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## Al-Maun Trilogy as a Building Character and Communication Climate Muhammadiyah Student Association in Indonesia

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**Abstract:** The Muhammadiyah Student Association (MSA/*IMM*) character building in organizational dynamics is trilogy Al-Maun, namely religiosity, intellect, and humanity. This study aims to analyze the influence of religiosity, intellectuality, and humanity on the communication climate of *IMM* organizations in the Sidoarjo Regency. The theory used in this research is the theory of character building from Ausop and organizational communication climate from Pace & Don. The hypothesis of this research states that by building the character of *IMM* member students, the organizational communication climate can be very conducive. This research was designed using explanative quantitative as the main approach and descriptive qualitative as its support. The sample of this study was 112 respondents whose determination technique used simple random sampling. The determination of the informants was done through the purposive sampling technique. Data collection was determined through questionnaire distribution and in-depth interviews with selected informants. This study indicates that character building based on religiosity, intellect, and humanity can improve the quality of organizational communication of the Muhammadiyah Student Association. The implication is that character building for each cadre of the Muhammadiyah Student Association needs to be based on the principles of religiosity, intellect, and humanity. Through the Al-Maun trilogy, each cadre can create and develop situations and conditions for quality organizational communication.

**Keywords:** religiosity, intellectuality, humanity, *IMM* communication climate, character building.

## 阿尔芒三部曲作为塑造品格和交流氛围的印度尼西亚穆罕默德迪亚学生会

**摘要：**穆罕默德迪亚学生会在组织动力学方面的性格塑造是阿尔芒的三部曲，即宗教性、智力和人性。本研究旨在分析宗教信仰、知识分子和人性对西多阿乔摄政区穆罕默德迪亚学生会组织的交流氛围的影响。本研究使用的理论是奥索的性格塑造理论和佩斯和唐的组织沟通氛围理论。本研究的假设表明，通过塑造穆罕默德迪亚学生会成员学生的性格，组织沟通氛围可以非常有利。本研究设计以解释性定量为主要方法，以描述性定性为支持。本研究的样本是112名受访者，他们的确定技术使用了简单随机抽样。知情人的确定是通过有目的的抽样技术完成的。数据收集是通过问卷分发和与选定的知情人的深入访谈来确定的。本研究表明，基于宗教信仰、智力和人性的品格建设可以提高穆罕默德迪亚学生会的组织沟通质量。这意味着穆罕默德迪亚学生会每一位干部的品格建设都需要基于宗教、智慧和人性的原则。通过阿尔芒三部曲，每个干部都可以为高质量的组织沟通创造和发展情境和条件。

**关键词：**宗教、智慧、人性、穆罕默德迪亚学生会沟通氛围, 品格塑造。

## 1. Introduction

The Muhammadiyah Student Association (*IMM*) is an Islamic student cadre organization under the Muhammadiyah Association. As an autonomous Muhammadiyah organization, the *IMM* movement aims to create and continue a national leadership with noble morals. *IMM* is different from other student activities, which focus more on intellectual aspects. The *IMM* movement is based on three basic aspects, namely religion, intellectuality, and social society. These three basic foundations are what the Muhammadiyah Association calls the Al-Ma'un trilogy [1], [2], [3], [4], [5].

The Al-Maun trilogy is the basic ideology in developing the character of *IMM* members, which includes religiosity, intellect, and humanity (social society). The Al-Ma'un trilogy is often referred to as the three basic competencies. These three basic competencies are a complete unit that every *IMM* cadre must-have. The hope is that the personality of *IMM* members who are Islamic, critical, active, and

beneficial for their lives in the community both on and off-campus, such as being a mentor in mentoring events for cadres and tutors for guidance in reading the Al-Quran.

*IMM* organizations as part of the life of the Muhammadiyah campus community should grow and develop according to the dynamics of quality organizational life. The values of Al-Ma'un, which become the personality of the cadres, must also color the organizational climate of the *IMM*, the patterns of interaction among members, and the organization's performance. A study on the Muhammadiyah Student Association conducted by Saputra and Danan [6] stated that *IMM*'s organizational performance is still not by the established organizational achievements. According to the study by Lestari [7], factors that cause non-optimal organizational performance are the inconsistency of cadres with the job disk they are responsible for, the lack of interest of cadres and leaders in quality organizational science, and dependence on budgets on other parties.

