

## ***The Role of Muhammadiyah Organizations for Social Pathology in Makassar City***

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DOI: <https://doi.org/10.31603/tarbiyatuna.v14i1.9019>



### **ABSTRACT**

**Article**

**Info:**

Submitted:

18/04/2023

Revised:

19/06/2023

Published:

30/06/2023

*The Industrial Revolution 4.0 in the current era of modernization, has resulted in diverse social impacts, both positive and negative. The negative impacts involve the emergence of various social pathologies or societal issues related to culture. The purpose of this research is to understand the role of the Muhammadiyah Community Organization in addressing the most common social pathological behavioral issues in the city of Makassar. This research uses a qualitative method with a phenomenological approach in Makassar city, involving the leaders of Muhammadiyah branches, Muhammadiyah youth cadres, and the local community as informants. Primary and secondary data are used as types and sources of data. Data collection is conducted through interviews, observations, and documentation. Data analysis involves data reduction, data presentation, and verification, using source triangulation, time triangulation, and technique triangulation to ensure data validity. The research shows that social pathologies continue to occur in the community of Makassar due to the complexity of the heterogeneous society. The Muhammadiyah organization plays a significant role in reducing cases of social pathology in line with their vision and mission as an Islamic movement. This movement also provides ethical, moral, and akhlakul karimah (virtuous character) guidelines in the social order of the community. Therefore, the Muhammadiyah social movement and preaching play a significant role in disseminating modern Islamic teachings that can be accepted by the people and residents of Makassar city.*

**Keywords:** *Community Organizartion; Muhammadiyah; Social Pathology.*

### **ABSTRAK**

Revolusi Industri 4.0 di era modernisasi saat ini, telah menimbulkan dampak sosial yang beragam, baik positif maupun negatif. Dampak negatifnya antara lain munculnya berbagai patologi sosial atau isu-isu sosial yang berkaitan dengan budaya. Tujuan dari penelitian ini adalah untuk memahami peran Organisasi Masyarakat Muhammadiyah dalam mengatasi masalah perilaku patologis sosial yang paling umum di kota Makassar. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis di kota Makassar, dengan melibatkan pimpinan cabang Muhammadiyah, kader pemuda Muhammadiyah, dan masyarakat setempat sebagai informan. Data primer dan sekunder digunakan sebagai jenis dan sumber data. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Analisis data meliputi reduksi data, penyajian data, dan verifikasi, menggunakan triangulasi sumber, triangulasi waktu, dan triangulasi teknik untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa patologi sosial terus terjadi di masyarakat Makassar karena

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kompleksitas masyarakat yang heterogen. Ormas Muhammadiyah berperan penting dalam mereduksi kasus-kasus patologi sosial sejalan dengan visi dan misinya sebagai gerakan Islam. Gerakan ini juga memberikan pedoman etika, moral, dan akhlakul karimah (akhlak mulia) dalam tatanan sosial masyarakat. Oleh karena itu, gerakan sosial dan dakwah Muhammadiyah berperan penting dalam menyebarkan ajaran Islam modern yang dapat diterima oleh masyarakat dan warga kota Makassar.

**Kata-kata Kunci:** Pengorganisasian Masyarakat; Muhammadiyah; Patologi Sosial.

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## 1. INTRODUCTION

Humans are multidimensional entities designed for participating in the social life of their surroundings. Even if it is submerged in the lungs of the times, social life will continue to operate dynamically and exist (Jørgensen et al., 1992). Humans have a significant societal function because they have a reasoning mind that allows them to act rationally and in accordance with what is intended. Everyone has a certain job based on their social rank. In the context of urban living, social interactions are increasing and occasionally adopting hazardous courses (Ulfah, 2021).

The rights and obligations of social status are contained within social roles. Individual conduct in relation to their social standing is driven by roles. Shifted social roles result from varied social standing. The social role is particularly significant because it has the potential to improve the social order, especially in the surrounding social context when there are patterns of aberrant conduct that are not in conformity with the prevalent values and standards (Buckholtz & Marois, 2012). The social transformation will continue to occur in urban areas. However, people must be prepared for the changes that occur as a consequence of modernization, since whether they like it or not, every society will undergo changes, particularly as a result of modernity, which is expanding without bounds (Ellya Rosana, 2011).

