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Member Self-Identification Toward Al-Ma'un Values as Organizational Identity: Case Study at PKU Muhammadiyah Yogyakarta Hospital

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Abstract:

Research aims: This study examines the process of member self-identification toward Al-Ma'un values as an organizational identity at PKU Muhammadiyah Yogyakarta Hospital.

Design/Methodology/Approach: This study applied a qualitative case study method to obtain data, information, and knowledge related to members' awareness of Al-Ma'un, which was the source of inspiration for the birth of this hospital in 1923. Informants consisted of employees, with the primary data collection through in-depth interviews.

Research findings: The study findings revealed that the member identification toward Al-Ma'un values has internalized into a nested identity, which becomes the organizational identity of PKU Muhammadiyah Yogyakarta Hospital. Theoretically, this study found a solid and long-standing distinctive value of the three CED criteria (central, enduring, and distinctive) in the organizational identity concept, as introduced by Albert and Whetten (1995), with Al-Ma'un as a unique feature distinguishing PKU Muhammadiyah Hospital from other hospitals. The facts also showed that there was still a value alignment since several services from some PKU Muhammadiyah Hospital health workers still have not shown consistent Islamic behavior.

Theoretical contribution/Originality: This research theoretically contributes to the development of organizational theory related to religiosity organizational identity as a relatively new object of study using a qualitative approach in the discipline of economics. Findings of religiosity organizational identity based on the values of Al-Ma'un have the nature of novelty and originality of this research.

Practitioner/Policy implication: This research has practical implications in the form of a new approach to developing hospital management based on religious values (Al-Ma'un) in dealing with the dynamics of social-humanitarian and non-profit orientations with professional and profit orientations. In addition, this research can be used for hospital development, which is coherent between a non-profit with professional orientation and profit orientation, which is still built on the organizational identity values.

Research limitation/Implication: This study implies that a more robust internalization is needed to make Al-Ma'un a unique identity, image, and branding of the organizational identity of PKU Muhammadiyah Yogyakarta Hospital. The limitation of this research is that the case study was only in one Muhammadiyah hospital, so it is not to be generalized to other hospitals with different organizational backgrounds. Since it emphasizes the self-identification process related to knowledge, commitment, and action aspects in forming an organizational identity based on Al-Ma'un values, this study did not elaborate in-depth on the dynamic aspects of continuity and discontinuity processes from the identification process of these three aspects, which require further research to obtain a broader understanding of the problem under study.

Keywords: Al-Ma'un values; Self-identification; Organizational identity; Muhammadiyah

Introduction

Organizational identity is related to the issue of "who are we as an organization." Organizational identity is a central, enduring, and distinctive character that distinguishes the organization from other organizations (Albert & Whetten, 2006). As developed by Albert and Whetten (2006), the organizational identity characteristics' central, distinctive, and enduring nature is critical since the three criteria are always not easy or difficult to realize in practice (Ashforth & Mael, 1996). It means that there is always a gap problem between necessity and reality in realizing organizational identity.

One aspect related to organizational identity is the member self-identification of the organization. This organizational identity is formed or manifested through the identification process. The process of forming organizational identity is by identifying the values contained in and becoming part of the organizational identity. Organizational identification, or the degree to which a person identifies with his membership in the organization, refers to the cognitive relationship between organizational members' perceptions of their organizational identity and self-concept (Dutton et al., 1994).

The study of organizational identity in organizational studies so far has focused more on aspects of corporate formation and change in corporate organizations. Not many have specifically discussed the member self-identification aspect, especially non-profit organizations, such as hospitals, particularly PKU Muhammadiyah Hospital. In addition, Ashforth and Mael (1996) stated that the nature of CED (central, enduring, and distinctive) is a critical point because the three criteria are not always easy or difficult to realize in practice. However, research on organizational identity conducted by Mosley (2015); Gioia et al. (2013); Gioia et al. (2000); Ashforth and Mael (1996); Ashforth and Mael (1989); Ashforth et al. (2008); Dutton and Dukerich (1991); Dutton et al. (1994) did not examine the value content and process of member self-identification of the organizational identity.

On the other hand, Muhammadiyah is an Islamic organization engaged in the social sector, which KH Ahmad Dahlan founded in Yogyakarta on November 18, 1912. One of its areas of movement in the form of "Business Charity" is the hospital, such as PKU (Pembina Kesehatan Umum [General Health Counselor], originally General Affair Helper) Muhammadiyah Hospital, established on February 15, 1923. The birth of PKU Muhammadiyah Hospital, whose embryo was a polyclinic, was the result of the inspiration of Islamic understanding and practice from Surat Al-Ma'un, which at that time manifested itself in programs of the hospital (hospitals, polyclinics), poor houses (armenhuis), and orphanages (wesshuis), whose original idea was a program from Bahagian Penolong Kesengsaraan Omeom [General Affliction Relief Section] or PKO (MPI, 1989).

After almost a century of existence, the PKU Muhammadiyah General Hospital was faced with the value gap problem, measured by the spirit of Al-Ma'un or PKO. According to the Chairman of the PKU PP Muhammadiyah Council, "in the early days, PKU Muhammadiyah was supported by doctors and nurses who were willing to spend their time and energy to provide free health services. Now, when the number of Muhammadiyah hospitals and clinics increases with greater capacity, Muhammadiyah must provide professional health

workers who work full time in Muhammadiyah hospitals or clinics. In the end, Muhammadiyah cannot avoid managing health services that accept financial participation from the community (patients), in addition to continuing to seek assistance and free or low-cost health services for the underprivileged" (MPKU, 2020).

In addition, the reality on the ground faced by PKU Muhammadiyah Yogyakarta Hospital at a specific time (in the 1970s) experienced a negative image, including "slow service" and "unfriendly staff." According to Kastolani, who was the Chairman of the Regional Leadership of Yogyakarta City and was one of the administrators of the PKU Yogyakarta Hospital Spiritual Trustees, "people's assumptions are not entirely correct" (Ma'ruf, 2008).

However, the facts presented show a real gap problem (phenomena gap, reality gap) in the operation of PKU Muhammadiyah Hospital, which requires a qualitative empirical study. First, as an Islamic hospital under the Muhammadiyah organization, PKU Muhammadiyah Yogyakarta Hospital, since its inception in 1923, refers to the spirit of Al-Ma'un values, which is socially oriented to help the poor and orphans free of charge and managed by volunteer workers. However, in subsequent developments, PKU Muhammadiyah Yogyakarta Hospital received funding from patients and was managed by professionals who received compensation.

From these facts, it is necessary to study or research one aspect related to "how do members, in this case, employees and medical personnel, identify themselves with Al-Ma'un values as an organizational identity at PKU Muhammadiyah Yogyakarta Hospital?" Therefore, this study aims to gain a deep understanding of the self-identification process of members (employees) toward Al-Ma'un as the organizational identity of PKU Muhammadiyah Yogyakarta Hospital. The object and location of this research were carried out at PKU Muhammadiyah Yogyakarta Hospital. In addition, this study focuses on the identification process of members (employees) toward Al-Ma'un as an organizational identity through meaning and actions that reflect PKU's values at PKU Muhammadiyah Yogyakarta Hospital.

Furthermore, this research's theoretical and practical contribution is to contribute to developing an organizational theory regarding member self-identification related to organizational values in the organizational identity formation as a relatively new study object, using a qualitative approach. Thus, this research can enrich the analysis and contribution of knowledge in economics science. Theoretically, the implications of this research can be used as a reference on the religious organizational identity theory, in this case, based on Al-Ma'un values. Practically, this research can provide a reference for new views and approaches on planning and developing a religious hospital based on Islamic values (Al-Ma'un), oriented towards humanity, especially for the weak or incompetent, between professional and social interests.

Literature Review

Qualitative research recognizes a theoretical framework. According to Creswell (2007), variations in the use of theory in qualitative research can be explained as follows. First, a theory is often used to explain specific behaviors and attitudes. Second, a theory is used as a theoretical perspective, a general guide for research, such as gender, class, race, or other issues concerning marginalized groups. Third, the theory is used as the end point of the research, namely, the researcher applies an ongoing inductive research process, starting from the data to general themes, then to the theory or model.

In theoretical studies and research, organizational identity does not occur by itself. Identification occurs when an employee's beliefs about his organization become self-referential and define him (Pratt, 1998). According to Jo Hatch and Schultz (1997), as quoted by Melewar and Jenkins (2002), misinterpretation or failure to identify and internalize company values can manifest as inconsistent behavior and sometimes appear in the form of actions by company leaders who display characteristics that the company does not approve as actions that represent the company.

Organizational identification is linked to the question, 'How do I view myself concerning my organization?' Besides, organizational identification is organization-specific ("I am a member of Nike, and it is important to me") (Ashforth et al., 2008). Why is identification important? According to Ashford et al. (2008), although it is quite simple to find why identification in organizations is essential, it is actually a rather complicated aspect of identification studies. Thus, the answer is separated into four parts: (a) the relationship of identification with identity, (b) the results of individual identification through the motives underlying why people identify, (c) the organizational outcomes of identification, and (d) connections with other major organizational behavior topics.

How do identification and organizational identity relate? The most direct answer to why identification is essential is that, by definition, it has to do with identity. Haslam and Ellemers (2006) explained that a person must have an identity as an organization member to identify with an organization. Identity places people in a context, constraining a set of cognitions, influences, and behaviors (outcomes are discussed at length below). In studying human cognition and behavior, identity is one of the key basic concepts that help explain why people think about their environment the way they do and why people do what they do in that environment. The identity concept also helps capture the essence of who a person is and, thus, why a person does what he does. It is at the heart of why people join organizations and why they voluntarily leave, why they do a job, and why individuals interact with others the way they do during the process of doing that job. Identification is important because it is also the process by which people come to define themselves, communicate that definition to others, and use that definition to navigate their lives, whether work or otherwise (Ashforth et al., 2008).

