



THE ROLE OF MUHAMMADIYAH AUTONOMOUS ORGANIZATIONS IN DEVELOPING YOUNG GENERATION LEADERSHIP IN THE SOCIETY 5.0 ERA IN BIMA

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Abstract

The development of the Society 5.0 era presents both challenges and opportunities for developing young generation leadership, particularly in facing the acceleration of technology, social change, and the demands of 21st-century competencies. The Muhammadiyah autonomous organization holds a strategic position as a forum for cadre development and leadership development of the young generation based on Islamic and national values. This study aims to analyze the role of the Muhammadiyah autonomous organization in developing young generation leadership in Bima in the Society 5.0 era. This study uses a qualitative approach with a descriptive-analytical research type. Data collection was conducted through in-depth interviews, observation, and documentation of the administrators and members of the Muhammadiyah autonomous organization in Bima. Data analysis was conducted using Nvivo-15 with open coding, which is presented in the form of project maps. The results of the study indicate that the Muhammadiyah autonomous organization plays an active role in developing young generation leadership through tiered cadre development, internalization of ideological values, and strengthening leadership capacity that is adaptive to technological developments and social dynamics. This study concludes that the Muhammadiyah autonomous organization contributes significantly to preparing a young generation with character, competitiveness, and responsiveness to the challenges of Society 5.0.

Keywords: Muhammadiyah autonomous organization; youth leadership; Society 5.0; cadre development; Bima

Abstrak

Perkembangan era Society 5.0 menghadirkan tantangan sekaligus peluang bagi pembinaan kepemimpinan generasi muda, khususnya dalam menghadapi percepatan teknologi, perubahan sosial, dan tuntutan kompetensi abad ke-21. Organisasi otonom Muhammadiyah memiliki posisi strategis sebagai wadah pembinaan kader dan pengembangan kepemimpinan generasi muda berbasis nilai keislaman dan kebangsaan. Penelitian ini bertujuan untuk menganalisis peran organisasi otonom Muhammadiyah dalam pembinaan kepemimpinan generasi muda di Bima pada era Society 5.0. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif-analitis. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi terhadap pengurus dan anggota organisasi otonom Muhammadiyah di Bima. Analisis data dilakukan menggunakan Nvivo-15 dengan open coding, yang disajikan dalam bentuk project maps. Hasil penelitian menunjukkan bahwa organisasi otonom Muhammadiyah berperan aktif dalam membina kepemimpinan generasi muda melalui kaderisasi berjenjang, internalisasi nilai ideologis, serta penguatan kapasitas kepemimpinan yang adaptif terhadap perkembangan teknologi dan dinamika sosial. Penelitian ini menyimpulkan bahwa organisasi otonom Muhammadiyah berkontribusi signifikan dalam menyiapkan generasi muda yang berkarakter, berdaya saing, dan responsif terhadap tantangan Society 5.0.

Kata kunci: organisasi otonom Muhammadiyah; kepemimpinan generasi muda; Society 5.0; pembinaan kader; Bima.



INTRODUCTION

The development of global society in the 21st century is marked by very rapid social transformation as a result of advances in digital technology, artificial intelligence, big data, and integrated cyber-physical systems.¹ This transformation is formulated conceptually in the idea of Society 5.0, namely a social order that places humans as the center of technological control to achieve a balance between economic progress, social welfare, and the sustainability of human values. In the Society 5.0 era, technology is not only understood as a means of production, but also as a strategic medium in the formation of character, leadership, and the quality of human resources, especially the younger generation who will be the main actors in determining the direction of social development in the future. This situation demands the presence of a model for developing leadership for the younger generation that is adaptive to changing times without losing its foundation in moral, ethical, and cultural values.

In Indonesia, the challenges of Society 5.0 are particularly complex because they are taking place in a socially, culturally, and religiously pluralistic society. The younger generation faces not only significant opportunities in the form of access to information and global networks, but also various risks such as value disorientation, identity crises, digital individualism, and weakened social sensitivity. This situation places the issue of youth leadership on the national strategic agenda, particularly in the context of fostering values-based leadership that is capable of addressing global challenges as well as local needs.² Youth leadership is no longer understood as merely an administrative or structural capacity, but rather as a reflective, ethical, collaborative, and transformative ability to manage dynamic social change.

