji Agus Salim's offer to make Muhammadiyah a political organization, so that from the start Muhammadiyah was a non-political organization that focused on social movements, starting with a conscious movement or educational literacy. For Kiai Dahlan, education is the solution to create a civilized nation. The consistency of Muhammadiyah as a non-political educational organization can be seen in the involvement of cadres in practical politics, not on behalf of Muhammadiyah. There is no close and tight relationship between parties that is formed, the relationship that is created is only in ideology. The ideology in question is the relationship of goal equality. This is clearly seen in the Statutes of Muhammadiyah that the Muhammadiyah association has the goal of spreading the religion of Allah brought by the Prophet Muhammad SAW, and Muhammadiyah as an organization is determined to harmonize the understanding of Islam for its members to the good (Sholeh, 2005).

For West Kalimantan, the social movement of Muhammadiyah education in West Kalimantan began to appear since charity efforts in the field of education developed rapidly and became a trend of Islamic education. Muhammadiyah is known by the public not because of its ideology, but because of its charity a business that is growing rapidly and making many positive contributions to society regardless of differences in religion, social class and culture. This is what makes many people in West Kalimantan consciously and voluntarily choose Muhammadiyah as a religious organization or spontaneously become unstructured Muhammadiyah cadres.

The existence of the West Kalimantan Muhammadiyah Islamic College has inspired several organizations education private even government to also do matter similar in school management, human resource regeneration, curriculum, and infrastructure. social movement Muhammadiyah in West Kalimantan got called as pioneer modern education with spread college from elementary to university level. Data for 2022 there are 39 Muhammadiyah education colleges in West Kalimantan, not including early childhood education institutions (PAUD) and are well appreciated by the community. Through an independent curriculum that refers to the national education system (Sisdiknas) as a feature of the social education movement, Muhammadiyah moves according to the needs of society that have developed evolutionarily since 1990.

B. Methodology

To understand the social movement in the field of Muhammadiyah education as a separate movement, with a strong identity in the activities and understanding of the religion of Muhammadiyah members, the type of research that researchers use is qualitative. ethnography. Ethnography can be understood as a way to deeply analyze a social group. Researchers must participate actively, interact in the long term with the group to be studied. The involvement of researchers directly will provide an understanding of the world of the group, making it easier for researchers to see the cultural perspective of the group being studied (Machmud, 2016).

This type of ethnographic research is research that does not depart from theory, but i depart from factual data in the field. Ethnography comes from the Greek, ethnos means tribal and graphos scientific meaning. Departing from the origin of these words, ethnography can be interpreted as the science of writing about ethnic groups, or contemporary language, writing about cultural groups. The ethnographic researcher (ethnographer) intends to provide a rich

narrative or description of a community or culture under the investigations of Miles & Hubberman (1994) in (Emzir, 2012)

Revealing in detail an organization capable of mobilizing a structured social movement will not be separated from the availability of sufficient and optimal resources (Yang.1, 2020; Chaudhary, 2020). In particular, the theory of resource mobilization emphasizes the importance of optimizing resources. Wahyudi noted that the objective of optimization is to facilitate movement steps in order to achieve the expected goals. The fact is that the progress, development and survival of an organization is due to the "intelligence" of the organization referred to in mobilizing resources to achieve the expected social change (Wahyudi, 2021).

To find out how the social educational movement of Muhammadiyah runs as a progressive movement that grows and develops in an evolutionary manner in West Kalimantan, researchers use analysis with the theory of resource mobilization. The paradigm or theory of resource mobilization was born before the 1960s. Mirsel noted, the resource mobilization paradigm exists and naturally eliminates the structural ambiguity that exists in society. This theory does not matter how a tension occurs and what the consequences are. The paradigm and theory of resource mobilization focuses on rational actions taken by followers or cadres of the movement (organization) to achieve the desired goals. The keywords of this theory are organizational movements as a unified whole, rationality, and participation. Mass Mobilization Theory examines structural factors, including the availability of existing resources within an organization (Mirsel, 2006; Salem Press., 2014)

Jenkins (1983), explains at least five main principles in resource mobilization theory:(Salem Press., 2014)