Moreover, why do individuals identify with specific organizations? Since much of what has been written about identification in organizations is based on Social Identity Theory (SIT) and Self-Categorization Theory (SCT), the discussion begins with the motive of self-

improvement. The discussion is expanded to include other motives, such as self-consistency. However, perhaps, more critical than previously documented motives are the idea of an essential human desire to continually expand self-concept to involve connections with others and a sense of belonging to the larger group. In addition, the basic idea of "me as a part of us" or the feeling of "being part of something bigger" is often overlooked in the identification literature (Deaux et al., 1999) – despite the implicit emphasis on deep identification — and is a motive that feels the need to re-emerge as an important component in understanding why identification is important (Ashforth et al., 2008).

By paying attention to some writings on organizational identity, two approaches can be distinguished. The first is called the identity of an organization, which emphasizes at the organizational level that sees the identity as a whole (Albert & Whetten, 1985); (Gioia & Thomas, 1996); (Gioia et al., 2000); (Corley & Gioia, 2004). Second, an identity that discusses employee self-identification with an organization is how employees identify themselves with values considered central, enduring, and distinctive, attached to organizational identity.

In addition to being attached to the organizational character with a central, enduring, and distinctive character that can be distinguished from other organizations, organizational identity also has to do with the collective understanding of organizational members towards organizational characteristics that are essential, relatively permanent and differentiates one organization from another (Himam, 2012). Kreutzer and Rueede (2019), in their study, "Organizational Identity Consistency in a Discontinuous Corporate Volunteering Program," researched organizational identity in a disaster response team. The research was inductive, with data obtained through interviews and archival data. Research findings indicated that organizational identity was achieved collectively through the maintenance of emotional intensity, helping organizational members to imagine very clearly what it would be like to be in a situation within the organization.

According to Dutton et al. (1994), there are two descriptions of organizational identity. The first is based on what its members believe about something central, enduring, and distinctive about the organization. The second is based on members' beliefs about what outsiders think about the organization. Regarding the member self-identification of the organization, it varies, among others, in terms of the attributes they use to define their organization and define them within the organization. Organizations even influence their members through this process of self-identification (Dutton et al., 1994).

The study of Dutton et al. (1994) also showed that when a person has attributes similar to those in perceived organizational identity, it is defined as a cognitive relationship about organizational identity between members and their organization. Organizational identification is the degree to which a member defines himself by the same attributes that he believes define the organization. A person identifies with an organization when (1) his identity as a member of the organization is more prominent than alternative identities, and (2) his self-concept shares many characteristics that he believes in defining the organization as a social group (Dutton et al., 1994).

Moreover, organizational identification is a "value match between members and the organization." In this connection, self-identification concerns the "commitment process," i.e., when the level of organizational identification indicates the extent to which people come to see the organization as part of themselves. Thus, self-identification is a form of psychological attachment that occurs when members adopt organizational characteristics as defining characteristics for themselves (Dutton et al., 1994).

Afsar et al. (2018) investigated the effect of CSR (Corporate Social Responsibility) on pro-environmental employee behavior. Their research included the mediating effect of organizational identification and the moderating role of environmental stewardship leadership. The perceived CSR had a direct and indirect influence, through organizational identification, on pro-environmental behavior. The results also supported the interactive effect of environmental stewardship leadership with CSR in predicting pro-environmental employee behavior. In the study, the researchers developed and tested a model in which CSR was positively related to pro-environmental employee behavior, organizational identification had a mediating role, and environmental stewardship leadership moderated the relationship between CSR and pro-environmental behavior.

Although the conceptual relationship between CSR and pro-environmental behavior is insufficient empirical evidence to address this association, the results above contribute to the existing literature, showing that employees' perceptions of organizational CSR positively influence their pro-environmental behavior. Therefore, organizations that implement socially responsible policies generating positive and environmentally friendly values shift to the individual level and trigger task-related employee environmental behavior. It was also found that organizational identification consists of the basic mechanisms that explain this relationship. Thus, organizational identification has been shown to be related to CSR (Gkorezis & Petridou, 2017). It means that organizations that disseminate such responsible activities improve and beautify their image and, therefore, increase employee organizational identification. Their study then showed that organizational identification was not only predicted by employees' perceptions of CSR but also affected pro-environmental behavior. Thus, the results extend previous work on the relationship between organizational commitment and green employee behavior by demonstrating the contributing role of a similar construct, namely organizational identification, in generating pro-environmental behavior.

Moreover, Mosley wrote about "Organizational Identity Formation Processes: A Case Study Examining the Relationship between the Emergence of Organizational Identity Labels and the Creation and Negotiation of their Meanings." His research examined how organizational identity (OI) content emerged in newly founded organizations, what OI labels were used to describe newly founded organizations, what the OI labels meant, and how the meanings associated with OI labels could be negotiated during the OI formation process. Mosley's research aimed to examine the relationship between the emergence of the OI label and the creation and negotiation of OI meanings during the process of forming a new organization (Mosley, 2014).

Jarne and Maritz (2014) conducted a study with the theme "Organizational Identity in Practice? How Theoretical Concepts of Organizational Identity are Perceived in the Authors". Their research aimed to find out empirically how organizational identity was reflected and perceived to be integrated into employees' daily work. This research was conducted at Arla Foods Sweden as a case study because it promoted identity work and expressed identity in many different channels, creating a feeling that communicating identity is an essential agenda that needs attention.

Garcia (2017), in the study "Defined by Outcomes or Culture? "Constructing an Organizational Identity for Hispanic-Serving Institutions" was guided by the literature on organizational identity, culture, and institutionalism and used in-depth case studies, focusing on how members constructed organizational identities to serve culturally diverse Latinx people.

In their study "Invoking Alphonse: the founder figure as a historical resource for organizational identity work," Basque and Langley (2018) examined the role of the founding figure of an 80-year-old financial cooperative. Researchers also scrutinized how founding figures were used to articulate, portray, stretch, preserve, or refresh the expression of organizational identity.

A number of these previous studies are used as theoretical references for comparing concepts as a basis for strengthening conceptualization for theorizing purposes in research in accordance with the qualitative research framework. In contrast to the studies discussed in the literature review, this current study discusses explicitly "member self-identification of Al-Ma'un values as organizational identity: a case study at PKU Muhammadiyah Hospital Yogyakarta." This study focuses more on the qualitative aspect of members' awareness of organizational identity identification based on Al-Ma'un's religious values at the Muhammadiyah Hospital.

The conclusion drawn from the discussion in the prior studies above is that there is a problem with the theoretical aspect (theoretical gap), which has become a research gap. Several studies on organizational identity have not explicitly focused on how members of the organization identify themselves with the organizational identity. Specifically, in PKU Muhammadiyah Yogyakarta Hospital, the first Islamic hospital in Indonesia, no study has been conducted on how members identify themselves with Al-Ma'un values. In fact, since its establishment, it has become the core value as the organizational identity of this hospital. Therefore, the study or research on the problem is theoretically open. Although the development of organizational identity theory is considered stable, it is still an interesting study and continues to be updated so that organizations can strategically change their identity (Gioia & Thomas, 1996).

Research Methods

This study used a qualitative case study type method. Qualitative research answers the questions "why," "what reason," and "how" an event, phenomenon, or situation is being

studied. Qualitative research also seeks to build complex and holistic pictures, analyze words, report detailed views of informants, and conduct studies in natural settings. The qualitative approach also applies an inductive research perspective (Creswell, 2007).

Further, this study employed a descriptive case study method to describe an intervention or phenomenon and the real-life context of the phenomenon (Yin, 2002). This type of descriptive case study can create a complete description and rich understanding of the social context's relevance and resonance in all social locations (Macpherson et al., 2000). Referring to Creswell, the researchers collected data through documentation, observation, and in-depth interviews (Creswell, 2007). In addition, the type of data collected was primary data sourced from selected informants, namely the Head of the Daily Development Board (BPH) of PKU Muhammadiyah Yogyakarta Hospital, directors, and staff or employees. In detail, there were seven informants in this study; first, from the leadership elements of organizational representatives (Muhammadiyah), namely the Daily Development Board (BPH) as many as three people (AT, GD, BS). Second, two people were from the board of directors, namely the President Director (MK) and the Director of Human Resources (E) and two employees (AA and NA). Meanwhile, secondary data referred to information collected from existing sources, such as official documents, books, and others.

The sampling of the informants was determined in a selected and direct manner (purposive sampling). The informants interviewed in this study were under the criteria, namely the subjects who had information and access to the required data relating to problems or information about organizational identity at PKU Muhammadiyah Hospital Yogyakarta. First, the informants in this study came from the leadership element of the organization's representatives (Muhammadiyah), namely the Daily Supervisory Board (BPH). There were four BPH elements, consisting of two people who had served as BPH for two terms and two people as BPH who had served in the current period. Second, the main director, two directors, namely the Director of Human Resources and the Director of Medical Services and Support, the unit head, and two staff/employees in PKU Muhammadiyah Yogyakarta Hospital were involved.

Data analysis in this study was inductive qualitative analysis (inductive data analysis). With inductive data analysis, qualitative researchers build patterns, categories, and themes from the bottom up (inductive) by processing data into more abstract information units. Referring to Stake (1995), data analysis in this case study research was carried out by constructing the uniqueness or something specific of the case being studied.

Results and Discussion

This study is related to member identification of Al-Ma'un values as an organizational identity at PKU Muhammadiyah Yogyakarta, characterized by three identification aspects: knowledge or cognition, motivation and commitment, and action or behavior, as the organizational identity concept Dutton et al., (1994); Ashforth and Mael (1996); Ashforth et al. (2008). From interviews with eight informants, findings were obtained regarding

member identification of the organizational identity on the aspects of knowledge, motivation and commitment, and actions or behavior.