Religious community organizations play a crucial role in developing the leadership of Indonesia's younger generation. Muhammadiyah, one of the largest Islamic organizations in Indonesia, has long played an active role in developing education, preaching, and social empowerment. This role is not only realized through charitable efforts in education and health, but also through the existence of autonomous organizations specifically targeting the development of cadres and leadership of the younger generation. Muhammadiyah's autonomous organizations, such

¹ A. Ainun et al., "Pendekatan Psikologis Dalam Pendidikan Islam: Menjawab Tantangan Pendidikan Di Era Digital," *Action Research Journal Indonesia (ARJI)* 7, no. 4 (2025): 2763–78, <https://doi.org/10.61227/arji.v7i4.576>.

² I. Syafi'i, "Aktualisasi Sila Pertama Terhadap Karakter Religius Generasi Muda Di Era Society 5.0," *Jurnal Kajian Pendidikan Islam (JKPI)* 14, no. 2 (2024): 171–82, <https://doi.org/10.15642/jkpi.2024.14.2.171-182>.

as Muhammadiyah Youth, Nasyiatul Aisyiyah, the Muhammadiyah Student Association, the Muhammadiyah Student Association, and Tapak Suci, provide strategic spaces for the process of cadre development and internalization of progressive Islamic-based leadership values.³

The existence of these autonomous organizations reflects Muhammadiyah's institutional awareness of the importance of sustainable leadership regeneration. Among these autonomous organizations, the most active in cadre development, studies, and community service are IMM, IPM, and Tapak Suci. These three organizations regularly hold cadre development activities, religious studies, and fundraise and provide social assistance to the community, demonstrating their contribution to leadership development and social welfare in Bima Regency. This situation creates a dialectical space that demands a leadership development model that integrates Islamic values, local wisdom, and 21st-century competencies. Muhammadiyah's autonomous organizations in Bima have the potential to become key actors in bridging this need through leadership development programs that are contextual and relevant to the challenges of Society 5.0.

Academic studies on youth leadership have been conducted from various perspectives, including character education, transformational leadership, and soft skills development in the digital era.⁴ Several studies emphasize that leadership for the younger generation in the digital age requires technological adaptability, digital literacy, and strong social skills. Other studies highlight the importance of moral and spiritual values as the foundation for sustainable leadership, particularly in religious communities. Research on religious organizations also shows that values-based organizations have an advantage in developing ethically and socially responsible leadership..

However, most previous research has focused on formal educational institutions or general youth programs. Studies specifically examining the role of religious organizations, particularly the Muhammadiyah Autonomous Organization, in developing leadership for the younger generation in the Society 5.0 era are still relatively limited.⁵ Existing research tends to discuss Muhammadiyah cadre development in a historical or ideological context without deeply connecting it to the challenges of digital transformation and contemporary social change.

So the state of the art in this research lies in the effort to integrate three dimensions of study, namely the leadership of the younger generation, the role of autonomous religious organizations, and the context of Society 5.0 in the local space of Bima. This approach offers a new perspective in

³ A. K. Achmad, "Teachers' Pedagogical Skills to Instill Islamic and Muhammadiyah Values to Face the Era of Society 5.0," *Proceedings Series on Social Sciences & Humanities* 5 (2024): 1–11, <https://doi.org/10.21070/pssh.v5i.491>.

⁴ I. G. B. W. Palguna et al., "Peran Muhammadiyah Dalam Mencetak Generasi Unggul Melalui Pendidikan," *Fathir: Jurnal Studi Islam* 2, no. 1 (2025): 82–95.