Table 1 Dynamics *IMM* Sidoarjo

No.	Organizational Dynamics of <i>IMM</i> Sidoarjo Regency	Chairman	Year
1	The commissariat coordinator was stagnant because the head of the Commissariat Coordinator was also the president of Umsida students.	Andika H	2011-2013
2	The Instructor Corps has experienced the ups and downs of members and has not become an instructor in the cadre.	Jangkung Sido Sentosa	2012-2014
3	<i>IMM</i> awati corp is formed and has not been active	Umi Jamila	2013-2016
4	The replacement of the general chairman was elected in the middle of the period because the general chairman <i>IMM</i> awan Cahyo resigned and was replaced by <i>IMM</i> awan Salahudin Al-Ayubi.	Salahuddin Al-Ayubi	2016-2017
5	Decided not to continue the Earth Corps (Business Entity-Owned Association) program in the middle of the period	Salahuddin Al Ayubi	2016-2017
6	Lack of communication between the <i>IMM</i> Umsida Commissariat Coordinator and the Branch Manager of <i>IMM</i> Sidoarjo	Septa Resistor	2017-2018
7	Lack of communication between the Head of Sidoarjo branch and the coordinator of the <i>IMM</i> Umsida Commissariat and the commissariats in Umsida.	Abid Nur Chaim	2018-2019
8	The resignation of the head of the Instructor Corps led to the <i>IMM</i> Sidoarjo cadre was taken over by the <i>IMM</i> Sidoarjo Branch Leadership Cadre Division.	Doni Rusmadiansyah	2019-2020

The pattern of relations between the *IMM* commissariat shows a fluctuating dynamic. The dynamics of the relationship between the commissariat in the Sidoarjo Regency, for example, indicate a very weak relationship. That is because a commissariat coordinator is less strategic, does not have direct instructional power to members, is hindered by the authority of the *IMM* branch leadership, and weak leadership. Table 1 shows the dynamics of the *IMM* Sidoarjo Regency organization. The existence of the Commissariat Coordinator has resulted in the communication within the Sidoarjo *IMM* organization being not smooth, such as in the distribution of information both orally and in letters. Evaluation meetings that should have been delivered directly from the branch to the commissariat were hampered and

delayed because they had to go through the leadership of the Commissariat Coordinator.

The progress of an organization, theoretically, depends on the climate of communication. If the organizational communication climate is good, the organization will improve and progress [8], [9], [10], [11]. Trust, familiarity, and cooperation between members and management are more important in realizing the various organizational activities arranged and agreed upon.

Starting from the exposure to the phenomenon of the communication relationship pattern of the *IMM* organization, this study aims to analyze and explain the influence of religiosity, intellectuality, and humanity in the Al-Maun trilogy on the organizational climate of the Muhammadiyah Student Association in Sidoarjo

Regency. This research hypothesizes that religiosity, intellectuality, and humanity in the Al-Ma'un trilogy affect the organizational communication climate of the Muhammadiyah Student Association.

Conceptually, this research uses organizational communication climate theory from Pace and Don [12] and the concept of the al-Ma'un trilogy from Ausop [13]. Pace and Don [12] state that the communication climate is a macro image, abstract, and a combination of a global phenomenon called organizational communication. Climate develops from the interaction between the properties of an organization and the perceptions of individuals or those traits. Climate is seen as a quality of subjective experience that comes from the perception of the relatively lasting characteristics of the organization.

The communication climate in an organization plays an important role because, directly or indirectly, the organizational communication climate can affect someone in an organization. To whom people convey messages, who they like and talk to, how the feelings of each member and leader in the organization, how work activities occur, and how the development of people in the organization. Members of the organization take decisions to carry out their work effectively, bind themselves with the organization, be honest at work, seize equal opportunities in the organization optimistically and enthusiastically, support other organization members, and carry out their work duties creatively, and offer innovative ideas for the establishment and improvement of the organization and its operations. All of these things are influenced by the communication climate. A negative climate can damage the organization members' make of how they will work and participate for the organization. Meanwhile, a positive organizational communication climate will generate a comfortable atmosphere in the organization.

