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Transformation of the Central Leadership Movement of the Islamic Student Association (PP. HIMA PERSIS) for the 2025-2028 Period: A Grand Narrative Model in Building a Powerful and Sustainable Organization

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ABSTRACT
The Islamic student organization movement in Indonesia faces significant challenges amid digital disruption, shifting socio-political landscapes, and economic uncertainty. HIMA PERSIS responds to these challenges by formulating a comprehensive movement concept in its 2025–2028 work program. This article aims to formulate and analyze the grand narrative model of the transformation of the HIMA PERSIS movement as a conceptual framework for building a robust and sustainable organization. This study employs a qualitative approach and analyzes the 2025–2028 HIMA PERSIS Central Leadership concept paper, which is then combined with literature on Islamic social movements, cadre Development, and value-based organizational governance. The analysis shows that the document constructs a grand narrative of transformation across five main pillars: organizational and cadre transformation, research and technology transformation, economic and entrepreneurial transformation, political and social transformation, and international movement transformation. A grand narrative of HIMA PERSIS unites these five pillars as a cadre movement rooted in Islamic values, responsive to changing times, and oriented towards independence and sustainability. This article proposes a conceptual model of the grand narrative that can serve as a reference for strategic planning, strengthening movement identity, and systematic program management. In practical terms, HIMA PERSIS and other Islamic student organizations can use this model to formulate a more integrated, measurable, and globally relevant long-term direction for their movements.
Keywords: HIMA PERSIS; grand narrative; movement transformation; Islamic student organizations; sustainability, Digdaya

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INTRODUCTION
Student organizations in Indonesia are at an important crossroads between the continuity of tradition and demands for renewal (Nyman, 2006). On the one hand, they bear responsibility for maintaining Islamic identity, the values of struggle, and the social base that has been built over decades. On the other hand, they are required to adapt to technological developments, political dynamics, and changes in the increasingly fluid and digital participation patterns of the younger generation (Antlov et al., 2008; Jackson & Bahrissalim, 2007). HIMA PERSIS, as a cadre organization within the Islamic Union, plays a strategic role in preparing young Muslims to respond to these challenges (Fauzan et al., 2020; Persis & Nomor, 2020). However, like many other student organizations, HIMA PERSIS also faces common challenges, such as limited resources, disparities in cadre quality across regions, and suboptimal integration of programs between the center and the regions (Persis & Nomor, 2020). In addition, the rapid flow of information and shifting values among the younger generation demand a grand narrative for the movement that is not only ideologically binding but also socially and operationally relevant (Best & Kellner, 2003; Edmunds & Turner, 2005; Foster, 2013).

In this context, it is important to formulate a movement model that can integrate the organization's vision, values, and strategies into a coherent framework. A grand narrative is not merely a slogan or a brief vision statement, but a comprehensive narrative that explains who the organization is, what it stands for, the strategies it will pursue, and the kind of future it seeks to realize (Holstein et al., 2018; Silove, 2018). For the period 2025–2028, HIMA PERSIS formulated a model of ideas and work programs that included plans for transforming the movement across various dimensions, ranging from organizational and cadre Development to international movements. This idea warrants examination as a means of developing a model for the HIMA PERSIS movement in a new era.

METHOD

This article was written using a qualitative approach. The primary data source is the ideas and work programs of the HIMA PERSIS Central Leadership for the 2025–2028 period, which underpin the organization's strategic planning. The text was analyzed as representing the movement's narrative, organizational vision, and cadre policy direction. The analysis was carried out in several stages: identifying the main themes in the ideas, grouping the themes into major transformation clusters, and compiling a conceptual model of the grand narrative based on the interrelationships among clusters. In addition, this article utilizes relevant secondary literature on Islamic social movements, youth organizations, cadre Development, and value-based organizational governance. This literature is used to enrich the interpretation of the text and to situate HIMA PERSIS's ideas of transformation within a broader context.