Table 1 Member Identification

Knowledge	Motivation and commitment	Action
<ul style="list-style-type: none"> • Understanding the history, movement, and goals of Muhammadiyah (MK. 72) • Learning the practice of worship and attending Muhammadiyah recitations, learning well from senior friends (MK.73) • Agreeing and caring for PKU values and becoming part of PKU (MK.76) • Striving for understanding/thoughts and actions according to identity, even though it is not perfect because it is hard to perfect, and it is not easy. (MK.81) • Synchronizing our visions and missions with the organization's vision and mission (E.61) • It is impossible for the organization to follow me, so I must follow the organization, seeing the sincerity of seniors and leaders at PKU. (E.64) • Realizing that whether this hospital is progressing or not depends on its members (AT.30) • Most of the staff feel part of the hospital. (AT.32) • Top-level leaders are aware of enforcing values; it is just that it is not evenly distributed at lower levels. (TF. 57) • The staff knew that PKU is a Muhammadiyah-owned hospital for da'wah to serve public health. Employees knew the value of Islam and practiced it from the simplest way of saying Bismillah, Alhamdulillah, InsyaAllah; when they provided health services, the nuances of religious values were always carried out or practiced. (GD.61) • Knowing the values of PKU through <i>Baitul Arqam</i>. At that time, there was material about values or problems, regulations related to the vision, mission, and philosophy, conveyed to <i>Baitul Arqam</i>, both <i>Baitul Arqam</i> structural officials and staff. (AA.30) 	<ul style="list-style-type: none"> • Because it is related to commitment, I have to do whatever the mandate. (MK. 59) • Self-compatibility and values with PKU (MK.77) • When this PKU became an option, regarding how this PKU could not allow us to go down and so on, indeed, we were ready from the start. (E.59) • If we have stated our commitment to enter there, we must synchronize our vision and mission with the vision and mission of our organization. (E.61) • It is impossible for the organization to follow me, so I must follow the organization. (E. 63) • Called at PKU without considering the pros and cons because I was called for a commitment earlier. (E.63) • Do not take personal chances. Therefore, more important is that the organization is clear, not that I have become famous. (E.63) • Motivated by leaders and people who were first active in PKU with sincerity (E.64) • Feeling an important part of the hospital (AA.39) • Instilling the values of PKU's identity is very motivating that we work not only for wealth but also for the afterlife. Thus, we can take two sides with this cultivation: the world and the hereafter. (AA.43) 	<ul style="list-style-type: none"> • Because it is related to commitment, I have to do whatever the mandate. (MK. 59) • We dedicate time, thought, energy, and anything to PKU (MK.80) • As a doctor, I am responsible according to my profession, and as a director, I manage things with full responsibility and honesty; as management, I always put honesty first. (MK.85) • PKU values are very influential in my work. (E.65) • Be in charge of accreditation. I can refuse the role because it is not my field; however, I still do it because why not if I can. (E.67) • Act and work according to the job description with high responsibility • Act and work according to my job description, the leadership authority given to me, and the responsibilities will be upheld. (AA.45) • All employees become da'wah ambassadors who have an obligation to preach anywhere. (AA.51) • Participated in the activities of the Muhammadiyah Youth before joining PKU (AA.40) • If the vision of life is integrated with the hospital's vision, it is visible when given a task; it feels light and accomplished. (AT.33)

Table 1 Member Identification (cont')

Knowledge	Motivation and commitment	Action
<ul style="list-style-type: none"> • There was an instillation of values that I received so that PKU hospital became my identity; thus, I have to try so that the identity of PKU is in me, both in the organization and the community. (AA.39) • In accordance with my beliefs, both my religion and the association I have followed so far. Before I worked at PKU Muhammadiyah, I had joined the AMM (Muhammadiyah Youth). (AA.40) • Knowing the history and value of PKU identity from reading books and <i>Baitul Arqam</i> (NA.18) • Knowing through refreshing for employee coaching or employee recitation contains about <i>kemuhammadiyah</i>, worship related to prayer, body care, and treatment (NA.19). • I feel that it is what is expected of the PKU identity. However, in practice, because the personnel are different, it is necessary to remind each other (NA.22) • Agreeing with PKU values and trying to work as expected together (NA.23) • I feel part of PKU because there are things that feel right. (NA.24) • According to PKU's values, working at PKU also worships, increasing knowledge of religion and the Muhammadiyah organization. (NA.29) • My compliance with PKU values provides good service. Work is worship and provides Islamic services. (NA.49) 	<ul style="list-style-type: none"> • Working with one of the instilled values, namely <i>amanah, sidiq, fatonah, tabligh</i>, innovative, friendship, <i>ihsan</i>, although <i>amanah</i> is also an instilled motto. (AA.49) • If the vision of life is integrated with the hospital's vision, it is very visible when given a task; it feels light and is completed. (AT.33) • Although their motivations vary, employees' identification of PKU's identity has not been evenly distributed. (GD.34) • According to PKU's values, working at PKU is also worship. (NA.29) • My motivation is to continue to give my best because it has been a long time, so I try not to do bad things. (NA.33) • Motivated because in an Islamic work atmosphere, it can be more comfortable, for example, saying greetings every time you enter the room (NA.34) • My motivation is to serve better. In terms of reducing the number of complaints, the management of patients in the administrative section is done well. (NA.35) • Motivated to serve well because work is worship. (NA.51) 	<ul style="list-style-type: none"> • Employee identification can be seen when activities outside the service. For example, they underestimate the activities of Muhammadiyah, which means that they do not have good sides. (BS.59) • Employees identify with the hospital as satisfied because they can do the best activities such as their values, namely Islam. (GD.63) • Working according to PKU values, accompanying patients, and providing good education (NA.36) • Agreeing with PKU values and trying to work as expected together (NA.23) • I will work according to what the hospital expects, for example, no complaints, active in activities at the hospital and outside the hospital and outside of work. (NA.25) • Active in Aisyiyah Branch Manager and Aisyiyah Branch Manager Kota Gede (NA. 27) • Providing good service. Work is worship and provides Islamic services. (NA.49). • Striving to provide the best service (NA.50) • Active activities in Muhammadiyah and Aisyiyah Branch Managers and Aisyiyah Branch Managers Kota Gede according to PKU recommendations (NA. 27) • Helping underprivileged patients by communicating to PKU/LAZISMU to relieve/exempt financing (NA.35)

Knowledge

The details of the informant's statement data are as follows. "I understand, lead, follow the history of Muhammadiyah, how Muhammadiyah is, what is the purpose of Muhammadiyah" (MK.72). "We study there, learn about a good environment, learn in daily activities, starting from worship, recitation, whatever the activity, we follow, and it fits. Learn well from senior friends" (MK.73). "He agreed and took care and became part of the PKU values" (MK.76, 61). "The match is between me and my job, who used to work in several fields, even as a civil servant. It turns out that there is no compatibility between ethics and work, so it will not be optimal. I have done it, and it is not optimal. I try to have understanding/thoughts and ethics according to identity; although not perfect, I am still trying. It is because it turns out to be heavy and to be perfect, it is also not easy" (MK.81).

The informant also stated, "if we have stated our commitment to enter there, then we must synchronize our vision and mission with the vision and mission of our organization" (E.61). "The organization cannot follow me, so I must follow the organization" (E.62).

Knowledge of values in PKU Hospital has been embedded from the time the employee joined. According to GD's informant, staff employees knew that PKU is a Muhammadiyah-owned hospital for da'wah to serve public health. Employees also knew the value of Islam at PKU, and it has been practiced by employees from the simplest, for instance, saying bismillah, alhamdulillah, Insya Allah, until when they provided health services with the nuances of religious values; those were always done or practiced (GD.61). In addition, knowledge about the value and process of self-identification grew from the example of the seniors at PKU Hospital. As one director admitted, he knew and witnessed "the sincerity of the seniors and leaders at PKU" (E.64).

"I feel that I am an important part of the hospital because apart from getting my sustenance through PKU Muhammadiyah, the values I received have made PKU hospital my identity, so I have to try to make PKU's identity within me, both in the organization and in the community" (AA.39). "It is in accordance with my beliefs, both my religion and the association I have followed so far. Before working at PKU Muhammadiyah, I followed the AMM" (AA.40).

According to the AT informant, most staff felt part of the hospital. "However, we have also checked with employees. For example, the team asked, "what do you think about the ethics of this hospital if there are many patients?" There were still employees who answered, "Wow, it is profitable for the hospital, but I am tired." It means that he has not yet united his vision of life with the mission of this hospital, which we must realize" (AT.32). "God willing, the ethics of employees are starting to realize that this hospital is progressing because we are the ones who decide" (AT.30). Meanwhile, according to BS, "leaders at the top level identify that all are aware and enforce it. However, the levels to the lowest level are not evenly distributed" (BS. 57). In addition, the NA informant identified with identity because he knew the history and value of PKU's identity from reading books and *Baitul Arqam* (NA.18).

In addition, refreshing was carried out for employee development or employee recitation, which contained Muhammadiyah materials, worship related to prayer, funeral care, or treatment (NA.19). "For me, I have the same understanding and try to work as expected, for example, in terms of nurses dealing with patients with various problems. Every time, I say hello, pray for patients, provide education, a bridge between patients, families, and other staff. Because it has become one of my duties, I keep in touch even when home. For instance, with patients with complex discharges and returning home still carrying catheters or tubes for eating, we facilitate them with homecare. When we get home, we will continue to monitor via telephone or WA" (NA. 23). "I feel that it is in line with what is expected of the PKU identity. However, in practice, because the personnel is different, they need to remind each other" (NA.22). "I feel part of PKU because there are things that feel right" (NA.24). "I agree with PKU because one of my goals as a nurse is to serve in hospitals in terms of Islamic and appropriate worship and increasing religious and organizational knowledge. It is in accordance with PKU's values because working at PKU is also worship" (NA.29). "My compliance with PKU values is to provide good service. Work is worship and provides Islamic services" (NA.49).