According to Pace and Don [12], the dimensions of organizational communication climate consist of six formulas, namely trust, joint decision making, honesty, openness to downward communication, listening in upward communication, and attention to high-performance goals.

Character building, according to Dharmawan [14], Ausop [13] formed by many factors, both internal and external, including education, both education at school and outside school, both *diniyah* education and science education, values embraced, both religious and local cultural values, idol figures, community traditions, applicable laws, and regulations. Factors that can influence character are *da'wah* (conveying new values that are believed to be true), *uswah* (exemplary), *riyadlah* (doing positive habituation training), reward and punishment, *tafakkur* (often thinking deeply), *tadabbur* (contemplating meaning the journey of life, the meaning of life, or the fate after death), and *dhikr*

(saying thayyibah sentences and presenting Allah in the heart).

The character building of *IMM* members is based on the Bonded Cadre System [15], which includes religiosity, intellectuality, and humanity. These three dimensions of character are often referred to as the three basic competencies. Religiosity can be interpreted as a person with religious or spiritual values as the foundation in his life [16], [17]. Likewise with *IMM* makes religious values the foundation of every movement. *IMM's* foundation as an Islamic student movement cannot be separated from its religion, namely Islam, so that the fundamental aspect of this movement is religiosity. The indicators of religiosity competence are purity of *aqidah*, perseverance in worship, sincerity, *Siddiq*, trust, and spirit of the movement.

The second dimension of character building is intellectuality. Intellectuality is the ability to think and understand natural and social phenomena according to empirical facts. Intellectual competence is *fathonah*, *tajdid* (purifying and enhancing), *istiqomah* (determination), learning ethos, and moderate (*ummatan wasathan*). Next is the dimension of humanity. Humanity is an individual's concern for himself or others and the surrounding environment. Humanity can be observed from piety, social concern, charity, exemplary, and *tabligh* (conveying).

## 2. Methods

Type this research uses the mix-methods approach [18]. The main approach of this study is explanative quantitative supported by qualitative descriptions. The research sample was 112 members of the Muhammadiyah Student Association (*IMM*) Sidoarjo Regency. Primary data were collected through two techniques. First, data collection is done by distributing questionnaires to *IMM* members. The questionnaire was prepared using four variables, namely religiosity (X1), intellectuality (X2), humanity (X3), and communication climate (Y). Second, the collection is carried out by interviewing apt sources related to Muhammadiyah and Muhammadiyah student organizations. The interview guidelines were prepared based on the variables used in the research.

Religiosity is the obedience and obedience of individuals in carrying out religious rituals based on the faith that has been believed, spoken, and carried out in everyday life. The indicators are having a pure faith about the oneness of Allah SWT, perseverance in worshipping both *magdhoh* and *ghoiru magdhoh*, sincerity, being honest (*Siddiq*), trustworthiness, and having a spirit of the movement. Intellectuality (student affairs) is that students can think rationally based on *the Quran*, *al-sunnah*, and knowledge. Intellectuality indicator is having intelligence (*fathonah*); *tajdid*, namely the ability to interpret, practice, and implement

Islamic teachings based on the Al-Quran and the Sunnah of the Prophet; determination in carrying out activities according to the commands and prohibitions of Allah SWT (*istiqomah*); have a learning ethos; and moderate, namely actualizing Islamic teachings in a life that is flexible and not radical. Humanity is a concern for oneself and others. The indicators are social piety, social concern, good deeds, exemplary, and convey (*tabligh*).

Meanwhile, the organizational communication climate is an objective internal quality of the organization. The indicators are trust, collective decision-making, honesty, open communication with subordinates, listening in communication, and attention to high-performance goals. And deliver (*tabligh*). Meanwhile, the organizational communication climate is an objective internal quality of the organization. The indicators are trust, collective decision-making, honesty, open communication with subordinates, listening in communication, and attention to high-performance goals. And deliver (*tabligh*). Meanwhile, the organizational communication climate is an objective internal quality of the organization. The indicators are trust, collective decision-making, honesty, open communication with subordinates, listening in communication, and attention to high-performance goals.