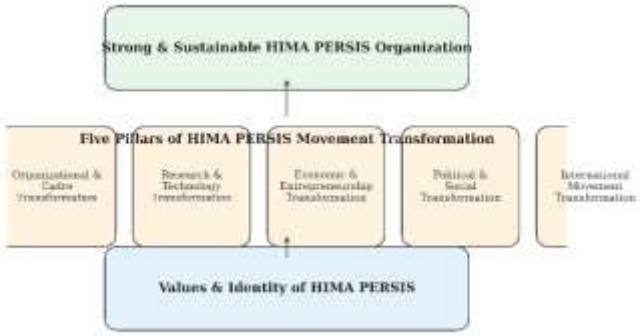
FINDINGS AND DISCUSSION

Grand Narrative of the HIMA PERSIS Movement

The HIMA PERSIS 2025–2028 idea does not merely list programs; it also articulates an explicit effort to construct a *grand narrative* of the movement. This grand narrative positions HIMA PERSIS as a cadre movement rooted in Islamic values, the intellectual tradition of Persatuan Islam, and a commitment to nationalism, while also being responsive to technological disruption, social change, and contemporary political dynamics.

From the perspective of social movement theory, *grand narratives* function as *meaning frames* that explain who the movement's actors are, what problems they face, and what kind of future they are fighting for (Coticchia & Catanzaro, 2022; Miskimmon et al., 2014). In the context of HIMA PERSIS, this narrative combines ideological dimensions (Islam, community, and nationality) with strategic dimensions (cadre Development, research, economics, politics, and international affairs). Thus, *the grand narrative* functions as a "compass" that guides program Development, role distribution, and decision-making at various levels of the organization.

Figure 1 summarizes this *grand narrative* as a conceptual model that connects three main layers: the foundation of values and identity, the five pillars of movement transformation, and the ultimate goal of a strong and sustainable HIMA PERSIS organization. This model helps to position each program not as a stand-alone activity, but as part of a complete narrative structure.



Values and Identity as the Foundation of the Movement

The values and identity of HIMA PERSIS are based on scientific, progressive, and revolutionary ideological foundations that are not merely slogans, but internal structures that shape the organization's way of thinking (cognitive framework) and way of evaluating (normative framework). Philosophically, this ideological basis functions as a foundational ethos that binds the Manhaj PERSIS tradition, scientific culture, and da'wah movement into a distinctive style of religiosity and organization (Awaludin, 2021; Rosadi, 2019). The identity of HIMA PERSIS as an organization of da'wah cadres, young intellectuals, and agents of social change was not born in a vacuum, but is a concrete expression of these three ideological principles when encountered with the historical context and social realities faced by generation after generation (Benford & Snow, 2000; Jasper, 2004; King, 2008).

The scientific dimension of HIMA PERSIS is an organization that uses reason, argumentation, and scientific traditions as its primary references for interpreting reality. This indicates that HIMA PERSIS affirms truth not only through traditional authority or charismatic figures, but through the process of tahrir al-afkar (purification and clarification of thinking) (Saputra, 2017). This scientific principle, in turn, determines the nature of identity. The ideal cadre is not only emotionally militant but also capable of arguing, examining, and testing a position with scientific tools (Pahala, 2016). This scientific principle can also serve as a cognitive master frame that determines what constitutes a valid argument, a reasonable strategy, and a legitimate form of da'wah (Kaidesoja et al., 2019); in other words, it sets internal standards of rationality for HIMA PERSIS.

The principle of progressivism colors the temporal and historical dimensions of HIMA PERSIS's identity. Progressivism assumes that social and religious realities are constantly changing; therefore, the appropriate attitude is not nostalgia or rigid conservatism, but a willingness to move forward while remaining grounded in principles (Pahala, 2016). This principle brings together faith and historical awareness, in which truth is not experienced as static but as a driving force to continue responding creatively to the challenges of the times (Saputra, 2017). This is where the progressive identity of HIMA PERSIS is formed: not just "guardians of tradition," but processors of tradition who seek to translate Manhaj PERSIS in the context of democracy, technology, urbanization, and contemporary social problems. This progressive principle shapes how the organization interprets issues, selects allies, and formulates actions to avoid becoming trapped in outdated forms that are no longer relevant.

The revolutionary principle affirms that the values and identity of HIMA PERSIS are not limited to discourse, but are directed toward structural transformation within its cadres, community, and the broader social order. "Revolutionary" here is not merely a radical call, but an affirmation that truth demands the courage to change oppressive, unjust, or stagnant conditions (Pahala, 2016). This shapes the organization's identity as a subject of movement, not merely a moral spectator; cadres are positioned not only as consumers of religious knowledge, but as agents of change who are prepared to bear the ethical and social risks of their attitudes (Saputra, 2017). This also regulates what is considered worth fighting for to the extent of changing the structure of cadres' thinking, patterns of power relations, and the socio-political configuration they face.