⁵ Z. R. Linansera, "Teologi Pastoral Dan Pendidikan Karakter: Peran Gereja Dalam Membentuk Generasi Emas Di Era Society 5.0," *Credendum: Jurnal Pendidikan Agama Katolik* 6, no. 2 (2024): 33–42, <https://doi.org/10.61902/credendum.v6i2.890>.

understanding leadership development not only as an internal organizational process but also as a social practice interacting with technological and cultural changes. This research goes beyond simply capturing organizational activities, but also analyzes how the values, structures, and programs of the Muhammadiyah Autonomous Organization adapt and contribute to shaping the leadership of a younger generation that is responsive to the demands of the times.

A research gap analysis reveals a gap between the ideal role of religious organizations in leadership development and the real challenges facing the younger generation in the Society 5.0 era. On the one hand, the Muhammadiyah Autonomous Organization has a strong ideological vision of leadership based on progressive Islamic values.⁶ On the other hand, digital dynamics and social change demand innovation in coaching methods that are more adaptive, participatory, and technology-based. This gap is also evident in the limited scientific documentation on good practices, challenges, and leadership development strategies implemented by Muhammadiyah Autonomous Organizations at the regional level.⁷ This situation creates a need for research that can provide a comprehensive picture of the role, contribution, and challenges faced by these organizations in the local context.

This study aims to analyze the role of the Muhammadiyah Autonomous Organization (OOO) in fostering leadership among the younger generation in the Society 5.0 era in Bima. This study seeks to identify the forms of leadership development implemented, the values internalized, and the organization's adaptation strategies to social and technological change. Furthermore, this study aims to uncover the challenges faced and opportunities to strengthen the role of the Muhammadiyah Autonomous Organization in developing young leaders with character, competitiveness, and a focus on social welfare.

Theoretically, this study provides a conceptual framework for developing youth leadership based on religious organizations in the context of Society 5.0. Empirically, this study presents data and contextual analysis regarding leadership development practices in Bima, which have not been widely discussed in academic literature. Practically, the findings of this study can serve as a reference for the Muhammadiyah Autonomous Organization and related stakeholders in formulating strategies for developing youth leadership that are more relevant to the challenges of the times. Through these contributions, this study is expected to encourage the strengthening of the role of religious organizations in producing a young generation that is not only technologically literate but also possesses moral integrity and strong social commitment.

⁶ R. Ramadhan and R. B. Siswoyo, "Pemberdayaan Pemuda Melalui Pengembangan Karakter Berbasis Organisasi Kewilayahan," *Jurnal Pemberdayaan Masyarakat* 5, no. 1 (2024): 1–11.

⁷ K. Islah, "Proses Kaderisasi Pembentukan Generasi Milenial Cendekia Yang Berjiwa Agile Leadership Pada Organisasi Di Era 4.0," *Kebijakan: Jurnal Ilmu Administrasi* 13, no. 2 (2022): 118–28, <https://doi.org/10.23969/kebijakan.v13i2.5276>.

RESEARCH METHODS

This research uses a qualitative research type,⁸ with the aim of deeply understanding the role of the Muhammadiyah Autonomous Organization in fostering leadership in the younger generation in the Society 5.0 era in Bima. A descriptive-interpretive approach was used to describe and interpret the organization's leadership development practices, values, and strategies within the local social and cultural context. The research data were sourced from primary and secondary data. Primary data was obtained through in-depth interviews with administrators and cadres of the Muhammadiyah Autonomous Organization, while secondary data came from organizational documents, cadre development guidelines, and relevant scientific literature. Data collection was conducted through interviews, observations, and documentation studies to obtain a comprehensive and complementary picture.