Closed answers to the questions/statements in the questionnaire are prepared using five answer options on a Likert scale. If the answer option is in a very negative position, the score is one. If negative, a score of two is given. For fair/ordinary answers, a score of three is given. For answers on a positive and very positive scale, a score of four and five, respectively. Meanwhile, honest answers to questions in the interview were carried out by recording using a cellphone. The recorded data is then transliterated and coded according to the variables in the research.

For the validity of quantitative data, this study uses the Product Moment correlation test. The validity test results for the religiosity variable (X1) are invalid conditions with the lowest score of 0.385 and the highest to 0.715. The intellectual variable (X2) has the lowest validity value of 0.391 and the highest value of 0.583. The humanities variable (X3) has valid items, with the lowest score of 0.435 and the highest of 0.705. Meanwhile, the organizational communication climate of *IMM* as variable Y has validity with the lowest score of 0.347 and the highest to 0.671. The results of the quantitative data reliability test for each variable had a very reliable value, namely religiosity (X1) = 0.852; intellectuality (X2) = 0.819; humanity (X3) = 0.859; and organizational communication climate *IMM* (Y) = 0.858.

Quantitative data analysis was performed using multiple linear regression analysis based on SPSS 20 for windows. The working hypothesis of this research

states that first, religiosity, intellect, and humanity have a simultaneous effect on the communication climate of the *IMM* organization; second, religiosity affects positively *IMM* organizational communication climate; third, intellectuality affects positively *IMM* organizational communication climate; fourth, humanity affects positively on communication climate. The criteria for acceptance of the hypothesis are as follows:

H0 is accepted if the probability value ( $p$ )  $\geq 0.05$ ; religiosity, intellect, and humanity do not affect simultaneously or partially the communication climate of the *IMM* organization.

Ha is accepted if the probability value ( $p$ )  $\leq 0.05$ ; religiosity, intellect, and humanity simultaneously or partially influence the communication climate of the *IMM* organization.

For qualitative data analysis, researchers used qualitative descriptions, namely describing the results of interviews by the variables that were the focus of the study.

### 3. Research Result

#### 3.1. *IMM* Organizational Communication Climate

The description of the results of this study begins with the characteristics of the respondent and, at a glance, the Muhammadiyah Student Association in Sidoarjo Regency. The respondents were 42% male and 58% female. The age of the members of the *IMM* Sidoarjo Regency as a sample is 19-24 years.

The Muhammadiyah Student Association (*IMM*) Sidoarjo was founded in 1996, with its first chairman being Ali Shadikin. At the beginning of its establishment, *IMM* Sidoarjo was only able to form one commissariat at the Muhammadiyah Sidoarjo University. *IMM* has four commissariats in its development, namely engineering, economics, Averroes, and the commissariat of the Siti Khadijah Academy of Midwifery (*Akbid*) throughout Sidoarjo in 2010. In 2014 *IMM* developed into nine commissariats. The addition of the five commissariats includes Psychology, *FKIP*, *An-Nur* (*FISIP* and Law), Agriculture, and *Ma'had Umar Bin Khattab* (*UBK*). The very rapid development of *IMM* certainly requires character building for each member to bring the *IMM* organization as a quality regeneration institution both internally and externally. The organization's internal quality, of course, also greatly depends on the culture of each individual in the organization. Therefore, every *IMM* member must follow basic leadership training to equalize perceptions, attitudes, and behaviors and the ideology of the student movement based on the Al-Maun trilogy. The hope is the realization of a good *IMM* organization with a vision for progress. The quality of *IMM* as a Muhammadiyah student organization can be seen from the communication

climate of the *IMM* organization. The hope is the realization of a good *IMM* organization with a vision for progress. The quality of *IMM* as a Muhammadiyah student organization can be seen from the communication climate of the *IMM* organization. The hope is the realization of a good *IMM* organization with a vision for progress. The quality of *IMM* as a Muhammadiyah student organization can be seen from the communication climate of the *IMM* organization.