When viewed holistically, the three ideological foundations—scientific, progressive, and revolutionary—appear to be constitutive of HIMA PERSIS's values and identity, rather than merely decorative. The scientific principle shapes the organization's way of thinking, the progressive principle shapes its view of time and change, and the revolutionary principle shapes its actions and commitments. Together, the three constitute a "direction-determining engine" that renders the values and identity of HIMA PERSIS non-neutral, oriented toward a rational form of diversity, a forward-looking form of movement, and a commitment ready to challenge unjust institutions. This is what makes the values and identity of HIMA PERSIS function as a master frame. It binds collective memory, determines possible and legitimate boundaries, and simultaneously drives the organization to continuously read reality and formulate consistent strategic responses to its ideological spirit.

The emphasis on values and identity can also be understood as a strategy for managing the tension between the demands for renewal and the risk of losing one's identity (Brown, 2015). Organizational transformations that are too pragmatic, for example, only pursuing programs that are easy to fund or following digital trends without filtering values, have the potential to erode the basic character of HIMA PERSIS as a cadre organization based on da'wah and science. By making values and identity an explicit foundation, this idea seeks to establish a bulwark to ensure that the modernization process remains within the framework of PERSIS principles. This indicates an awareness that long-term success is not only a matter of adaptability but also of maintaining the continuity of values amid change (Miceli et al., 2021).

Positioning values and identity as the basis for the entire transformation agenda places HIMA PERSIS in a relatively better position to address long-term change. Organizations with a clear normative foundation are better able to identify opportunities and challenges and are more resistant to external pressures that conflict with fundamental principles (Selznick, 1948). From the perspective of movement sustainability, this is important because it prevents the organization from being swayed by Leadership changes or momentary political dynamics (Nepstad & Bob, 2006). In other words, the foundation of values and identity serves as an anchor that enables HIMA PERSIS to innovate and expand, including through the five pillars of transformation, without losing its direction and character that distinguishes it from other youth organizations.

The Five Pillars of Transformation as a Strategic Framework

The five pillars of HIMA PERSIS can be understood as a strategic framework that translates the foundation of values into concrete policy directions.

First, Organizational Transformation and Cadre Development presents a philosophical view that an organization is not merely a formal structure but a vessel for the formation and activation of cadres (Grieves, 2000). By placing cadres as the primary subjects of the movement, HIMA PERSIS rejects the view that organizations are merely administrative machines operating according to rigid rules. The subject of cadres here is understood as conscious, autonomous, and responsible individuals, not merely executors of instructions. From this perspective, organizations become ethical and pedagogical spaces in which humans are shaped, rather than merely technical spaces for managing programs (Mulcahy et al., 2015).

The emphasis on strengthening organizational governance and the cadre system can also be interpreted as an attempt to answer the classic philosophical question of how power and authority should be exercised. A clear Leadership path is not only a matter of positional regeneration but also concerns legitimacy: who is worthy of Leadership, on what basis, and how the process of becoming a leader unfolds (Gronn, 2010). If cadre Development is conceived as a process of character building, critical thinking, and moral commitment, then the Leadership that emerges is not merely a mechanical product of selection but rather the result of the cadre's existential journey of internalizing the organization's values (Prasetyo et al., 2025).

Organizational and cadre transformation also implies a particular view of humanity and change. Here, cadres are not understood as static entities, but rather as beings-in-becoming. The cadre Development process is a form of recognition that humans are continually in the process of self-formation, and that organizations have a responsibility to guide that process (Prasetyo et al., 2025; Zhang, 2019). In other words, HIMA PERSIS not only organizes activities, but also organizes the possibilities of humanity that it wants to realize, the type of cadres it wants to produce, the way of thinking it wants to foster, and the moral sensitivity it wants to emphasize.