Commitment and Motivation

As conveyed by the informants, the interview findings related to the member identification of PKU's identity were characterized by commitment and motivation to work at PKU. "Because it is in accordance with conscience values and suitable, we are obliged to take care as it has become a mandate from the previous one, which was entrusted to me, and even has to continue to develop it" (MK.77). Members' self-commitment to PKU Muhammadiyah Hospital is very deep or ingrained (internalized) to foster loyalty to serve. As the informant's testimony, "Because it is related to commitments, whatever the mandate, I have to do it." (MK. 59).

Furthermore, the identification of employees conveyed by informant E was expressed by commitment and motivation to work. "If we have agreed, this is related to commitment. If I have stated that I want it, then I have to do whatever here, so when this PKU becomes an option regarding how this PKU cannot go down and so on, I was already prepared from the start" (E .59). "If we have stated our commitment to enter there, then we must synchronize our vision and mission with our organization's vision and mission" (E.61). "Because it has been agreed that I, the first one, do not think about profit or loss. Thus, I will not think about what my advantages here are or what my losses are. Because of what I stated before, I was called to commit there. Then secondly, I do not take it as an opportunity because I see some people who use it for their personal ways. For me, it is like that. Therefore, more important is that the organization is clear, not so that I am famous" (E.63). "I was motivated by seeing other people first. From there, I saw their sincerity. I saw that the leaders were sincere; sometimes, they did not even pay attention to their health. It is because they were so sincere and could not say no when asked to come" (E.64).

Informant E stated that the staff's awareness was low because he only worked at PKU. "For me, seeing the staff's willingness is still good, so it is the awareness. An employee

separated work, saying that I am here to work; what is important is that I do a good job and get paid. However, our hope is not just that" (E.110). "The value of PKU's identity is very motivating by inculcating the values conveyed by the leadership to me and all employees that we work not only to seek wealth but also to seek the afterlife. We can take two sides with this cultivation, namely the world and the hereafter" (AA.43). "Working with one of the instilled values, *amanah, sidiq, fatonah, tabligh*, innovative, friendship, and *ihsan*, even though trust is also an instilled motto" (AA.49). "If the vision of life is integrated with the vision of the hospital, it is evident when given a task, it is light and can be completed" (AT.33).

Furthermore, GD's informant stated that employee identification of PKU's identity was not evenly distributed. "The association has hope that AUM employees will become the mouthpiece of the organization's da'wah. It is ideal, but the realization varies" (GD.34). "Identification at the leadership level shows they are very obedient when rules or decisions are born from the association. At the employee and doctor level, they still have to be improved in terms of their Muhammadiyah values" (N.39). Meanwhile, the NA informant stated, "We agree and try to work as expected together" (NA.23). "I will work according to what is expected by the hospital, for example, no complaints, good service, patients going home healthy, and participating in activities at the hospital and outside the hospital or outside of work. For example, at the accreditation stage, one is willing to be placed anywhere and contributing to social services" (NA.25). "It is according to PKU values as working at PKU also worships" (NA.29).

"When it comes to motivation, I still give my best because it has been a long time, so I have tried not to do anything bad. For example, there have been changes in several directors with different characters, so we follow them" (NA.33). "Besides, I am motivated because I am in an Islamic work environment so I can be more comfortable. For instance, every time I enter the room, I say greetings" (NA.34). "My motivation is to serve better. In terms of reducing the number of complaints, the administrative part of patient management is done well. If there are patients from underprivileged groups, then I help communicate with social development (home visits activities) or LAZISMU at the hospital for the financing" (NA.35). "I am motivated to serve well because work is worship" (NA.51).

Action

The interview findings related to the member identification of the PKU identity were also characterized in the form of actions or implementation in working at PKU as conveyed by the informants. The identification of MK informants was in the form of sincere actions. "Now, it is as if we give up time, thought, energy, whatever. Even employees said to me, "Just move the ID card to PKU, doc," because I always go to PKU. On Sundays or Eid, I will definitely be at PKU" (MK. 80). "I am trying to identify with PKU's identity; even though it is not perfect, I am still trying. It turns out to be hard because wanting to be perfect is also not easy" (MK.81). "I am professional there as a doctor and as a director. As a director, I set an example for others to manage with full responsibility and honesty. As a management, I always prioritize honesty" (MK.85).

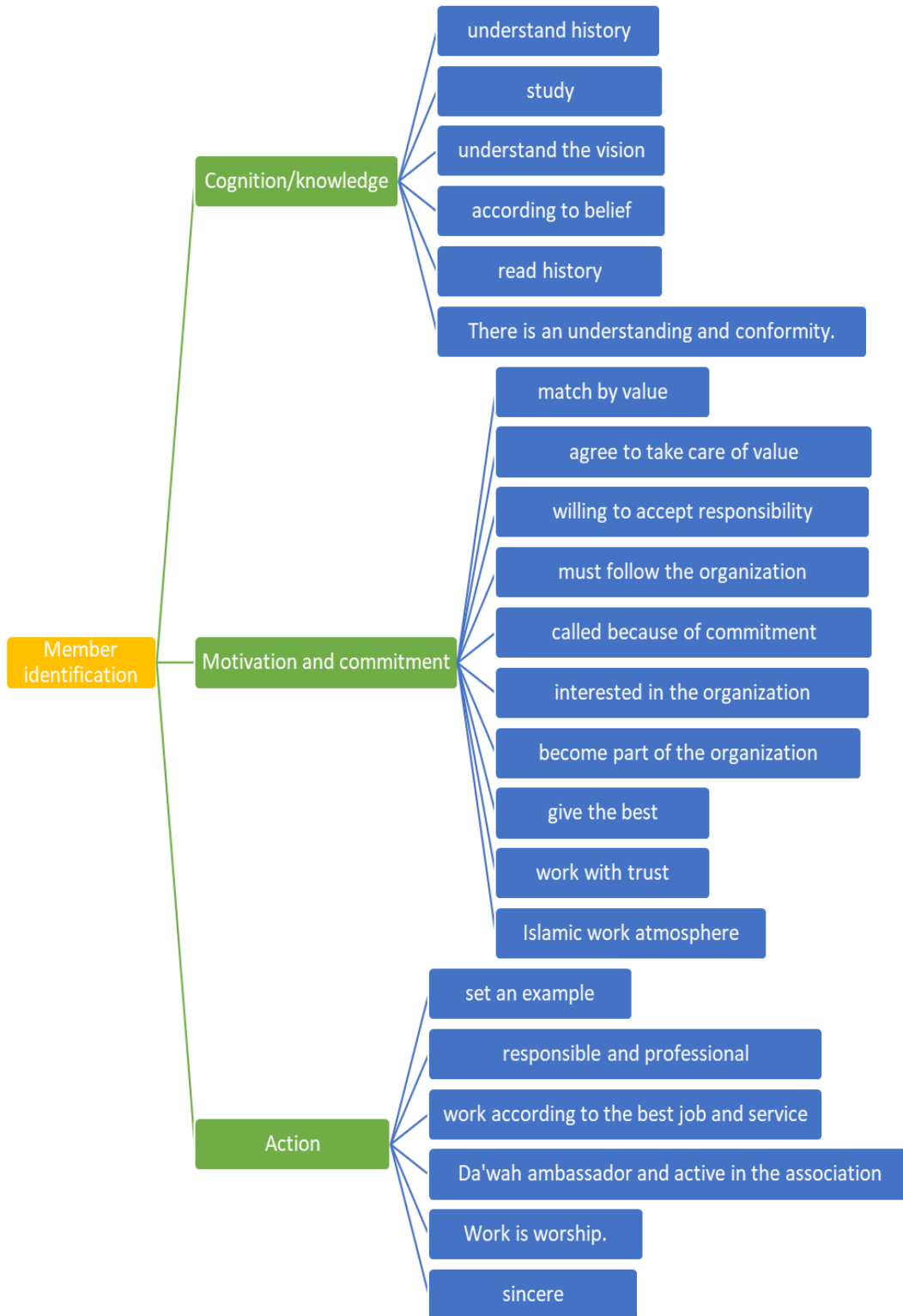


Figure 1 Research Findings

Informant E also stated, "PKU's identity is very influential with my work" (E.65). "I am the person in charge of accreditation, although if I refuse, it is also possible since it is not my field. However, I still do it; why not if I can" (E.67). Meanwhile, informant AA identified in the form of actions according to the tasks carried out. "I act and work according to my job description and the leadership authority given to me, and I will uphold the responsibilities given" (AA.45). "All employees are expected to become da'wah ambassadors who must preach for themselves, the community, and where they work" (AA.51).

According to AT, staff who felt part of PKU or who has integrated his life vision with the hospital's vision, "it is visible when given a task, it is light and can be completed" (AT.33). "We can see the identification of employees during activities outside the service, such as Muhammadiyah day. Those who underestimate it means that they do not have a good partisanship" (BS. 59). "Identification of employees on their duties outside of office activities needs to be improved, so that outside behavior to become ambassadors can be realized" (N.36). "Employees have identified with the hospital because their satisfaction is not transactional but transformational. He can do his best. It is part of the value obtained, which I adhere to, namely Islam (Muhammadiyah). Also, when at home, the actions are the same, meaning that he really is his identity" (GD.63). "I act according to PKU values, accompanying patients and providing good education" (NA.36). "My compliance with PKU values is to provide good service. Work is worship and providing Islamic services" (NA.49). "I provide the best service" (NA.50). "I am active in the Kota Gede branch's PCA, PRA, and TB cadres. Currently, there is a recommendation from the PKU Muhammadiyah hospital to take part in activities in the environment, be it Muhammadiyah or 'Aisyiyah/branch head or sub-branch head" (NA. 27).