The organizational communication climate in this study is the internal quality of the Muhammadiyah Student Association organization objectively. Internal quality can be measured through indicators such as trust among *IMM* members, collective collegial decision making, honesty, openness in communicating between leaders and members, listening to each other when communicating, and the existence of goals that lead to high-performance organizations. Based on Table 2, the objective quality of the *IMM* organization is in an average position of 83.47 percent. This quality shows that the *IMM* communication climate is in the very good category. Contributors to the high communication climate are organizational goals oriented to the quality of performance (90%), listening to each other in communicating (86.60%), there is openness (83%), there is honesty (82.55%), and joint decision making (80.23%). The indicator that has the lowest value is trust (78.47%).

Table 2 *IMM* organizational communication climate

Indicator	%
1. There is trust between <i>IMM</i> members and leaders	78.47
2. Joint decision making	80.23
3. There is honesty	82.55
4. openness	83.00
5. listen to each other in communicating	86.60
6. oriented to high performance	90
Average	83.47

Factors suspected of influencing the communication climate of *IMM* organizations as the dependent variable is religiosity, intellect, and humanity. Religiosity is spiritual values possessed by individuals in carrying out religious rituals based on faith believed, spoken, and lived in daily life. The level of religiosity of *IMM* members in their daily lives is very religious (86.80%). This individual religious character is certainly expected to color organizational life well. That is because every individual has diligence in worship, is sincere, honest in speaking and acting, trustworthy, and has the spirit of the *Amar makruf Nahi Munkar* movement.

Intellectuality is the character that is the main characteristic of each student affiliated with the Muhammadiyah Student Association. The characters put forward in the *IMM* organization have intelligence (*fathonah*); *tajdid*, namely the ability to interpret, practice, and implement Islamic teachings based on the Al-Quran and the Sunnah of the Prophet; determination

in carrying out activities according to the commands and prohibitions of Allah SWT (*istiqomah*); have a learning ethos; and moderate, namely actualizing Islamic teachings in a life that is flexible and not radical. The intellectual level of *IMM* members has a very high category average (84%).

Humanity is the individual's concern for himself and others. Characters characterized in humanity's context are social piety, social concern, love of charity, exemplary, and conveying (*tabligh*). Social holiness is the morals of individuals who are sensitive to fellow people and their social environment, such as being polite to others, respecting the rights of fellow people, being helpful, always thinking positively towards others [19], [20]. Social care is the attitude and actions of individuals in providing material benefits to others, such as providing basic food assistance or giving *zakat-infaq-shadakah (ZIS)*. Loving charity is an act that is happy to bring a reward from Allah SWT.

An example is something that is used as a role model. Each *IMM* cadre must be an exemplary role model for himself and those around his social environment. *Tabligh* means conveying and preaching the teachings of Islam as conveyed by Muhammad Rasulullah. The ability of *IMM* members to convey information honestly and correctly is highly competent (86%). The human character possessed by each member of the *IMM* in Sidoarjo has a very humane average level (88.98%).

### 3.2. Research Hypothesis Testing

This research hypothesis testing uses the backward method in regression analysis. Backward is a method that uses a step backward from all X variables regressed with the variable Y [21], [22]. All independent variables included in the regression model are eliminated one by one based on the smallest (partial) t value or the t (table) value.

The hypothesis of this research states that religiosity, intellect, and humanity have a simultaneous effect on the organizational communication climate of *IMM*. Table 4 shows the results of the F test for the three character-building variables, namely religiosity, intellect, and humanity. Together, the three variables in the first model affect the communication climate as variable Y. The results of the F count test (22.069) are greater than the significance of F, which is 0.000. Meanwhile, the second model of the F test shows that the independent variables that influence the communication climate are intellect and humanity. The F test shows the results of 33.036, which are greater than the significance of F (33.036 $\geq$ 0,000). In the second model test, the religiosity variable was eliminated from the regression model. The elimination of religiosity as the X1 variable partially, as shown in Table 4 regarding the t-test, has a very small t-value (0.680) with a significance of 0.498, which is greater

than the significance  $\alpha(0.05)$ . So, the independent variables that influence the organizational communication climate of *IMM* are intellect and

humanity. The coefficient of influence of these two variables on the *IMM* organizational communication climate is 0.366 or 36.6%.