From the perspective of the relationship between the individual and the collective, organizational transformation and cadre Development offer an interesting synthesis. On the one hand, cadres are positioned as subjects with agency; on the other hand, they are shaped within and through organizational structures. This affirms that the freedom of cadres is not unrestrained but is guided by values and articulated as social responsibility (Bookchin, 1982). Good organizational governance, with clear rules, procedures, and decision-making systems, is not intended to constrain individuals but to provide a framework that enables the realization of freedom in a focused and constructive manner (Caldwell & Karri, 2005).

The idea of organizational transformation and cadre Development driven by conscious and structured cadre Development shows that HIMA PERSIS views the sustainability of the movement as a matter of subject formation, not merely the preservation of institutions. Organizations can survive formally, but without cadres who are intellectually, spiritually, and morally mature, they will lose their soul. By positioning cadres at the center, this pillar of transformation holds that the movement's future is determined by the quality of the people it contains and produces (Deneen, 2023; Prasetyo et al., 2025; Zhang, 2019). In this horizon, transformation is not merely a change in structure but a continuous renewal of how humans interpret themselves, their community, and their historical responsibility as part of HIMA PERSIS.

Second, Research & Technology Transformation essentially represents a shift in how HIMA PERSIS interprets movement: from merely responding to events to striving to understand the world in a more profound and structured manner. Here, movement no longer stands solely on intuition and enthusiasm. However, philosophically, this shift is from a "movement driven by surprise" to a "movement driven by understanding." HIMA PERSIS is positioned not merely as a body that moves, but as a mind that thinks and weighs before acting.

The drive to develop research and study forums reflects recognition that the social, religious, and political realities faced by cadres are complex and cannot be addressed by instant slogans. Research becomes a way to humble oneself in the face of reality's complexity, acknowledging that truth cannot be accessed solely through prejudice or tradition repeated without criticism. In this horizon, ideal cadres are not only eloquent speakers but also those who diligently conduct research, test arguments, and are willing to revise their views when faced with more substantial evidence and arguments. This is in line with the intellectual tradition of Persis, which, from the beginning, has placed reason and argument as important pillars of religion and action.

The use of technology, including artificial intelligence, opens up new dimensions in how HIMA PERSIS understands and manages knowledge. From a philosophical perspective, technology here is not merely a neutral tool but a medium that shapes how cadres perceive the world. Access to big data, analytics, and automation can accelerate learning and decision-making processes. However, it also demands ethical wisdom: what is appropriate to automate, how to maintain human dignity amid the logic of efficiency, and how to ensure that technology serves values rather than the other way around. By including technology in its transformation agenda, HIMA PERSIS implicitly suggests that the Islamic scientific tradition is not anti-modern. Instead, it needs to engage with modernity within a clear value framework.

Research & Technology Transformation also contains claims about HIMA PERSIS' position in the field of knowledge: not only as a consumer but also as a producer. This means that cadres are encouraged not to be satisfied with merely quoting grand discourses from outside, but to compile their own analyses of the realities of the ummah, Indonesianness, and humanity that they face. Philosophically, this is an effort to reclaim the authority to interpret the world from the perspective of HIMA PERSIS cadres themselves, rather than simply repeating narratives dictated by dominant centers of knowledge. In this framework, research is not merely an academic task, but a practice of intellectual liberation: cadres learn to speak with their own voices.

Finally, when Research & Technology Transformation is integrated into the grand narrative of HIMA PERSIS, it acts as a bridge between tradition and the future. On the one hand, it continues Persis's legacy as a movement closely associated with books, arguments, and intellectual debates. On the other hand, it creates space for new ways of understanding and managing reality through advanced technology. The tension between text and data, between tradition and innovation, need not be resolved by choosing one over the other, but by constructing a creative synthesis that honors both. In this horizon, Research & Technology Transformation is not only a functional pillar but also a philosophical expression: HIMA PERSIS seeks to be a movement that is obedient to revelation, serious about science, and intelligent in reading the times.

Third, HIMA PERSIS's Economic Transformation and Entrepreneurship addresses a fundamental dimension: the relationship between freedom of movement and economic independence. This idea stems from the recognition that idealism cannot endure for long without an adequate material basis (Priestley, 1998). Financially weak organizations are easily influenced by

external interests, even when they rhetorically claim independence (Boyd & Waymer, 2011; Heath, 2011). By making economic independence a prerequisite for the movement's sustainability, this pillar links its ethical and spiritual dimensions to a tangible economic infrastructure. In other words, the struggle for values requires a material home to avoid constant vulnerability (Hariram et al., 2023).