If concluded qualitatively, it was found that the member identification of Al-Ma'un values as an organizational identity at PKU Muhammadiyah Hospital Yogyakarta is as shown in Figure 1.

Discussion

This study answers the question, "How do members identify themselves with Al-Ma'un values as the organizational identity of PKU Muhammadiyah Yogyakarta Hospital?" Answering research questions, the discussion focus is specifically developed or elaborated regarding the content of Al-Ma'un's values and the process of organizational identity by employees and leaders in Yogyakarta Muhammadiyah Hospital, with the following discussion.

As found in PKU Muhammadiyah Yogyakarta Hospital, organizational identity contained non-physical aspects, such as the values in the process of identifying Al-Ma'un values. Values can be defined as anything valued or respected in an organization (Schein, 1990). Values provide collective direction for the day-to-day workings of organizations, as asserted by Deal and Kennedy (2000) and Schein (1993).

Based on the theoretical framework discussed, the theory substance was drawn up in the "Analytical Framework Chart" containing "substantive theory" as a basis to provide

direction and guidance and become a perspective in the problem understanding (Moleong, 1995). Theoretical charts can also help the induction process for proportional generalizations, namely the researcher's conclusions from the interpretation results and claims on the issues studied (Stake, 1995). The theoretical chart was used as a basic framework for discussing the "identification" aspect related to "organizational identity," as the study focus on this research:



Figure 2 Analytical Framework Chart

Al-Ma'un Values

Giaio et al. (2013) stated that organizational identity contains "content" and "process" aspects regarding the "origin" of forming organizational identity in an organization. The organizational identity content concerns specific values, which are valued or respected in an organization, and provides a collective direction for the day-to-day workings of the organization (Schein, 1990).

Albert and Whetten (1985) defined organizational identity (OI) as "the central, distinctive, and enduring character of an organization". The idea includes various aspects of "mission, values, ideology and beliefs, norms, competencies, and customary ways of doing things," which more or less form a set of self-definitions and core attributes of an organization, which distinguishes it from other organizations (Ashforth & Mael, 1996).

PKU Muhammadiyah Hospital generally recognizes the concept of value as something vital, namely "...the source of energy lies in specific values believed to be "true" and truly "believed." In other words, the spirit or energy of the hospital to exist and continue to grow is actually not only determined by professionalism and service quality but is more determined by the commitment of hospital personnel to certain values believed and fought for" (MPI, 1989).

The findings revealed a distinctive value that becomes the organizational identity, which is CED (central, enduring, distinctive), as Albert and Whetten's (1985) concept at PKU Muhammadiyah Hospital Yogyakarta, namely Al-Ma'un. Al-Ma'un is a unique value (distinctive value, specific value) that contains characteristics, with the orientation of a general service with the spirit of serving, universal humanity, pro-the poor, supporting the poor, spirit, and principles of helping, non-profit oriented, and does not reject and discriminate against patients.

Moreover, Al-Ma'un values have a distinctive character from the content of the organizational identity at PKU Muhammadiyah Yogyakarta Hospital. Al-Ma'un is the name of the Surah in the Al-Quran, which is the 107th Surah. Surah Al-Ma'un contents are as translated as follows: "1. Have you seen the one who denies the 'final' Judgment? 2. That is the one who repulses the orphan, 3. and does not encourage the feeding of the poor. 4. So woe to those 'hypocrites' who pray 5. yet are unmindful of their prayers; 6. those who 'only' show off, 7. and refuse to give 'even the simplest' aid." Ministry of Religion, Translation of QS. Al-Ma'un/107: 1-7.

Surah Al-Ma'un was taught by Kyai Haji Ahmad Dahlan for three months until his students protested it. After being protested, Kyai Dahlan ordered his students to take orphans or poor children to be cared for in their respective homes as evidence of understanding and practicing the Surah Al-Ma'un. Referring to this history, as the values that led to the birth of PKO and PKU Muhammadiyah Hospital in 1923, this organizational identity is included in the category of "authentic" identity, as referred to by Whetten from the birth of a company or organization (Whetten, 2006).

As a friend of Kyai Dahlan, KRH Hadjid gave a direct testimony, "This is Surah Al-Ma'un verses 1-7, which had shocked the community, especially in the Kauman Village Yogyakarta when Kiai Dahlan interpreted this surah" (Hadjid, 1996). According to written information from KH Hadjid, when explaining Surah Al-Ma'un to be practiced directly, Kyai Dahlan explained the following question: "As Muslims, are we really the ones who dare to surrender their property and body under Allah's law?" (Hadjid, 1996).

According to Hadjid, this understanding of Al-Ma'un shows that Kyai Dahlan was very deep in understanding Islam and Quran, who did not stop at understanding cognition and memorization, but practice or experience. Hadjid wrote as follows, "Kiai Dahlan once explained how to study the Quran, namely "Take one, two, or three verses, read them with *tartil* and *tadabbur* (thinking): 1. What does it mean? 2. What is the statement interpretation? 3. What does it mean? 4. Is this a prohibition? Have you abandoned this prohibition? 5. Is this a mandatory command? Have we done it? If you cannot actually do it, then you do not need to read the other verses" (Hadjid, 1996).

In addition, Surat Al-Ma'un was interpreted by K. H. Ahmad Dahlan in three primary areas: social services (feeding), education (schooling), and health services (healing). Religious understanding of the three primary activities of education, health, and charity for the poor is also transformed from mere sacred and "less sounding" doctrines socially into cooperation for the people liberation" (MPKU,2020).

Al-Ma'un's practice experience in Muhammadiyah social and health movements, whose value formation gave birth to hospitals and so on, shows that the thought model of the Muhammadiyah founder, namely Ahmad Dahlan, displayed practice (praxis), and his figure was influential as a "man of action" or "human charity," who provided his contextual content updates or responded to the situation at that time (Al-Kindi, 2019). Further, it is stated as follows:

[“The noticeable difference between Ahmad Dahlan's thinking and that of scientists is that studies or research conducted by scientists always end with a thesis, and the thesis will produce new problems. Meanwhile, for Ahmad Dahlan, a thesis is put into practice first without ignoring the possibility of new problems. Ahmad Dahlan's thinking model eventually became a tradition within Muhammadiyah. When discussing the issue of mosques, the first thing the branch leadership discussed was how the mosque was built. After the mosque exists, it will be discussed how the function of the mosque and other problems related to the existence of the mosque. Not the other way around, talking a lot about the mosque first, but the mosque itself never existed” (Al-Kindi, 2019).]

How is the understanding and implementation of Al-Ma'un values as a distinctive value of organizational identity at PKU Muhammadiyah Yogyakarta Hospital currently? All informants from the Daily Development Board (BPH) and the Board of Directors of PKU Muhammadiyah Yogyakarta Hospital gave a firm statement about the relationship between PKU Hospital and Al-Ma'un value. All referred to Al-Ma'un as a distinctive value for establishing the PKU Muhammadiyah Yogyakarta Hospital.

The acknowledgment and statements of the management, the directors, and the employees about Al-Ma'un values as a characteristic or identity of PKU align with the initial idea of teaching Surah Al-Ma'un by Kyai Ahmad Dahlan for about three months. The primary idea is that Al-Ma'un is carried out by directly supporting the poor and orphans and taking concrete actions. Because the Indonesian people at that time were colonized, their situation was left behind, so many people were poor. Thus, Al-Ma'un was presented as a solution and answer to poverty (Salam, 2009). It is where the embryo of the formation of the organizational identity value of the PKU Muhammadiyah Hospital was characterized by Al-Ma'un.

So firm was the belief and understanding of Al-Ma'un values in the structure of life at PKU Muhammadiyah Hospital that Al-Ma'un Hospital was declared "philosophy" (MK.1), stated by the Director of PKU. Al-Ma'un's "philosophical" values, as stated by the MK, align with the views of the Muhammadiyah General Health Assembly, the umbrella institution for PKU Muhammadiyah Yogyakarta Hospital. The following is an excerpt from the MPKU document:

“The philosophical values, the form of contributions in the form of business charities and community activities, and how Muhammadiyah faces various problems and challenges in building the nation's health become an important note for each generation in continuing the nation's development. It is a note that describes how Islamic da'wah organizations

provide color for improving the quality of life of the Indonesian people. It is not only a depiction of what has been done in health services but also a narrative of how all actions to help, serve, prosper, and develop the community in the health sector are direct manifestations of monotheism or awareness of the religious values of Muhammadiyah members. This note can also be a reference for toughness, sincerity, leadership, creativity, and innovation in dealing with various problems and challenges in building the nation's health." (Suara Muhammadiyah, 2017)

Al-Ma'un can also be stated from the content of the value that shows the distinctive character at PKU Muhammadiyah Yogyakarta Hospital, which blends with the central and enduring nature and is attached to the organizational identity at the Yogyakarta Muhammadiyah Hospital, as according to the CED criteria from Albert (Albert & Whetten, 1985). The Al-Ma'un spirit contains the value of service for the weak or anyone in need, as the PKU Muhammadiyah Yogyakarta Hospital administrators, including dr. AT confirmed the following:

[“... From what we have captured from history, the initial vision of this PKO establishment was to provide health services for the poor. Thus, its primary mission is to provide health services for the poor, as the name implies *Penolong Kesengsaraan Oemom* [General Aid Helper] (AT.6.).]

This view is relevant to Whetten's (2006) theory that identity is character-based, imperative (compulsory), associated with understood general category standards, and considered truth, equivalent to moral obligation. Criteria distinguish an organization from other organizations for comparison, which is recognized or claimed to be specific criteria (Whetten, 2006).