Table 3 Results of the regression test for backward (Primary data processing in 2019)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	15,024	4,952		3,234	.003
	Religiosity * (X1)	.073	.108	.061	.680	.498
	Intellectuality (X2)	.635	.128	.470	4,970	.000
	Humanity (X3)	.273	.128	.203	2,147	.034
a.	Dependent Variable: Total Organizational Communication Climate					
b.	<sup>1</sup> Model 1 F test; 2 F test model 2					
c.	* removed					

Note:

N : 112

R : 0.614

R Square : 0.377

Adjusted R Square. : 0.366

F count1: 22.069

df: 3

Sig F: 0.000

F count2 : 33.036

df : 2

Sig F: 0.000

Sig  $\alpha$  : 0.05

Y = 15,024 + 0,635 intellect (X2) + 0,273 humanity (X3)

Partially, the independent variables that affect the communication climate of the *IMM* organization are intellect and humanity. The influence of student intellectuality on organizational communication climate is 63.5%. Table 4 shows the results of the intellectual t-test of 4,970 with a significance of 0.000 smaller than the significance  $\alpha$  (0.05). The influence of humanity on the communication climate is 0.273 or 27.3%, with a significance level of t count 0.034, which is smaller than the significance  $\alpha$  (0.05).

### 3.3. Religiosity in the Frame of the al-Ma'un Trilogy

Based on the description of the results of hypothesis testing, it is known that religiosity, which is one of the Al-Ma'un trilogies, does not influence the organizational communication climate. The absence of the influence of religiosity on the organizational communication climate of *IMM* is a different problem in this study. The values of perseverance and discipline in worship, ikhlas, honesty, trustworthiness, and Amar makruf Nahi Munkar have not fully internalized the individual character as a member of *IMM*, which in the end can color a better organizational life. Religiosity is still limited to understanding the implementation of commands such as prayer, fasting, and zakat and staying away from Allah's prohibitions. All of which are still mere ritual routines. Muhammad Ilyas Junjuran, Chairman of the Branch Manager of the Muhammadiyah PC Student Association Sidoarjo Regency said that: "Conceptually, *IMM*'s religiosity

activities are carrying out Islamic teachings by orders and avoiding prohibitions, as well as following Islamic studies that enrich cadres' Islamic insights. Religiosity is carried out in the form of activities and provides enlightenment to the Muslim community. However, the fact is that Muhammadiyah formulates religiosity into the Islamic Life Guidelines for Muhammadiyah Residents (PHI WM). However, PHI is still not touched by most of the *IMM* cadres so that the religious culture that exists in *IMM* Sidoarjo still has not found application in its worship". [23]

*IMM* cadres still do not properly understand the true implementation of religiosity. Religiosity, which conceptually means personal piety and social piety, is only understood by cadres as piety about the worship of God Almighty (hablun-minallah). Social piety (hablun-minannash) is not implemented optimally and well in organizational life. *IMM* members prioritize rationalist intellectual work patterns that can be felt to benefit themselves and society (humanists). Many *IMM* cadres still understand the Islamic movement as an organizational activity, such as discussions or seminars on Islam and politics. Meanwhile, the training related to the regeneration of academics with good friends is still too minimal.

"The understanding of the cadres of *IMM* Sidoarjo in the Islamic movement is only seen to make a great Islamic seminar activity, for example. A student movement that is known to be limited to a concept that is continuously expressed, but in its actualization, the

movement of cadres is still far from what is expected from the goal of the bond itself, which seeks to form Islamic academics with good character, to achieve Muhammadiyah goals" [23].

A study that is relatively the same as the results of this study which states that religiosity does not affect the organizational communication climate, is research of Dianingsih [24]. Dianingsih's research results suggest that religiosity cannot moderate one's commitment to the organization. The two studies differ from several research results, which implicitly say that individual characteristics such as being diligent in worshipping, sincere, honest, trustworthy, and merciful, Nahi-Munkar can be implemented in the organization and color the organization organizational communication climate. Betasymila [25] states that religiosity has a role in strengthening organizational behavior. The same thing was conveyed by [26], [27], [28], [29], [30], [31] that religiosity can affect the organizational communication climate.