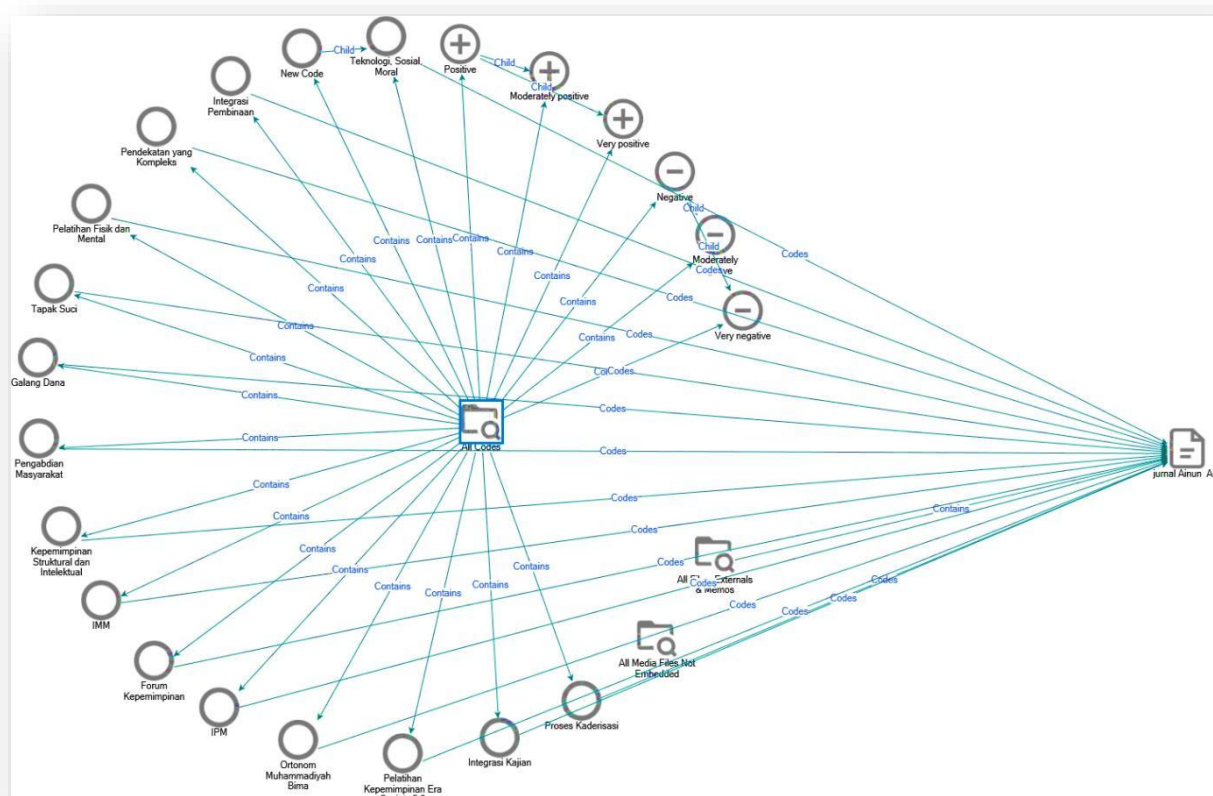


Figure 1.Field Data on Muhammadiyah Autonomous Leadership Development

Data analysis was carried out using Nvivo-15 with open coding, which is presented in the form of project maps.⁹ The qualitative analysis process, through the stages of data reduction, data

⁸ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, ed. Patta Rapanna (CV. Syakir Media Press, 2021).

⁹ A. Kusumastuti and A. M. Khoiron, *Metode Penelitian Kualitatif* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

presentation, and interpretive conclusions, occurs simultaneously with data collection. Open coding is used to identify categories and relationships between data.¹⁰ The research findings are formulated based on the relationship between empirical data and the conceptual framework used, and visualized through project maps in Nvivo-15 to facilitate understanding of the patterns and dynamics found.

RESULTS AND DISCUSSION

The research findings indicate that the Muhammadiyah Autonomous Organization in Bima plays a strategic role in fostering youth leadership through a structured, sustainable, and progressive Islamic values-based cadre development program. This role is manifested in various organizational activities that are not only oriented towards strengthening individual capacity but also towards developing social leadership character that is adaptive to the challenges of the Society 5.0 era. Data analysis from interviews, observations, and documentation shows that youth leadership development is implemented through formal and informal spaces integrated within the organizational dynamics.