1. The actions of members and participants of social movements are rational
2. The actions of social movements are affected by institutionalized power imbalances and conflicts of interest
3. Imbalances of power and conflicts of interest will lead to grievances which in turn will result in an exchange of resources within the organization.
4. Social movements that are centralized and formally structured are more effective in mobilizing resources to achieve the goals of social movements that are decentralized and informal
5. The success of social movements is greatly influenced by the group's strategy and political climate

Borrowing Max Weber's term as a social definition paradigm figure that views humans as creative driving actors resource mobilization theory places rationality as added value. Humans as actors will guerrilla analyze work, mix differences, manage emotions, strategies, create socialization tactics consciously and deliberately to get the desired goals (Ritzer, 2014).

Many social thinkers agree that social movements are important and must be made towards improvement. Social movements which are also called collective movements, since the 1960s have become one of the main theories for analyzing modern social movements in any part of the world. After being widely discussed, a number of social movement academics, McAdam, McCarthy and Zald have provided a similar definition of mobilization structures as media or means of gathering many individuals (collectively) in formal and non-formal institutions. Resource mobilization focuses on informal networks, various social movement organizations, and conflicting groups at the meso level (Situmorang, 2013)

Deeper according to Singh, the basic and main assumption of the way of thinking about resource mobilization is the concept of thinking that is more rational because it prioritizes the

quality of effective communication, intelligent organization. Resource mobilization theory offers an explanation for why some groups of dissatisfied individuals are able to organize movement for change while other organizations are not (Singh, 2010).

Several assumptions from the theory of resource mobilization can be described as follows:

1. Social change is something that cannot be avoided in modern society. Differences in political views will also affect people's views and ways of thinking. The effect of this will make change actors think harder because changes or movements require financial resources (costs) as inducements to recruit prospective members.
2. The organization becomes large and is able to survive because of the strong commitment of its members to maintain harmonious personal relationships between individuals. Good relationships need to be maintained to deal with the uncertainty of the organization's journey.
3. Social movements are also known as structured organizations that also need leaders or leaders. Leaders in social movements must be able to embrace differences to become a collective (organizational) force.
4. Social movements can also be a place for fundraising, media access and so on. Social activities will support the existence of the organization so that it is known and beneficial to the community.

In ethnographic research this type relies on key informants, namely people who know and can provide information about the culture of certain groups. The key informant function helps researchers learn the unwritten rules that guide interaction and communication within a group and can provide suggestions on how to approach certain situations. Based on its objectives, ethnographic research according to Malinowski is " capturing the point of view of indigenous people, their relationship with life, realizing their vision and their world " (Spradley, 2006).

Key informants will help researchers by providing an overview of social situations in accordance with the focus and objectives of the research. After obtaining an overview of the situation from the key informants, the next researcher will conduct observations and interviews with informants who are considered to understand social movements in the field of education in West Kalimantan. Ethnography as an analytical method to see how far the social movement in the field of Muhammadiyah education in West Kalimantan has brought positive changes in society. Special identity, the uniqueness of Muhammadiyah makes its own culture that is not the same as social movements or other Islamic educational institutions.

In accordance with the research object, namely the Muhammadiyah Social Education Movement in West Kalimantan, the subjects (key informants) are:

1. The Muhammadiyah Regional Leaders in this case are the Deputy Chairpersons of the Basic and Middle Councils (Dikdasmen).
2. Educators at Muhammadiyah University with indicators of length of service with a span of 10-40 years are categorized as militant cadres who are not only educators (teachers and principals), but also devote themselves to the internal organization of the organization.
3. The Founding Figure of the Muhammadiyah Educational Institution, namely dr. Inin Salma Rasyid. Daughter of Ahmad Rasyid Sutan Mansur (sixth Chairman of Muhammadiyah Central Executive).

C. Empirical Results And Discussion

Review how stretched the Muhammadiyah social education movement as a progressive movement in West Kalimantan after the field data collection process went through observation, interviews and documentation studies through *the website*, books, journals and data obtained from the administration of the West Kalimantan Pimpinan Wilayah Muhammadiyah (PWM). The researcher divides the discussion into three sub-sections:

1. Roles, Ideas, and Consistency of Cadres

The role, thinking and consistency of cadres is the initial foundation that makes the Persyarikatan Muhammadiyah movement in the field of education survive and develop in West Kalimantan. The role through the attention of cadres (*all out*) to the development of Muhammadiyah education since the establishment process by finding school locations, permits, looking for cadres who will become teachers, completeness of infrastructure, acceptance process and school socialization to attract students, until safe schools only entrust school management to cadres who are considered capable *and* tough. These early cadres became one of the educational figures of Muhammadiyah West Kalimantan with a lifetime of struggle.