In the current era of modernization or an era called the industrial revolution 4.0, it has had the impact of social change, both positive and negative (Moghadam, 2003). Negatively, the impact of social change gave birth to social pathologies or social diseases related to the culture of society. Social problems, which are also known as social collapse or social chaos, are one of the old discourses that always appear in the midst of people's lives as a product of technological progress, industrialization, globalization, and urbanization. Social problems in question are normal symptoms of society, such as norms, social groups, social classes, social institutions, social processes, socio-cultural changes, and their reality (Gafiatulina et al., 2018).

The urgency of the topic in this research is the problem of social pathology (social diseases) that has affected Indonesia as a heterogeneous multi-ethnic, ethnic, and racial society, particularly in the large urban area of Makassar. As a result, in order to combat this social disease, religious organizations is required parts or components that are

consistent in conquering numerous current challenges from diverse concerns both domestically and globally. As a result, the goal of this study is to look at social pathologies (social illnesses) in general that are prevalent in Makassar (Fitri Yani & Muhammad Ihsan, 2020).

The authenticity of this research is based on the findings of prior research, namely Ulva Fajriani, which stated that city growth cannot be divorced from social concerns. Stress, increasing crime, unemployment, juvenile delinquency, and prostitution are examples of pathology (social illnesses) that impact teenagers (Ulfah Fajriani, 2019). According to the researcher, the growth of the city's environment of life would undoubtedly have a substantial impact on the occurrence of social pathology (social diseases) in urban areas. Urban communities with a significant migrant population have increased economic mobility and the rigors of city life in satisfying their daily demands.

Furthermore, according to Subur's study, the function of Islamic religious education in teenagers is critical since numerous changes occur at this age. Teenagers will fall into a social milieu or a life that is not in conformity with the direction of Islamic teachings if they do not have a tight hold. (Subur, 2016). Islamic religious education for a teenager is a guide, controller and regulator of all his behavior, because only religion can control and direct youth to a good path. The existence of religious education for adolescents is expected to be able to minimize social pathology due to the social environment which sometimes experiences negative ego clashes.

Therefore, researchers provide accentuation or research strengthening in looking at different aspects from the side of how the role of Muhammadiyah organizations in influencing and minimizing social pathological behavior in the city of Makassar. The researcher wants to look at this problem in a sociological and organizational review of Muhammadiyah which provides a separate point of view descriptively. The indicators that the researcher wants to achieve with the aim of providing an overview of the social pathology that is rife in the city of Makassar and what is the role of the Muhammadiyah organization in seeing this problem as an Islamic da'wah movement and an organization that can be said to be the oldest in Indonesia.

The Muhammadiyah organization was chosen because it is a consistent social movement and da'wah organization that plays a social role locally to globally in conveying amar ma'ruf nahi munkar through da'wah that is not only verbally but also with practice in various fields such as religion, education, and social health that is accompanied by charity Muhammadiyah. The Muhammadiyah organization in Makassar is rapidly growing, both in terms of the quality of human resources and the number of Muhammadiyah Charity Businesses (AUM).

Social disease, such as juvenile delinquency, prostitution, and crime, affects many civilizations, both developed and emerging, particularly in Makassar. As a result, it is critical to emphasize problem solutions while presenting the problem of social diseases.

This research aims at how "The Role of Muhammadiyah Community Organizations Against Social Pathology in Makassar City" works. Researchers want for pathology to show problems like as adolescent misbehavior, prostitution, brawls, and so on.

## 2. METHOD

This research uses qualitative research methods with descriptive. Qualitative research is a process of understanding social problems based on different methodologies. In this case, the researcher will compile a complex picture, analyze word for word and compile research results in a fair/according to the facts in the field (Creswell & Poth, 2016).

A phenomenological technique is utilized in qualitative descriptive research. The phenomenological technique is used by researchers because they wish to see and hear closer and more complete explanations and personalized knowledge of their experiences. The purpose of this research is to acquire an in-depth description and knowledge of the Muhammadiyah Community Organization's Role in Social Pathology in Makassar City. This researcher uses a qualitative descriptive research strategy to accomplish this purpose. Qualitative research seeks to comprehend the phenomena encountered by study subjects. This phenomenon may be witnessed in the persons engaged in seeing the actuality of these new events through their behavior, perception, motivation, and actions.