In this case, Al-Ma'un is the distinguishing feature of PKU Muhammadiyah Hospital from other Islamic hospitals, apart from general hospitals. Although both have Islamic characteristics, like health institutions belonging to other Islamic organizations, PKU General Hospital has a unique characteristic of Al-Ma'un, which other hospitals do not have. Likewise, with the name of PKU, which in the early days was named "*Penolong Kesengsaraan Oemoem*" (PKO), it later became *Pembina Kesejahteraan Umum* [General Welfare Trustee (PKU)] and changed again to *Pembina Kesehatan Umum* [Public Health Supervisor (PKU)]. The term "PKO" or "PKU" has become the branding of the Muhammadiyah organization's hospital, which contains the values and spirit of "serving all" regardless of religion, ethnicity, race, class, and others (MPKU, 2020).

If analyzed specifically in many theoretical aspects, Al-Ma'un as a distinguishing value from PKU Muhammadiyah Hospital and Muhammadiyah organizations has several characteristics and value orientations. The first is the value of philanthropy or helping (Javanese: *pitoeloengan*) or generosity for others in need, especially the poor and orphans, often called the *dhu'afa-mustadh'afin*. In the early period of PKO's establishment, with the spirit of practicing Al-Ma'un, there were three main areas of their program: (1) helping the poor by building poor houses for them, (2) helping orphans by providing accommodation, clothing, food, education, religious and public, and (3) helping

the sick by opening clinics, hospitals, and polyclinics (Fauzia, 2016). In subsequent developments, the philanthropic spirit continued, as stated in the 1961 Muhammadiyah Album, that PKU was assigned a particular task to "assist in matters of assistance to the plight of the poor and orphans" (Latief, 2017).

The second is the compassion value (Javanese: *welas asih*), which contains the spirit of caring and sharing with fellow human beings who are *dhu'afa-mustadh'afin*, which, according to Dr. Soetomo, is different from the spirit of Darwinism. "Muhammadiyah shows that doing good deeds is not meant to be limited to the practice of spiritual rituals or Islamic identity but must be manifested in social movements that solve humanitarian problems" (MPKU, 2020). This value, as interpreted by Doctor Soetomo, is what he called Al-Ma'un and PKO as the Compassionate Ethics" (Suara Muhammadiyah, 2017).

Moreover, Doctor Soetomo's interpretation of Al-Ma'un is interesting. The doctor, a Boedi Oetomo figure, provided a new interpretation of Al-Ma'un and PKO with what he called the "Compassionate Ethics." "The value of compassion teaching" was introduced by Doctor Soetomo at the inauguration of the Muhammadiyah Surabaya Polyclinic in 1924. In Doctor Soetomo's view, Kyai Dahlan has introduced the "Compassionate Ethics" towards others, which is different from the social law of "Darwinism" that emphasizes competition as a key factor in social and historical dynamics popular among 19th-century intellectuals (Suara Muhammadiyah, 2017).

The third is the inclusion value (general misery) to help everyone without discrimination or distinction of religion, ethnicity, race, and class in carrying out social-health services by Muhammadiyah. Muhammadiyah helps orphans and the poor not to change their religion but solely for the sake of humanity in the name of Islamic teachings (MPKU, 2020). In the Qoidah Muhammadiyah Section PKO in 1924 in article 3, it is written that it "will help misery by applying the principle of Islam to all people, not by dividing nation and religion."

Qoidah Muhammadiyah Section PKU article 4 paragraph 6 emphasizes that it "conducts hospitals to help neglected sick people by providing Islamic religious teachings to people for treatment" (MPI, 1989). Strictly speaking, in the Muhammadiyah Almanac in 1929, it was stated that "Muhammadiyah helps orphans and the poor, not to change their religion but solely for the sake of humanity in the name of Islamic teachings" (MPKU, 2020). In practice, according to the director, "we do not refuse patients, and in serving critical care patients, we never ask whether the patient has money or not" (MK.45). Similarly, "we do not differentiate what the patient's religion is; then, whether the patient is rich or poor, our services are the same" (E. 43).

Fourth is the progress value (*kemajoean*) to raise the dignity of the poor and orphans into physically, spiritually, economically and socially empowered people. "Muhammadiyah hospital has a spirit of progress, so it must be brave to compete with others" (BS 41). "K.H. Ahmad Dahlan brings a modern style in social practices that are believed to be part of religious practice. Modern principles, such as rationality and science-based action, are inseparable in health services organized by Muhammadiyah. Treatment at PKU Muhammadiyah involved doctors trained by Dutch medical schools. In fact, many of them

were also citizens or descendants of the Netherlands. The medicines used in Muhammadiyah health services are not medicines commonly known by traditional people, but modern medicines are recommended in the medical world" (MPKU, 2020).

Member Identification Process

The member identification process, first, starts with the personal internalization of the value of Al-Ma'un to members at PKU Muhammadiyah Yogyakarta Hospital. According to dr. AT, (1) Health services with PKU are part of da'wah, so all people involved in PKU activities must believe that all efforts to serve customers are part of da'wah. Therefore, da'wah must provide solutions, be encouraging, and show that da'wah is beautiful and *rahmatan lil alamin*. (2) The second value is that at Muhammadiyah, we provide treatment services, but it is Allah who heals. Thus, the argument "*wa idzaa maridhtu fahuwa yasyfiini*" is always introduced that hospital staff learns Allah's knowledge, but it is Allah who heals, and we can be part of Allah's long hand in helping people who need help. (3) In our hospital, it is always instilled that providing services must be sincere in principle, giving the best. (4) This health service is an embodiment of faith and good deeds so that it is always said that working in this hospital is part of worship. (AT.10) There are processes of inculcating the values of Al-Ma'un and PKO's (MK.25) and through character narration (AT.10). The process of value identification is theoretically "self-referential" through "affinity," in which a person recognizes a collectivity or role "perceived as self-similar" or "self-defining" with a collectivity or role (Pratt, 1998).

Second, through the identification of figures, the founder of Muhammadiyah KH. Ahmad Dahlan initiated the Al-Ma'un value with KH. Soedjak implemented it in hospitals, poor homes, and orphanages. In particular, as the founder, Ahmad Dahlan has a uniqueness and is the main source of the movement. His views and religious movements could give birth to a modern Islamic organization that is more than a century old. Ahmad Dahlan also has the character of a religious reformist, an agent of social change, and a political force. By the government of the Republic of Indonesia, Ahmad Dahlan was later appointed as a National Hero because through the Muhammadiyah he founded, he succeeded in resurrecting Muslims from colonialism to become a people who learned and acted, gave pure Islamic lessons and demanded progress, pioneered social and educational charities that are indispensable for the progress of the nation and founded the Aisyiyah Islamic Women's Movement to spearhead the rise of Indonesian women to taste education and social functioning at the same level as men (Nashir, 2010). The figures of Ahmad Dahlan and Sudja are always told as figures and sources of inspiration for values in the organizational identity of this hospital. The informants revealed various narratives, symbols, and jargon about Al-Ma'un and the spirit for healing as written in the Hospital Building, with quotes from the Qur'an taught by KH. Dahlan, "*Wai idza maridtu fahuwa yasyfin*" (meaning, when I am sick, He is the One Who Heals. [Q.S. Ash-Syuara: 80]).

The third is through the institutionalization of members to identify the Al-Ma'un values. This process is carried out through refreshing and upgrading (*Darul Arqam/Baitul Arqam*) for employee coaching or employee recitation, which contains *kemuhammadiyah*, worship related to prayer, body care, and treatment (NA.19). Every year, refreshing

socialization of Al-Islam and *kemuhammadiyah* is held, which is carried out in 5-6 batches with alternating participants (E.102). HR development for staff is through *Baitul Arqom*, while for leaders, it is through *Darul Arqom*. The refreshing program of Al-Islam and *Kemuhammadiyah* has a sanction for not participating. Also, the HR Department and the Directorate of Al-Islam and Muhammadiyah Development were formed to handle *Baitul Arqom* and *Darul Arqom* activities, which required every employee to follow the PKU orientation. Recitations must be held once a month for structural officials and their staff in rotation. Meanwhile, every year, refreshing socialization of Al-Islam and *Kemuhammadiyah* is held, which is carried out in 5-6 batches with alternate participants.

Member Identification

The identification process that contains three aspects (knowledge, commitment, and action or behavior) was formed through various stages and elements, which grew or lived in the directors and employees as the PKU Muhammadiyah Yogyakarta Hospital members identified themselves with organizational identity. If referred to Dutton et al.'s (1994) theory, identifying organizational identity is the critical perception of employees towards the organization, which directs and influences interpretation in dealing with strategic issues of organizational members. Perceptions of the organization can lead to individual motivation in supporting the achievement of organizational goals. Regarding the identification of the identity, first, there are aspects of the cognitive process when the self-concept of members contains the same attributes as those in the organizational identity; second, the psychological process involves commitment when members adopt organizational characteristics to become part of themselves in the organization (Dutton et al., 1994).

Knowledge Aspect

Knowledge aspects of the member identification at PKU Muhammadiyah Hospital Yogyakarta are as follows: Understanding Muhammadiyah history, movements, and goals; Learning the practice of worship and attending Muhammadiyah recitations; Synchronizing the vision and mission with the organization's vision and mission; Understanding religious beliefs and views in Muhammadiyah before; Understanding the PKU's work values instilled, namely *amanah*, *sidiq*, *fatonah*, *tabligh*, innovative, friendship, and *ihsan*; Understanding AMANAH as PKU's official motto; Understanding and instilling PKU's vision and mission for employees whose life vision is not the same as the hospital's mission; Realizing that whether this hospital is advanced or not depends on its members; Synchronizing understanding of PKU at all levels; Knowing the PKU's identity history and value from reading books and *Baitul Arqom*; Refreshing understanding of Muhammadiyah, worship related to prayer, funeral care, treatment; Agreeing with PKU values; Understanding appropriate values; Understanding the ideals as a nurse to serve in the hospital; Increasing Muhammadiyah religious and organizational knowledge; Knowing that it is work and worship at PKU; Understanding to provide good and Islamic service.