Recruitment which was quite tough in the early days of the establishment of the college (school) was carried out simultaneously, by presenting a sense of love and belonging to the Organization, thus giving rise to progressive ideas to develop schools so that they could be accepted by the community. Society with various achievements to the international level. Synergistic roles and ideas keep many cadres moving consistently.

2. West Kalimantan Muhammadiyah Evolution Movement

Understanding the form of Muhammadiyah's educational social movement with *the mainstream* being progressive in addition to having roles, ideas and consistency of cadres as the initial and main foundation of the movement, Muhammadiyah's educational social movement takes place in an evolutionary but dynamic manner. In the process of mass mobilization, the movement is associated with public acceptance and a high level of trust and has shown evidence. For a religious organization like Muhammadiyah, building public trust is not an easy and light task, apart from taking a long time, the image of a *good cadre* in society is one of the indicators.

3. Philanthropy Movement

Muhammadiyah is a charity movement. A movement that invites people to care for others (Al-Maun Theology), without questioning the differences that arise. Not only seeking profits to support business charities, Muhammadiyah education also provides compensation in the form of scholarships to underprivileged people who attend Muhammadiyah universities. This has become an integral part of the Muhammadiyah social education movement in West Kalimantan.

C. 1 Role Through Progressive Ideas and Cadre Consistency

In the theory of mass mobilization, it is explained that the occurrence of social movements in society is caused by inequality and individual concerns about phenomena that occur in society and are usually rooted so that they require basic movements in the form of social movements. The emergence of concern and the desire to change the order that is considered not good is an unusual form of concern, not just a desire to receive certain praise or support. However, it is pure desire of the heart that wants to change the order of life of the people who are considered lame and not good. In many cases, renewal (reform) in this country shows a situation that really needs to be changed immediately. Many national figures started their movement by prioritizing education to overcome people's stupidity or shallow thinking.

Increased education (people who are already educated) is one indicator of why social movements occur with the support (mobilization) of the masses.

This concrete form can be seen in the development of the Muhammadiyah organization in Kalimantan, West Kalimantan. As a region with minimal human resources (HR) with higher education and minimal human resources who care about the quality of Islamic education, the presence of Muhammadiyah cadres who are sincere in educating the nation by establishing various charities, especially in the field of education, is one of the main reasons why education in West Kalimantan slowly growing and developing. Muhammadiyah Higher Education which has been established since the 1960s has evolutionarily given good value to the development of society which was initially looked down upon, considering educational institutions to be of low quality, with the stigma of not being accepted in public schools or having naughty children. Socially, for the generation of the 1990s Muhammadiyah colleges were referred to as "workshop" schools.

Tracing the movement of the Muhammadiyah organization also means tracing the long journey of militant cadres who tirelessly work to introduce Muhammadiyah to society and the ummah. As an organization that *amr ma'ruf nahi munkar*, with a collegial Muhammadiyah collective system that prioritizes equality and does not consider one higher than the other, no party dominates with decisions that prioritize deliberation and consensus. The leadership pattern that is still maintained and in fact this pattern makes anyone who joins Muhammadiyah feel "appreciated" and in the end do the slightest kindness without coercion.

This the researchers found when conducting observations and interviews with founders of tertiary institutions, leaders, cadres, sympathizers and members of Muhammadiyah. The feeling of love and belonging and wanting to do something for Muhammadiyah is deeply ingrained and not engineered. At its 110th year, Muhammadiyah highlights the journey of Islamic da'wah, educating the life of the nation by upholding tolerance according to the mandate of the 1945 Constitution. The long journey of the Persyarikatan Muhammadiyah movement will never be separated from the social movement of education for the community and people. Muhammadiyah has succeeded in presenting itself as a social movement that does not question differences but instead embraces differences as a strength and potential for harmony. For Muhammadiyah, this difference is the reason why da'wah movements must always be carried out, harmonized and have progressive goals. This has become one of the work values of the leadership and all militant cadres of the West Kalimantan branch of Muhammadiyah.