This research was conducted in the city of Makassar, with the focus of research namely the Muhammadiyah organization and the Tamalate sub-district community, with the consideration; the Muhammadiyah organization is a *tajdid* movement that plays a role in the *amar ma'ruf nahi munkar* movement, especially in minimizing social pathology or deviant behavior in the city of Makassar. Makassar City can be said to be a large and densely populated metropolitan city and automatically many things happen regarding social pathology (social diseases).

Sources of data consist of field research, which is supported by data library research. Data sources were obtained from: Primary data namely: Documents related to the Muhammadiyah Association, and Muhammadiyah Association figures. While secondary data is obtained from: Libraries, government agencies, and individuals who are considered to know and understand the actual situation.

The data analysis technique is descriptive analysis, interpretive, namely by describing and calculating the role of the Muhammadiyah organization in social pathology behavior (deviant behavior) in the city of Makassar, then interpretation is carried out (Marsden, 1975). Research results achieved as contributions of thought that can be recommended, both theoretically and practically.

## 3. RESULTS AND DISCUSSION

### a. Existence of the Muhammadiyah organization in Makassar City

Muhammadiyah is derived from two Arabic words, namely *Muhammad* and *iyah*. Muhammad himself is taken from the name of the Prophet Muhammad SAW, while the word "*iyah*" means His-follower. So, Muhammadiyah can be interpreted as the people of Muhammad SAW or followers of Muhammad SAW. Whereas Muhammadiyah in its meaning is an Islamic organization, with the missionary movement *Amar Ma'ruf Nahi Mungkar*, namely a movement that calls for good and prevents evil, which is based on the Al-Qur'an and Al-Hadith. KH Ahmad Dahlan in establishing the Muhammadiyah organization had noble ideals and goals as stated in the articles of association of Muhammadiyah article one: Muhammadiyah is a movement and Islamic propagation of *Amal Ma'ruf Nahi Mungkar* which is based on Islamic law and originates from the Al-Qur'an and Hadith. It is clear that Muhammadiyah is an Islamic movement that definitely upholds Islam in Indonesia with its renewal thoughts whose objectives are clearly stated in its articles of association which read: upholding the Islamic religion to realized Islamic society (Lenggono, 2018).

The Muhammadiyah community organization is the oldest organization (founded on May 2, 1932), and is experienced in every vision and content it conveys, especially in the *amar ma'ruf nahi mungkar* movement. Muhammadiyah is the largest Islamic organization in Indonesia and in the world that remains consistent in carrying out the da'wah movement modern and Islamic *da'wah*. The Muhammadiyah organization does not only focus on the Islamic da'wah movement but other aspects such as politics, economics, health, social, and so on. The role of Muhammadiyah in the present context is as a progressive Islamic movement. The concept of progressive Islam in this modern era is a response to the existing phenomenon of globalization, especially culture, both in the form of Arabization and Westernization.

Muhammadiyah's presence in Makassar began in 1924, with the arrival of Mansyur Al-Yamani. Al-Yamani was a Surabaya-based batik seller who built a business on Passar Straat, now Jalan Nusantara Makassar. In its development, Muhammadiyah then formed branches in Makassar City such as Makassar, Bontoala, Pisang, Mamajang, Mariso Laribangi, Jongayya, Bara-Barayya, Mimbar, Ujung Tana', Tallo, Laying-Paragliding, Karunrung, New Tallo, Panakkukang, Sambung Java, Maccini, Manggala, Biring Kanaya and Minasaua. On this premise, the people of Makassar City responded positively to Muhammadiyah Makassar City. This is inextricably linked to Muhammadiyah Makassar City's responsibility in developing Muslim human beings who have noble characters, are capable, have faith, and are beneficial to society. Islamic education is both personal and communal in nature. (Darmawijaya & Abbas, 2014).

Muhammadiyah is an Islamic movement with the purpose of renewal, which can also imply cleansing, or returning to the authentic teachings of Islam based on the Quran and Sunnah. Islamic teachings combined with ancestral beliefs in the form of animism

and dynamism have resulted in religious experiences that diverge from Islamic principles. This is the major goal of Muhammadiyah in Makassar: to abolish all practices that the community has followed for a long period.

According to the findings of interviews with the leader of the Muhammadiyah branch at the da'wah center, with the initials HD Muhammadiyah:

“As Muhammadiyah cadres and regional administrators, we strive to deliver da'wah to the Makassar community and young in order to prevent societal diseases and aberrant conduct like as motorcycle gangs, robbery, brawls, and so on. We address the community or youth through a participative method in the field and da'wah via social media platforms such as Facebook, Instagram, and WhatsApp”.