The Muhammadiyah Student Association (IPM) serves as the initial foundation for developing leadership skills for the younger generation at the student level. Observations of IPM activities in Bima indicate that the cadre development process is carried out through student leadership training, discussion forums, and literacy and organizational strengthening activities. These activities develop basic leadership skills such as communication, decision-making, and teamwork.



Figure 1.1: TM 1 IPM Cadre Development Activities in Bima City

The IPM activities depicted in the image demonstrate students' active involvement in discussions, training, and social activities, reflecting the internalization of participatory leadership values from an early age. These findings confirm that IPM serves as a leadership learning space contextualized to the student world and serves as an initial foundation for Muhammadiyah leadership regeneration at the local level.

¹⁰ M. Rahardjo, *Triangulasi Dalam Penelitian Kualitatif* (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2010).

Meanwhile, the Muhammadiyah Student Association (IMM) demonstrates a more complex role in fostering leadership among the younger generation at the student level. Interviews with IMM administrators and cadres revealed that the organization emphasizes not only structural leadership but also intellectual and social leadership.



Figure 1.2: Fundraising Action for Flood Victims.

Activities such as scientific discussions, leadership training, community service, and social advocacy provide a platform for developing students' critical thinking, social sensitivity, and analytical skills. The images of IMM activities presented demonstrate the dynamics of discussions and collective activities that represent collaborative and reflective leadership practices. These findings demonstrate that IMM serves as a space for developing young leaders with intellectual, social, and moral awareness to navigate the complexities of the Society 5.0 era.

Tapak Suci Putera Muhammadiyah contributes to the development of young leadership through character building, discipline, and role models. Observations of Tapak Suci activities in Bima show that pencak silat training focuses not only on physical mastery but also on mental strengthening, self-control, and ethical leadership.



Figure 1.2: Tapak Suci Putera Muhammadiyah Training.

The documentation of Tapak Suci activities shown in the images reflects the values of discipline, togetherness, and responsibility consistently instilled in members. These findings demonstrate that Tapak Suci plays a crucial role in shaping young leaders with strong character, integrity, and moral resilience amidst the challenges of social change and digital culture.

The research findings reveal that the Muhammadiyah Autonomous Organization (IPM) plays a complementary role in fostering youth leadership in Bima. IPM serves as a foundational leadership development platform for students, IMM develops students' intellectual and social leadership, and Tapak Suci strengthens character and leadership discipline. The integration of these three organizations creates a tiered and sustainable leadership development ecosystem. The images of IPM, IMM, and Tapak Suci activities presented in the results section reinforce the research findings by demonstrating concrete practices in youth leadership development in the field.

These findings confirm that the Muhammadiyah Autonomous Organization in Bima serves not only as a forum for youth activities, but also as an agent for developing young leadership that is adaptive to the Society 5.0 era. The development provided is inseparable from Islamic values, local wisdom, and the demands of 21st-century competencies, resulting in a leadership model that balances technological mastery, social sensitivity, and moral integrity.

Student Leadership Development through the Muhammadiyah Student Association (IPM) in the Society 5.0 Era

The results of the study show that the Muhammadiyah Student Association (IPM) plays a role as the initial foundation for developing leadership in the younger generation in Bima, especially in the student age group.¹¹ In the context of Society 5.0, the role of IPM becomes significant because students are the earliest group to interact intensively with digital technology and global information flows. This discussion emphasizes that leadership development through IPM is not only organizational, but also educational and transformative, particularly in shaping leadership awareness based on values, participation, and social responsibility.¹²

IPM activities identified in the research results, such as student leadership training, deliberation forums, thematic discussions, and social activities, reflect participatory leadership practices. This coaching model aligns with the concept of educational leadership, which emphasizes learning through direct experience. Students are not positioned as objects of coaching, but rather as active subjects involved in organizational decision-making. This pattern is relevant to the demands of Society 5.0, which emphasizes the importance of critical thinking, collaboration, and communication skills as core competencies for the younger generation..