According to Ashforth et al. (2008), as a collective cognitive construct of the organizational members, organizational identity affects the sense and meaning of those constructs involved in making organizational strategy. There is a strong relationship between the perceptions of PKU Muhammadiyah Hospital members regarding organizational identity and the construction of sensemaking and meaning. The study of human cognition and behavior uncovers that identity is one of the key fundamental concepts that help explain why people think about their environment the way they do and why people do what they do in their environment. The identity concept also helps capture the essence of who people are and why they do what they do.

In this study, the PKU Muhammadiyah Hospital directors and employees showed a strong knowledge of PKU's organizational identity to have the same robust sensemaking construction. For directors and employees, the values of Islam, Al-Ma'un, and Muhammadiyah embedded or nested in the PKU Hospital organization are attributes and features that become the center of self-identification. As in Dutton et al.'s (1994) study, when a person has attributes similar to those contained in perceived organizational identity, it is defined as a cognitive relationship about organizational identity between members and their organization.

In addition, with the PKU values, directors and employees defined themselves with the same attributes that they believed in. It satisfies two organizational identity criteria: (1) when his identity as an organizational member is more prominent than alternative identities, and (2) his self-concept shares many characteristics he believes in defining the organization as a social group (Dutton et al., 1994). The relationship between cognitive and identity being part of PKU was defined as a self-concept by one director of PKU Hospital with "inherent self-integrity without coercion" (E.18).

Motivation and Commitment Aspects

In the view of Ashforth et al. (2008), one of the aspects of individual identification of organizational identity is through the underlying motives why people identify. Another aspect, according to Dutton et al. (1994), concerns commitment when members adopt organizational characteristics to become part of themselves in the organization.

In this study, the process of member identification at PKU Muhammadiyah Yogyakarta Hospital on the motivation and commitment aspect pointed to several aspects, as recorded in the research findings: Conformity of self and values with PKU; Striving according to understanding or thoughts and the actions according to PKU identity; Attending recitations and any PKU activities; Agreeing and maintaining the PKU values; Willing, committed, and making PKU the choice from the start; Employees must follow the organization; Becoming a part of PKU; Feeling called at PKU without considering the profit and loss; Motivated by leaders and people who were first active in PKU with sincerity; Agreeing to carry out the development of Al-Islam and Muhammadiyah more strictly.

The research findings also showed that there were still employees whose motivation to work and serve at PKU was still low. Still, some PKU employees also worked for not only the wealth of the world but also the hereafter reward. In addition, employees are a vital part of PKU with Muhammadiyah values instilled by the leadership; the integration between the vision of life itself and the vision of the hospital is visible when given a task; it becomes light and can be completed; agreeing and trying to work as expected together at PKU; working and contributing in accordance with what is expected by the hospital; reminding each other of fellow employees in working and serving at PKU; becoming part of the PKU because it is appropriate; serving in the hospital in terms of Islam and worship and in terms of increasing religious and organizational knowledge; providing the best service; practicing Islam, among others, saying greetings every time entering the room.

These data indicate a strong member identification level of the PKU Muhammadiyah Hospital attached to the organizational identity. The strength of organizational identification by members reflects how members' self-concept content is tied to organizational membership. When organizational identification is strong, the member's self-concept has included a large part of what he or she believes to be distinct, centralized, and enduring about himself. Organizational identity is an employee's perception of the organization critically, which directs and influences interpretations in dealing with strategic issues of organizational members. Perceptions of the organization can lead to individual motivation to support organizational goals (Dutton et al., 1994).

Further, from the informants' acknowledgment of their existence in PKU Muhammadiyah Yogyakarta Hospital, there were strong cognition and commitment aspects, in which these members became an essential part of the organization. The presence, for example, "I am an A, and it is important to me," shows an attitude of feeling optimistic about their membership. It is not uncommon for employees to find sources of pride, even in the most stigmatized collectivities and roles, that can act to make the collectivity or role a continuing source of positive influence and may generally feel positive. Even more, individuals who generally feel optimistic about collectivities or roles are more likely to conclude, "I am an A, and it is important to me." (Dutton et al., 1994).

The strong cognition and commitment aspects of the PKU Muhammadiyah Hospital members towards Islamic values, Al-Ma'un, and Muhammadiyah align with what the expert said that organizational identification is a "value match between members and their organization." In this connection, self-identification concerns the commitment process, i.e., when the organizational identification level indicates the extent to which people come to see the organization as a part of themselves, the actors' commitment undergoes a distinctive identification process or behavior (Whetten, 2006).

There are two relations of organizational identity between members and the organization. First, the cognition process is when the self-concept of members contains the same attributes as those in the organizational identity. The second is a psychological process involving commitment when members adopt organizational characteristics to become part of themselves in the organization. The strength of member organizational

identification reflects the extent to which the content of the member self-concept is tied to the organization's membership.

An employee informant conveyed an important statement regarding the identification strength at PKU Muhammadiyah Hospital. "I feel that I am an important part of the hospital because apart from getting my sustenance through PKU Muhammadiyah, I have received instilled values so that PKU hospital becomes my identity, making me have to try so that the PKU identity is in me, both in the organization and community" (AA.39).

Another employee admitted the same thing. "Yes, I become part of PKU because there are things that felt right, for example, in terms of place, it is appropriate; kinship in PKU is good; awards from hospitals do not lag in several stages; from a leadership perspective, if there is input from employees, it is still accommodated, and it can be approved if the proposal is needed and for the hospital progress" (NA.24). The identification process shows the similarity of a person's self-concept that contains the same attributes as those in the hospital in organizational identity (Dutton et al., 1994).

Action Aspect

The members of PKU Muhammadiyah Yogyakarta Hospital showed the following identification of actions: Devoting time, thought, energy, and anything to PKU; Leaders set an example, have a responsibility, and prioritize honesty; PKU affects the work of employees; Be in charge of accreditation; Acting and working according to the job description with high responsibility; All employees become da'wah ambassadors who must preach anywhere; Participating in the activities of the Muhammadiyah Youth Force before being at PKU; Feeling light in carrying out PKU tasks.

The informants also stated that they participated in Muhammadiyah day activities outside PKU, served patients wholeheartedly until they returned home, worked as expected by the hospital; for example, there were no complaints. They were also active in branches, sub-branches, and Muhammadiyah and Aisyiyah activities as recommended by PKU, contributed more to services and clinical mentoring for student practice, helping poor patients by communicating to PKU/LAZISMU to relieve/freeing out financing, accompanying patients and providing good education, and providing good service.

Associated with the identification study by Afsar et al. (2018), they found a link between organizational identity and employee perceptions and behaviors. Organizational identity necessitates employees' perceptions and behavior towards their organization. Meanwhile, identification is crucial since it is how people come to define themselves, communicate that definition to others, and use that definition to navigate their lives, be it work or otherwise (Ashforth et al., 2008). It means that with various aspects of the actions perceived and carried out by the PKU Muhammadiyah Yogyakarta Hospital employees, it appears that their self-identification relates to their organizational identity in various positive behaviors.

The crucial words “understand,” “learn,” “know,” “aware” of PKU values since its inception until now are knowledge aspects of self-identification. Meanwhile, “approving,” “agreeing,” “feeling suitable,” “conforming,” “leading,” “becoming a part of,” and others are the motivation and commitment aspects. In addition, the informants' acknowledgment of “providing services,” “following,” “practicing,” “running,” “working,” “serving,” and others are aspects of action in self-identification of the organizational identity in PKU Muhammadiyah Yogyakarta Hospital, indicated by the board of directors and employees. These various aspects of awareness theoretically show a cognitive relationship between organizational members' perceptions of their organizational identity and their self-concept (Dutton et al., 1994).

In addition, the process of self-identification in the organization was integrated into the PKU Muhammadiyah Yogyakarta Hospital employees, as admitted by an employee who has worked for 21 years. “I feel that I am an important part of the hospital because apart from getting my sustenance through PKU Muhammadiyah, I have received instilled values so that PKU Hospital becomes my identity, making me have to try to make PKU's identity within me, both in the organization and community” (AA.39).

According to identification theory, every member who identifies himself with the organization (Elsbach & Kramer, 1996) means that he has identified with the organizational identity, in this case, PKU Muhammadiyah Yogyakarta Hospital, where he works. Theoretically, the close relationship between employees and the organization in the form of organizational identification is partly due to self-fitness. Employees who experience an increased level of organizational identification accept the organization's values and goals, and, as a result, these values are internalized. In turn, employees will exhibit behaviors that help their organization achieve its goals (Afsar et al., 2018).

The three aspects of knowledge, motivation and commitment, and actions are also a value match between members and their organizations. In this connection, self-identification concerns the process of commitment, i.e., when the level of organizational identification indicates the extent to which people come to see the organization as a part of themselves. Thus, self-identification is a form of psychological attachment that occurs when members adopt organizational characteristics as defining characteristics for themselves (Dutton et al., 1994).

Referring to Whetten, identity is character-based, imperative (compulsory), related to the understood standard of general categories, and proposed as truth, equivalent to moral obligation (Whetten & Mackey, 2002). According to identity theory, in self-identity, there is a need to have positive self-esteem or high self-esteem so that it does not merely distinguish oneself from others; at the same time, he is a social actor in front of others. Identity-based on the character of the organization member will encourage him to do what is expected by the organization while showing who he is as a representative or acting on behalf of the organization, which means it does not go out of the organization's character (Whetten, 2006). Identification also occurs when an employee's beliefs about his organization become self-referential and define him (Pratt, 1998).

Apart from entering the knowledge aspect, one employee admitted that the identification process is deeper in belief. "It is in accordance with my beliefs, both my religion and the association I have followed so far. Before I worked at PKU Muhammadiyah, I had followed the IPM, *Pemuda Muhammadiyah*; it is in line with the organization I have been with since I was young. It is familiar with the situation before I entered" (AA.4). The qualitative evidence of employees corroborates with the theory, which states that identification also occurs when an employee's beliefs about his organization become self-referential and define him (Pratt, 1998).