In addition, from the results of other interviews, the Muhammadiyah regional administrator with the initials LK said that:

“The existence of the Muhammadiyah organization in the city of Makassar is growing rapidly, especially in the fields of education, health, *da'wah*, and AUM (Muhammadiyah Charity). This happened because of the collaboration between Muhammadiyah regional leaders and Muhammadiyah central leadership, the collaboration was so solid”

Theoretical analysis according to researchers in this study is social action theory according to Max Weber. Weber differentiates human social actions into four types, Actions of Instrumental Rationality (*Zwerk Rational*), in his research the role of the Muhammadiyah organization is considered as a tool/instrument in carrying out Islamic preaching enlightenment. Value Rational Action (*Werk Rational*), in running the Muhammadiyah organization there are ideal and intellectual values obtained in carrying out Islamic da'wah missions. Affectual Action, this affective action is the key to success in running the organization properly because it is supported by the emotional attitude between one cadre and another cadre. Traditional Action, this action is not through rational thinking. Because this action takes place spontaneously without going through thought, planning and consideration. In running the Muhammadiyah organization, it sometimes encounters obstacles in the field in carrying out cadres, for example when carrying materials, they only bring markers and when they are in remote places, they only use makeshift equipment to carry out activities.

#### **b. Peran atau Strategi Ormas Muhammadiyah Melawan Patologi Sosial di Kota Makassar**

The Muhammadiyah organization in Makassar is fairly extensive, as indicated by the several Muhammadiyah Charities (AUM) that exist, especially the education, health, *tabligh*, and economic sectors, nurturing multiple independent groups. Apart from AUM, there are several Muhammadiyah cadres and supporters in various branches, demonstrating that the Muhammadiyah organization has grown to be fairly strong and prominent in Makassar.

Muhammadiyah's entry into South Sulawesi began in Makassar City, specifically the Muhammadiyah Makassar Branch, which was officially established on July 2, 1926,

as the first branch outside Java and Sumatra, and was the forerunner to the formation of Muhammadiyah South Sulawesi, which was brought by a batik trader of Arab descent from Sumenep (Madura) by Mansyur Yamani.

The dynamics of *tajdid* growth of the Muhammadiyah da'wah movement in South Sulawesi may be observed from three perspectives: *Tajdid* Gait, *Tajdid* Agenda, and Institutional *Tajdid*. The advancement of *tajdid*, the purification of Islamic knowledge, the renewal of the nature of thinking toward development, the establishment of a contemporary Islamic education system, the *Al-Ma'un* movement, and the Helpers for People's Welfare.

Teenagers begin to know numerous people with diverse personalities over the school year. They also begin to learn about associations and go through a phase of identity exploration. Many kids today engage in prostitution, smoking, drug use, gang formation among peers, fights, and other behaviors. Teenagers' attitudes are occasionally deteriorating. Bad personalities are ingrained, the guilt of bad behavior starts to fade, and teens' incorrect self-discovery leads to harmful behavior. Teenagers don't deserve the blame for this; rather, it is a result of parents' lack of interest, their lack of engagement with their children, their lack of affection, their lack of knowledge, and many other factors. Environmental variables can impact the deterioration in teenage personality in addition to parental errors (Mohammad & Nooraini, 2021).

All actions that violate status, the law, or societal standards are considered to be acts of juvenile delinquency. Status infractions include leaving the house alone, skipping class, smoking, consuming alcohol, racing on the street, and similar behaviors. Premarital sex among teenagers, abortion, and other actions are examples of what is referred to as deviant conduct from the norm.

Taruna Karang Muhammadiyah is a separate entity within Muhammadiyah that was established with the same goals as Muhammadiyah, namely creating a resilient generation for the future. Muhammadiyah youth is one of Muhammadiyah's earliest autonomous groups and was founded on May 2, 1932. It serves as a forerunner, preserver, and perfecter of Muhammadiyah's fight.

In addition to the Muhammadiyah organization, Islamic religious education plays a significant role in preparing children for adulthood. Because of the many changes that occur at this age, teenagers risk falling into social environments or ways of life that are against Islamic teachings if there isn't a strong parental influence. In order to control and lead youth to a good route, to calm the spirit of a teenager whose soul is in turmoil, and to foster and steer him to a path that is blessed by Allah SWT, only religion has the power to guide, control, and regulate all of a teenager's actions (Subur, 2016).