West Kalimantan which was heterogeneous at the time of Muhammadiyah's arrival was likened to a piece of empty land, fertile but without adequate resources. The quality and quantity of education in Kalimantan is still very minimal, untouched and at first glance looks left behind. This was conveyed by dr. Inin Salma Rasyid, founder of several Muhammadiyah schools in West Kalimantan (interview, 27 September 2022).

In his explanation dr. Inin Salma Rasyid told how she and her husband first had a tough discussion about the establishment of a proper and modern Islamic school, by asking colleagues and figures who were considered capable of answering their worries and concerns about the condition of education. which according to him should be addressed immediately. Migrating to Pontianak in 1971, according to Inin, at that time there were no state elementary schools that were classified as proper. There is only the Bruder Foundation Catholic Christian school, so the community, including the Muslim community of West Kalimantan, flock to send their children to school with the aim of getting a modern and quality education. Because there was no proper school, Inin Salma Rasyid sent her eldest child to Bruder Catholic Christian Elementary School. For the second child and so on, he used it as a model at Muhammadiyah Elementary School

which he founded with colleagues who had the same vision, namely starting the teaching and learning process in 1975.

C.2 Evolutionary Movement Muhammadiyah West Kalimantan

Evolutionary movement can be understood as changes that occur gradually or gradually, over a long period of time. Evolution can also be interpreted as a continuous change to produce the desired goals. In a large organization like Muhammadiyah, the social, social and economic movements that are carried out do not necessarily make Muhammadiyah grow, become big and be known by the world community. There is a consistency value that is firmly attached to the movement's identity. The focus of da'wah *amr ma'ruf nahi munkar* is one of them in the world of modern Islamic education.

As an organization that is now 110 years old, Muhammadiyah is in the process of growing, developing, and surviving. Not instant and not without a hitch. Researchers see the struggle of Muhammadiyah through the extraordinary militancy of cadres. They move a lot without any orders, move with sincerity and enthusiasm that is not artificial with an age that is no longer categorized as young. Muhammadiyah in West Kalimantan is a movement that is in the process of progressing, not rising and developing instantly, but crawling slowly under difficult conditions until it can develop.

During this development there must be obstacles, hurdles which if we are not ready then the results will not be in accordance with the objectives. From the search results of researchers in the field through observation, direct interviews, several interesting things were obtained from the journey of the West Kalimantan Muhammadiyah Association:

First, it was initiated by militant cadres who were not from West Kalimantan (immigrants). Even though Muhammadiyah has existed in Kalimantan since the 1940s, the development of the Muhammadiyah Association has begun to receive the attention of the public and government since the success of SD Muhammadiyah 2 Pontianak has become a star among private and public elementary schools. Got achievements at the national level, and is managed and supported by individuals who can be called special because they work as specialist doctors. Muhammadiyah West Kalimantan is starting to be looked at because it is considered to provide an atmosphere of progressive education and help the Government carry out development. *Second*, the consistency of movement. As a social movement that aims to prosper, cadre militancy is classified as consistent and can work well together, both internally and externally.

D. Discussion

The Muhammadiyah social movement in the field of education is actually the solution to the nation's problems. Kiai Dahlan realized that only through purposeful and progressive education would the fate of generations be of good value and able to stand on their own feet, free from the shackles of the colonialists. The awareness to be independent by freeing oneself from colonial clutches was indeed pioneered by educated people. The establishment of Muhammadiyah was based on theological motivation, with the argument that the degree of faith and piety would be perfect with knowledge. The presence of Muhammadiyah through the realm of education makes many eyes open, raises sympathy and empathy to the courage to show love for the motherland through the struggle to educate the nation's children, which is synonymous with indigenous, people's or nationalist struggles).

As movement socially, Muhammadiyah metamorphosed adapt circumstances and needs society. Oman Sukmana noted, in general the study of social movements in Indonesia places mapping according to theoretical analysis according to Rajendra Singh 's view.