Further, self-identification was stated in depth by a director: "After entering, understanding, leading, following what the history of Muhammadiyah is, how the Muhammadiyah movement is, what is the purpose of Muhammadiyah, then following the writings, I follow all the writings in *Republika* on it." (MK.72). The aspect of "leading" is the most profound form of obedience to the leadership or institution, where the person concerned identifies himself, in this connection, with the organizational identity at PKU Muhammadiyah Hospital. This deep value identification process demonstrates what Fiol (1991, 2001) calls a strong identification (defined as a person) of a sense of oneness or belonging to an organization (Ashforth & Mael, 1996).

Fully implementing or following is not possible if the identification process does not reach the level of "belief." In the identification theory by Dutton et al. (1994), there are two descriptions of organizational identity. The first is based on what its members believe about something distinct, central, and enduring about the organization. The second is based on members' beliefs about what outsiders think about the organization. In terms of self-identification, the organization members vary, among others, in terms of the attributes they use to define their organization and define them within it. Organizations even influence their members through this process of self-identification (Dutton et al., 1994).

The identification process also involves the self-categorization of employees towards their organization. An employee of PKU Hospital stated, "The values instilled are very suitable for me because I am also active in the association apart from working at PKU. Therefore, when I worked at PKU, there was no difference from when I was at home or the hospital, with the instilling that I could apply the da'wah vision of *Amar makruf nahi munkar* in society. Then, the cultivation or faith of pious deeds also suits me because I have been in accordance with the beliefs and organization of the association from the start" (AA.42). In this regard, Ashforth and Mael (1989) described organizational identification as a self-categorization process.

Moreover, the informants' acknowledgment seemed strong regarding the identification process of organizational identity at PKU Muhammadiyah Hospital. It followed the "ring circle" flow between "core identity," which concerns who is in the organization with "identity content" containing values, goals, beliefs, and so on, and "identity behavior," which concerns what members do in the organization. Besides, the core of identity concerns aspects of self-definition, which is essential and affective. Identity content relates to values, goals, beliefs, types of stereotypes, and knowledge, skills, and abilities.

Meanwhile, the behavioral dimension of identity is related to behavior (Ashforth et al., 2008).

Ashford et al. stated that "organizational identity constructs more or less overlap with the constructs of organizational commitment, organizational loyalty, member-organization fit, psychological ownership, and job embedding, all of which involve a sense of attachment or resonance with the organization." Regarding the identification of organizational identity at PKU Hospital Muhammadiyah Yogyakarta, it is actually not "overlapping," but is a unified unit in the beliefs, cognition, commitment, and orientation of the directors' and employees' actions based on the values of Islam, Al-Ma'un, and Muhammadiyah, which they make reference and standards of behavior. Islamic values and norms are used as a "pattern for behavior" for Muhammadiyah residents in living their daily lives, as contained in the "Islamic Life Guidelines for Muhammadiyah Citizens" (Suara Muhammadiyah, 2017)

The facts also reveal that in the self-identification process, there is an interrelated relationship between actors (directors and employees) and the organization (PKU Hospital), which is integrated into the organizational identity, resulting in integration between the "individual actor identity" and "organizational identity." In Albert and Whetten's reference, it is "who we are as an organization." When it comes to the conception of organizational identity, it rests on two assumptions derived from organizational theory and identity theory (Whetten & Mackey, 2002). The organization is more than a social collectivity; modern society treats organizations in many ways as analogous when individuals give them the power to act and organizations give them responsibility as collective social actors (Bauman, 1990); (Coleman, 1974); (Scott & Lane, 2000).

Interestingly, there are two categories of actors in the process of self-identification of organizational identity. First, those who were previously part of the PKU Hospital have become part of the Muhammadiyah organization so that there is continuity in the self-identification process. It was acknowledged by one informant, who gave the following statement: "Before I worked at PKU Muhammadiyah, I had followed the IPM, *Pemuda Muhammadiyah*; it is in line with the organization I have been with since I was young. I am familiar with the situation before I entered" (AA.40). The same confession was conveyed by one employee, who stated, "I am active in PCA, PRA, and TB cadres of the Kota Gede branch. Currently, there is a recommendation from the PKU Muhammadiyah hospital to take part in activities in the environment, both Muhammadiyah and 'Aisyiyah/branch head or sub-branch head; must also know that there is a Muhammadiyah or 'Aisyiyah cadre working at PKU. This suggestion has only been made this year" (NA.27). Meanwhile, in the second category, actors were not previously involved in the Muhammadiyah organization and purely as a professional. After being in the PKU Muhammadiyah Hospital, there was a process of self-identification (MK.71).

The self-identification process shows identity equated with an actor's subjective sense of uniqueness, referred to as self-view or self-definition and reflected in terms such as self-governance and self-actualization. Individual and organizational identity is an unobserved

subjective condition, namely causal attribution inferred from effects or consequences, especially regarding the commitment of actors who experience a process of identification or specific behavior (Baumeister, 1998); (Schmeichel et al., 2003); (Leary & Tangney, 2012) (Mishels & Morf, 2003); (Whetten, 2006). For example, a director and lecturer at Muhammadiyah University admitted that when he first entered UMY, he was accepted by a civil servant whose salary at that time was four times higher, but he preferred the Muhammadiyah University. This fact exhibits his commitment to subjectivity, so he should not complain because it is his choice (E. 59). In addition, the person concerned previously felt, both at UMY and PKU Muhammadiyah Hospital, as a "*mualaf* [convert]" or someone who did not know Muhammadiyah (E.64).

It signifies that the identification process enters the "brain" and "heart" aspects (Albert et al., 1998). The in-depth identification process at PKU Muhammadiyah Hospital is vital since it is a process where people come to define themselves, communicate that definition to others, and use it to navigate their lives, be it work or other things (Ashforth et al., 2008).

Conclusion

Based on the research findings and discussion described, this study produces the following conclusions, novelty aspects, and recommendations. First, Al-Ma'un as an Islamic value refers to the name of the Surah in the Al-Quran. For Muhammadiyah organizations, especially in Yogyakarta Muhammadiyah Hospital, it is a "nested identity" because it has undergone an identification process integrated into the individual and collective consciousness of the members. It is in the form of knowledge, motivation and commitment, and action orientation in leaders and employees. Al-Ma'un also becomes the organization's identity since it has undergone a process of identifying important, durable, and special members or CED (central, enduring, distinctive) as the main element of organizational identity. Moreover, with an organizational identity based on and characterized by the Al-Ma'un value integrated with the existence of the Muhammadiyah Hospital, it has been established since 1923, which can be said to be the only health service institution in Indonesia as the oldest and owned by an Islamic organization, which became the religious organizational identity. From the aspect of the process taking place through the inculcation of the Al-Ma'un value, the formation of the organizational identity of the PKU Muhammadiyah Hospital has been continuously and consistently maintained since its inception until now. The value formation process that is stable and continuous is theoretically included in the characteristics of the "eternal identity proposition", although, in a certain period, there are identities that tend to change or shift into "dynamic identity propositions", especially between the importance of the value of service to the poor or the weak (*dhu'afa*) and profit.

Second, the organizational identity at PKU Muhammadiyah Yogyakarta Hospital, which has a unique characteristic of Al-Ma'un, is nested since it undergoes an identification process integrated into the individual and collective consciousness of the members, in the form of knowledge, motivation and commitment, and action orientation within the

leadership and employees. The process of member self-identification at RS PKU Muhammadiyah was actualized in self-concept, self-reference, self-view, or self-definition. It was reflected in terms such as self-governance and self-actualization and involving the commitment of actors experiencing a typical behavioral process in the Muhammadiyah organization. In addition, the employees and leaders of PKU General Hospital, in general, tried to maintain the sustainability of Islamic values, Al-Ma'un consistently, and Muhammadiyah to be internalized in various "AMANAHA" features and the Islamic Behavior Application (API) code of ethics. Among other things, it contains the orientation of "working as worship and ihsan in service."

Third, this study also describes the facts on the ground, revealing the knowledge, commitment, and actions of some members who showed value alignment, where services from some health workers (nurses, paramedics) were still found at the PKU Muhammadiyah hospital, which had not fully demonstrated consistent Islamic behavior. Besides, the case at PKU Hospital shows that Al-Ma'un values, which have a history in the story of the practice by KH Ahmad Dahlan, did not seem strong enough to be used as a feature and branding of PKU Muhammadiyah Yogyakarta Hospital. In addition, regarding identification, there was still a discrepancy in values for some members, although, in general, the process of identifying Al-Ma'un's values on the knowledge, commitment, and action aspects was still quite strong in PKU Muhammadiyah Yogyakarta Hospital.

Theoretically, this research produces novelty or specificity, resulting in conceptualization and theorizing about the existence of distinctive values, namely Al-Ma'un as an organizational identity with CED (central, enduring, distinctive) characteristics. This distinctive value is part of the core values in the oldest Islamic Hospital, which still maintains a non-profit social orientation without losing its dynamic identity in the face of professional and profit orientation in the era of modern organizational development. This study also provides recommendations, making Al-Ma'un a unique feature that can distinguish PKU Muhammadiyah Hospital from other general hospitals to face the competition towards a superior hospital. An important future agenda as a continuation of this research is how to examine in-depth and elaboratively the process of forming and changing values in the member identification process, which forms the organizational identity in the Yogyakarta Muhammadiyah Hospital. In addition, further research is essential on how the dynamics of the formation of Al-Ma'un-based identity are "pro-dhu'afa" (partisanship with the poor or the weak), which are faced with the demands of professionalism and a "profit" orientation that inevitably occurs in every hospital, including the Yogyakarta Muhammadiyah Hospital.

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