From a theoretical perspective, IPM leadership development can be understood as a form of internalizing transformative leadership values from an early age. Transformative leadership emphasizes an individual's ability to influence their social environment through role modeling,

¹¹ M. S. Yusuf and R. Romelah, "Implementasi Pembelajaran Kemuhammadiyah Di SMK Muhammadiyah Ngawen," *Jurnal Pendidikan Muhammadiyah* 2, no. 1 (2025): 45–55.

¹² Z. Auliya et al., "Muhammadiyah Dan Transformasi Pendidikan Di Era Modern," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025): 152–60, <https://doi.org/10.61132/jmpai.v3i1.835>.

vision, and commitment to positive change. Research findings indicate that the IPM in Bima strives to instill these values through a contextual and relevant religious approach to students. Islamic values are not conveyed doctrinally, but rather through organizational practices that foster discipline, honesty, and social awareness.

In a digital context, IPM also functions as a learning space for ethical digital literacy. Research shows that IPM activities are beginning to utilize digital media as a means of communication and organizational coordination.¹³ This practice demonstrates adaptation to changing times, although it still requires strengthening the system and staff capacity. This discussion confirms that IPM has significant potential in developing student leadership that is not only organizationally competent but also wise in utilizing digital technology.

Therefore, leadership development through IPM in Bima shows strong relevance to the leadership development needs of the younger generation in the Society 5.0 era. The Human Development Index (HDI) serves as an initial platform for developing leadership character, oriented toward values, participation, and preparedness for social change. The challenge ahead lies in strengthening program innovation and utilizing technology more systematically to optimize the HDI's role in developing young leaders with competitiveness and integrity.

The Role of the Muhammadiyah Student Association (IMM) in Shaping Intellectual and Social Leadership

The Muhammadiyah Student Association (IMM) occupies a strategic position in fostering leadership among the younger generation at the student level. This discussion demonstrates that IMM serves as a more complex leadership development platform, given that students are in a transitional phase toward broader social roles.¹⁴ The research results revealed that leadership development at IMM is not only directed at the organization's structural capabilities, but also at strengthening the intellectual, moral, and social dimensions.

Identified IMM activities, such as scientific discussions, leadership training, community service, and social advocacy, reflect critical and reflective intellectual leadership practices. Intellectual leadership requires analytical thinking skills, the courage to voice ideas, and sensitivity to social issues.¹⁵ Research findings indicate that IMM in Bima strives to build this awareness through discussion forums and social activities that actively involve students.

¹³ H. A. Fikri et al., "Dalam Merevitalisasi Generasi Muda Nasionalis Di Era Disrupsi Digital," *Jurnal Studi Agama Dan Masyarakat* 5, no. 1 (2023): 45–56.

¹⁴ H. N. Diniah, "Peran Organisasi IPM Dalam Menumbuhkan Karakter Muhammadiyah Di Pondok Pesantren," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 2273–92.

¹⁵ N. Rohayati, "Peranan Muhammadiyah Dalam Membina Generasi Muda Melalui Pendidikan Karakter Di Sukajadi Kota Bandung," *Jurnal Pendidikan Universitas Garut* 2, no. 1 (2013): 116–25.

From the perspective of Society 5.0, student leadership cannot be separated from the ability to manage information and technology responsibly.. The discussion of the research results shows that IMM has begun to integrate the use of digital technology in organizational activities, both for internal communication and the dissemination of ideas.¹⁶ This practice reflects the organization's adaptation to social and technological changes, despite still facing limitations in resources and cadre capacity.

IMM also plays a role in developing social leadership that is oriented towards the interests of the community. IMM's community service activities in Bima demonstrate that leadership development goes beyond discourse and is translated into concrete actions. This aligns with the concept of social leadership, which emphasizes moral responsibility and support for vulnerable groups. This discussion confirms that IMM functions as a bridge between the academic world and the social realities of society.

Conceptually, IMM's role in developing young leadership reflects the integration of Islamic values, intellectualism, and social sensitivity. IMM not only develops organizational cadres but also prepares young leaders with vision, integrity, and the ability to adapt to the challenges of Society 5.0. The challenges facing IMM going forward relate to strengthening the capacity of cadres in digital literacy and program innovation to ensure their leadership roles are increasingly relevant and sustainable.