The role of the Makassar City Muhammadiyah Education and Cadre Work Program is to help prevent prostitution activities or other forms of juvenile delinquency that occur in Makassar City, which is in line with the Muhammadiyah youth work

program, which includes the following: IM3 (Young Mubaligh Muhammadiyah Instructor) Training, Building a positive community as a recruitment channel for members, Building a cadre movement, AYAH Cadres (Darul arqam basis), Baitul Arqam and Da'wah Movement through social media (FB, Instagram, Whatsapp).

The da'wah movement program is one of Muhammadiyah's work initiatives. However, the da'wah movement must be effective in order for people to accept and grasp it in a respectful manner without appearing to impose and instruct, based on study findings. The da'wah approach is an emotional or da'wah method that focuses on characteristics of the heart and moves the da'wah partners' sentiments and hearts. Give da'wah partners useful advice, encourage tenderness, or perform excellent community service. This technique must be complemented with a personal, instructional, offering, and conversation approach that preachers must employ in Makassar (Cholis, 2022).

One of the informants (the initials SM) from a teenager who had been involved in juvenile delinquency said that:

“I was involved in a fight with another group because I was influenced by alcohol. In addition, I was in a period of searching for identity and was influenced by a negative environment, so I had fights and motorcycle races. However, with the Muhammadiyah missionary movement that I got through Facebook and WhatsApp, I again felt aware and called to do positive things and actively joined the Muhammadiyah organization at school, namely at Unismuh Makassar High School”

Based on the results of research that has been conducted in other areas, in general there must be strengthening of community character building through cadre activities and strengthening of the KOKAM (Community Activity Command) in the Penatarsewu Village area, Tanggulangin District, Sidoarjo Regency. In addition, various activities and approaches were carried out, namely by starting the community's understanding of what a community organization is (Zuroidah, 2019). As a result, the function of the youth or the Muhammadiyah organization in Makassar requires aggressive outreach and the formation of cadres who are dedicated to the city's young.

Indeed, in current society, it cannot be isolated from social pathology or social disorders, particularly in Makassar. This happens because of the heterogeneous nature of society and negative environmental factors. According to Max Weber's theory of social action, academics perceive two types of social actions that are significant based on the research studies we conducted: social action that is still instrumental and conventional social action. Teenagers conduct acts of social pathology (social disease) as a result of motives for behavior or instruments used to generate social pathology, such as the usage of sharp items, catapults, bows, and so on. While the conventional action is for them (adolescents) to engage in social pathology (social disease). While the typical conduct is that they (adolescents) commit social disorders due to basic notions like parents (Supraja, 2012).



As a consequence, as a community, parents and teachers must be educated in religion and knowledge so that their children refrain from participating in activities that are contrary to religion, particularly social disease. Furthermore, with the presence of a Muhammadiyah organization in Makassar, it must, of course, receive support from other ORMAS, Mubaligh, local government, and regional regulations regarding the life of people in urban areas made by the local government in order to maintain a harmonious and dignified life. (Syarifudin, 2017).

#### 4. CONCLUSION

Social pathology is a phrase used to describe diseases or conditions relating to conduct or social interactions that are deviant or do not conform to society's commonly recognized social standards. Several immigrants arrive, especially in Makassar, where people's lives are becoming increasingly complex, making living in Makassar even more congested. As therefore, detrimental social conduct (social diseases) such as juvenile delinquency, prostitution, brawls, and so on emerges as an unavoidable outcome. The organization engaged in the field of Islamic da'wah is the Muhammadiyah organization, which has been influential in minimizing social pathological behavior through the fields of education and parenting, particularly among the younger generation in Makassar. The presence or existence of the Muhammadiyah organization in the city of Makassar from year to year continues to increase the number of Muhammadiyah cadres and the attitude of loyalty is so high that it gives its own color to the Muhammadiyah organization which has an advanced and modern Islamic spirit with an impact on the millennial generation.

#### 5. KASIH ACKNOWLEDGEMENTS

We would like to thank the Muhammadiyah Central Leadership Research and Development Agency for providing funds for research in 2022/2023, allowing this research to be completed on time.

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