Intellectuality is a characteristic and prerequisite for the Muhammadiyah Student Association movement in developing thinking. Quoting Buya Syafii Maarif's statement, Djasman [4] said that intellectual work is lifelong. Intellectual movement is important in the growth and development of human civilization, including the student movement. Intellectuality must be the main pillar for *IMM* so that it is not trapped in narrow thinking in understanding religion, socio-economy, law, and issues of power politics. For this reason, *IMM* cadres need to have movement in the development of thought (science) based on religious values. Good knowledge is based on and balanced with a high level of religiosity because it can act as a control in life (including an organization). It is not surprising that the results of this study show that the intellectual movement of the *IMM* generation has a strong enough influence on the communication climate of the *IMM* organization.

Intellectual work should be able to provide benefits to people's lives and themselves. The value of benefits for people's lives has been termed the concept of humanity in the Al-Ma'un trilogy. Humanity values that can contribute to the communication climate of *IMM* include piety and social concern, charity, exemplary, and tabligh. The influence of humanity on the communication climate of the *IMM* organization was 27.3%.

From the explanation of the study on the influence of the Al-Ma'un trilogy as a character-building on the organizational communication climate of *IMM*, new things can be suggested in this research. This novelty is to reinforce theories about the patterns of human relations with others wherever they are. The novelty of this research is the following. First, individual religious piety (*hablun-minallah*) must be in balance with social holiness. Social holiness is the morals of individuals

who care about their fellow human beings (*hablun-minannas*) based on social values in Islam. What includes social piety is providing help, empathizing with others, caring for and respecting others, always thinking about common matters, behaving mandate when trusted by people, and cooperative activities in the context of building togetherness with residents. Thus, individual piety (*ritual*), which is not balanced with social righteousness, will not benefit others and is of no value.

Second, intellectual work is the strength of the thought movement among students. Intellectuality, which is based on religiosity, can control students in conveying their thoughts so as not to go too far and anarchic. Third, humanity is a scientific practice based on religiosity in carrying out social and humanitarian tasks such as providing compensation to underprivileged members of society, needy and poor groups, orphaned children, people affected by disaster or disaster. Fourth, the Al-Ma'un trilogy can be the basis for building and developing a quality organizational communication climate.

#### 4. Conclusion

The Al-Ma'un trilogy, which is the guideline for the Islamic life of Muhammadiyah members, can be factually implemented in building the character of each member of the Muhammadiyah Student Association. The Al-Ma'un trilogy consists of religiosity, intellect, and humanity. In the organizational context, the Al-Ma'un trilogy is simultaneously proven to improve the quality of the communication climate in the organization. The better the character quality of each Muhammadiyah cadre, the better the quality of the communication climate in the organization. Partially, intellect and humanity in the trilogy of Al-Ma'un have a strong influence on the organizational communication climate.

Meanwhile, religiosity does not affect the communication climate of the *IMM* organization. The reality of this research is in contrast to research conducted by [26], [27], [28], [29], [30], [31], [32], [34], [35] that religiosity can affect organizational communication climate. The fact of this research can be explained that all this time, religiosity is still understood by Muhammadiyah students who are organized in *IMM* as a routine activity of religious life without deepening the true nature of *hablunminallah* and *hablunminannash*.

The implications of this research are following. First, every member of the Muhammadiyah Student Association must improve religiosity by referring to the Islamic Life Guidelines for Muhammadiyah Citizens [36], realizing programs that contain religious content such as praying in congregation and reading the Quran Al-Quran, so that Islamic academics who have good character. According to Muhammadiyah, goals and not

trapped in ceremonial. Second, *IMM* Sidoarjo must further enhance its superior intellectual character by its motto, namely "graceful in morals, superior in intellectual". Every *IMM* Sidoarjo cadre is obliged to develop religious, intellectual, and humanist characters so that the communication climate affairs are formed in a conducive manner. Third, every member of the *IMM* must apply Al-Ma'un theology in organizing according to what KH. Ahmad Dahlan, namely the values of *hablunminannash* (trustworthiness, openness, honesty, always listening, positive thinking, always maintaining balance, equality, empathy, helping each other, and establishing good cooperation with the components of the nation's children).

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