Tapak Suci as a Medium for Building Character-Based and Disciplined Leadership

Tapak Suci Putera Muhammadiyah has distinct leadership development characteristics compared to IPM and IMM. The research findings indicate that Tapak Suci focuses on character-based leadership development, discipline, and exemplary behavior through a martial arts approach.. In the context of Society 5.0, which is characterized by accelerated change and psychological pressure on the younger generation, this approach has strong relevance.

Tapak Suci training focuses not only on mastering self-defense techniques but also on developing the mental and moral well-being of its members. Research shows that values such as discipline, responsibility, self-control, and solidarity are consistently instilled in every training activity. This discussion confirms that the leadership developed through Tapak Suci is embodied leadership, that is, leadership manifested through concrete attitudes, behaviors, and role models..

From a character education perspective, Tapak Suci serves as a practical medium for internalizing values. Young people learn leadership not through lectures or discussions alone, but through direct experience that demands consistency and commitment. This development model is

¹⁶ Rohayati, "Peranan Muhammadiyah Dalam Membina Generasi Muda Melalui Pendidikan Karakter Di Sukajadi Kota Bandung."

relevant to the challenges of Society 5.0, which demands mental resilience and moral integrity amidst the dominance of technology and an instant culture.¹⁷

The discussion also shows that Tapak Suci contributes to building leadership rooted in Islamic values and local wisdom. Tapak Suci's training and activities in Bima are inseparable from the local socio-cultural context, thus fostering leadership that is not alienated from its social environment.¹⁸ This strengthens Tapak Suci's role as an autonomous organization that not only fosters physical development but also shapes young leaders with strong character and personality.

Thus, Tapak Suci complements the roles of IPM and IMM in the leadership development ecosystem for Muhammadiyah's young generation in Bima. While IPM builds the foundation of basic leadership and IMM develops intellectual and social leadership, Tapak Suci strengthens the dimensions of character and discipline. The integration of these three roles demonstrates that the Muhammadiyah Autonomous Organization has a holistic leadership development model relevant to the challenges of Society 5.0.

CONCLUSION

The Muhammadiyah autonomous organization plays a crucial role in fostering the leadership of the younger generation in Bima in the Society 5.0 era. This role is reflected in the cadre formation process, which focuses not only on strengthening the organizational structure but also on character formation, internalizing Islamic and national values, and developing leadership competencies that are adaptive to technological developments and social change. The

¹⁷ R. A. Zhanbayev et al., "Demoethical Model of Sustainable Development of Society: A Roadmap towards Digital Transformation," *Sustainability* 15, no. 4 (2023), <https://doi.org/10.3390/su15043210>.

¹⁸ Zhanbayev et al., "Demoethical Model of Sustainable Development of Society: A Roadmap towards Digital Transformation."