According to Singh, in general, the theoretical traditions of social movement studies can be classified into three forms, namely: Classical, Neo-Classical, and New (contemporary) Social Movements. However, in general, social movements are divided into old social movements and social movements New. One of the differences between the Old and New Social Movements is the theories that have developed (Singh, 2010; Sukmana, 2016)

Social movement is the result of collective behavior, namely a behavior that is carried out jointly by a number of people who are not routine and their behavior is the result of a response or response to certain stimuli. Sidney Torrow defines social movements as a collective challenge to elite groups, group authority or other cultures by certain groups with the aim of creating general solidarity through ongoing interaction with elite authorities. (Maarif, 2010; Martono, 2012).

Giddens explains the concept of social movement as a collective effort to pursue common interests, or a movement that aims to achieve common goals through collective action outside the scope of existing institutions. Doug McAdam argues, social movements have a life cycle, which is created, grows, achieves success or failure, sometimes disbands and stops or loses its existence (Giddens, 2010; Martono, 2012).

Opinion on hinted that as A movement social , peeling how Muhammadiyah education will never subside together with criticism , strengths and weaknesses . Muhammadiyah is categorized own ranking Good with dialectics progress. The progressive movement that has been proven to be able to provide living space not only for Muhammadiyah but also for the whole world (Arifin, 2022; Ilham & Syamsuddin, 2021)

D.1 Muhammadiyah movement in West Kalimantan

Social movements carried out in a long time and continuously will create many social changes in society. Muhammadiyah proves itself through the existence of the movement by increasing militant cadres and charitable efforts that provide many benefits for the people.

Social change is a dynamic that is always directed towards symptoms of transformation (shift) that are linear in nature, and never stop. Social change cannot be seen only from one side because it results in changes in sectors, in (three) dimensions, namely structural, cultural and interactional dimensions.) Sztompka, said, social change is caused by various kinds of agents, carrying out social movements and ultimately the most telling change in society. (Setiadi & Kolip, 2011; Sztompka, 2014).

Sztompka accumulates several definitions of groups in the study of social change, often called social movements:

1. They see social movements as one of the main ways to reimagine modern society
2. Social movements as creators of social change on a regular basis
3. Social movements as historical actors, because they will trigger other changes in society

If related to Muhammadiyah in West Kalimantan, the three things mentioned above apply to the Muhammadiyah Social Movement and Da'wah process in the field of education which does not develop instantly, but processes and is supported by enthusiasm, commitment, cooperation, strategies of leaders, figures and cadres who have the principle of renewal (*tajdid*).

In West Kalimantan, Muhammadiyah education provides positive changes through social movements that are packaged in the form of organized activities. Muhammadiyah carries out organizational development through charitable efforts carried out by Muhammadiyah members in their respective environments, by contributing to organizational development. the

movement start looked since founding a number of charity business education and becoming trend of Islamic education. *Congregational* preaching carried out by Muhammadiyah militant cadres reached the interior of West Kalimantan and influenced the people's mindset, and finally together they struggled to introduce Muhammadiyah with a *tajdid* identity. In Sambas Regency for example, known a Muhammadiyah scholar named Muhammad bin Djaie. He is remembered as a charismatic, trustworthy, and simple scholar, by carrying out da'wah movements using *bil wisdom (lisan)* and *bil hal (uswah hasanah)* methods and concerned with the development of Islamic education.

E. Conclusion

From this research it can be concluded as follows: First, Muhammadiyah education is an evolutionary social movement. Synonymous with pioneering, consistency and openness as a form of movement. Muhammadiyah education in West Kalimantan can be called education that is moderate, in the middle, not swayed by interests and does not follow trends, but it is Muhammadiyah education that starts a new trend in the world of education, so it deserves to be called an advanced education. movement. Second, the implication of the Muhammadiyah social movement in the field of education is not only as a means of educating the community, but also assisting the Government in educating generations, creating jobs, and strengthening/maintaining the harmony of religious harmony by advancing interfaith education. Anyone can study (school, college) at Muhammadiyah. The people of West Kalimantan have accepted the existence of Muhammadiyah education well, even as an option without sending their children to public schools first. Quality, cost relatively affordable, location, adequate infrastructure are indicators of why Muhammadiyah schools are in demand.

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