¹⁹ M. Ghobakhloo et al., "From Industry 4.0 Digital Manufacturing to Industry 5.0 Digital Society: A Roadmap toward Human-Centric, Sustainable, and Resilient Production," *Information Systems Frontiers* 26, no. 2 (2024): 481–501, <https://doi.org/10.1007/s10796-024-10476-z>; O. Kolade and A. Owoseni, "Employment 5.0: The Work of the Future and the Future of Work," *Technology in Society* 71 (2022), <https://doi.org/10.1016/j.techsoc.2022.102086>; A. Tóth et al., "The Human-Centric Industry 5.0 Collaboration Architecture," *MethodsX* 11 (2023), <https://doi.org/10.1016/j.mex.2023.102260>; W. Geza et al., "The Dynamics of Youth Employment and Empowerment in Agriculture and Rural Development in South Africa: A Scoping Review," *Sustainability* 14, no. 9 (2022), <https://doi.org/10.3390/su14095041>; Asy'ari et al., "Pemberdayaan Angkatan Muda Muhammadiyah (AMM) Upaya Meningkatkan Keikutsertaan Dalam Pengembangan Organisasi Dan Branding PCM Tambaksari Surabaya," *Society: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 3, no. 1 (2022): 45–58, <https://doi.org/10.37802/society.v3i1.235>; D. Mourtzis et al., "A Literature Review of the Challenges and Opportunities of the Transition from Industry 4.0 to Society 5.0," *Energies* 15, no. 17 (2022), <https://doi.org/10.3390/en15176260>; M. Z. Kahardani et al., "Leadership of Millennial Women in Muhammadiyah Elementary Schools: A Multi-Specific Study of Elementary Schools in Yogyakarta City, Indonesia," *Journal of Educational and Social Research* 15, no. 1 (2025): 861–74, <https://doi.org/10.36941/jesr-2025-0068>; A. M. Al-Ansi et al., "The Islamic Organizations in Indonesia 'Muhammadiyah and NU': Social Perspective Explanation," *Dirasat: Human and Social Sciences* 50, no. 5 (2023): 550–64, <https://doi.org/10.35516/hum.v49i1.1691>; A. Prabowo, "Revolusi Perkembangan Digitalisasi Sebagai Aspek Membangun Karakter Pemuda Muhammadiyah Kreatif Dan Inovatif," *Jurnal Pemikiran Islam* 3, no. 1 (2023): 110–22; A. T. S. Mukti, "Meningkatkan Karakter Kepemimpinan Era

Muhammadiyah autonomous organization serves as a strategic space in preparing the younger generation with integrity, social awareness, and leadership capacity relevant to the demands of the times. The implications of this research indicate the need to strengthen the leadership development model that is more responsive to the challenges of Society 5.0 through the integration of digital literacy, social innovation, and cross-sector collaboration. This research recommends that the Muhammadiyah autonomous organization in Bima continue to develop a sustainable and contextual cadre formation system and increase synergy with various stakeholders to strengthen the role of the younger generation as agents of change at the local and regional levels.

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Milenial Di SMA Negeri 1 Parigi,” *Jurnal Kepemimpinan Pendidikan* 1, no. 1 (2024): 12–22; M. N. Adlini et al., “Metode Penelitian Kualitatif Studi Pustaka,” *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>; A. Pratiwi and M. S. Hadi, “The Urgency of Siti Bariyah’s Thinking in Islamic Education 5.0,” *Journal of Contemporary Islamic Education* 2, no. 2 (2022): 148–62; L. Anggraeni and F. Mukhlis, “Penguatan Literasi Islam Dan Sains Sebagai Peningkatan Wawasan Generasi Muda Islami Era Society 5.0 Di Ikatan Pemuda Muhammadiyah Kota Batu,” *Jurnal Pengabdian Pada Masyarakat* 8, no. 2 (2023): 478–89, <https://doi.org/10.30653/jppm.v8i2.327>; W. T. Hutami et al., “Muhammadiyah Dalam Pengembangan Pendidikan Islam Di Indonesia,” *Masterpiece: Journal of Islamic Studies and Social Sciences* 2, no. 1 (2024): 23–28, <https://doi.org/10.62083/fdmjww02>; K. K. Dadi, “Karakter Kepemimpinan Generasi Muda Indonesia Dalam Masyarakat 5.0,” *Credendum: Jurnal Pendidikan Agama Katolik* 6, no. 1 (2024): 102–12, <https://doi.org/10.61902/credendum.v6i1.781>; F. Tirtoni, “Implementasi Nilai-Nilai Pancasila Sebagai Karakter Dasar Siswa Sekolah Dasar,” *Inventa: Jurnal Pendidikan Guru Sekolah Dasar* 6, no. 2 (2022): 210–24, <https://doi.org/10.25273/inventa.v6i2.13451>; M. Ilham et al., “Pembinaan Akhlakul Karimah Remaja Untuk Menghadapi Tantangan Era Society 5.0 Di MAN 1 Lampung Timur,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025): 556–61, <https://doi.org/10.23969/jp.v10i4.29916>.

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