The emphasis on strengthening the cadres' economy indicates that HIMA PERSIS views the movement's subjects not only as spiritual and intellectual beings but also as economic agents. This acknowledges the physical and worldly dimensions of human beings; cadres live in the real world with real needs, not in an abstract realm of ideas alone. Economically strong cadres have greater autonomy to take a stand, reject unhealthy interventions, and remain loyal to the struggle despite financial pressures. In this horizon, economic independence is not merely a matter of "having money" but of existential freedom from enslavement by those who control resources (Hariram et al., 2023; Purvis et al., 2019).

This pillar also implicitly criticizes movement patterns that rely on external assistance without considering their long-term consequences. Financial dependence has the potential to give rise to conflicts of interest, compromises of values, and even the co-optation of movements (Holdo, 2019). In this context, it has the potential to address the classic problem of the relationship between truth and power: to what extent can a movement maintain its integrity when parties with different agendas control its principal resources? By developing a social entrepreneurship and technology ecosystem, HIMA PERSIS seeks to build an alternative path in which resources are generated from the creativity and collective work of cadres, rather than from the generosity of donors who are not always neutral.

The idea of social entrepreneurship also shifts the perspective on economics from merely a space for individual competition to a space for service and advocacy (Montgomery et al., 2012). Within this framework, the economic activities of cadres do not stop at the accumulation of personal profits, but are directed towards addressing issues of economic justice and community empowerment. This brings the economic pillar closer to market ethics, not only as a place of buying and selling, but also as an arena for the manifestation of social concern. Ideal entrepreneurial cadres are not only financially successful but also interpret their success as a mandate to strengthen the organization and reduce inequality (Kickul et al., 2012; Montgomery et al., 2012).

This Economic and Entrepreneurial Transformation marks an effort to unite spirituality, intellectuality, and economics within a single horizon of struggle. Economic independence is seen as a prerequisite for intellectual autonomy and moral consistency. Without an independent economic base, critical discourse can be easily silenced, and moral courage may waver under financial pressure. Thus, this pillar cannot be understood merely as an income-improvement program, but as part of a larger project to shape cadres who are whole, faithful, knowledgeable, and economically empowered, so that they can stand tall as actors in history, not merely objects of greater economic and political forces.

Fourth, Political and Social Transformation HIMA PERSIS posits that cadres are not merely "campus activists" but political subjects who are also citizens and servants of God. This pillar rejects two extremes: apathy, which distances oneself from national affairs, and activism that is noisy but ethically shallow. This reflects the view that the political and social spheres are not to be avoided but rather constitute a safe space in which Islamic and humanitarian values are publicly tested. Cadres are invited to see political involvement not merely as a strategy for power, but as a form of service.

The effort to produce "statesman cadres" has profound philosophical implications. Politicians here are not merely skilled at managing discourse and the masses, but rather figures who view power as a means, not an end in itself. In the horizon of political ethics, politicians are figures who can balance group interests with broader public interests and are willing to make unpopular decisions for the sake of long-term benefit (Dewey & Rogers, 2012; Saputra, 2017). When HIMA PERSIS targets the emergence of statesman cadres, it means that the organization seeks to cultivate individuals capable of standing at the intersection of Islam, Indonesianness, and universal humanity, while maintaining personal integrity amid the pull of pragmatic interests (Saputra, 2017).

This pillar also implies a particular perspective on public space. By encouraging cadre participation in various forums, both formal (e.g., state institutions) and informal (e.g., community groups and digital discourse spaces). HIMA PERSIS recognizes that truth and justice are not enough to be pursued on internal platforms; they must be pursued in a pluralistic social arena that is often fraught with tension. Here, cadres are called upon to develop the ability to dialogue, negotiate, and build arguments that can be justified in front of a diverse public, not just in front of fellow cadres who share the same understanding. The public sphere becomes an ethical and intellectual laboratory for cadres.

Furthermore, the idea of making the student movement a "constructive critical partner," rather than merely an opposition, entails a philosophical reflection on power relations and criticism. Criticism that stems solely from anger can easily become destructive, whereas criticism arising from moral responsibility tends to pursue transformative paths (Cataldi & Cataldi, 2025; Walker, 2006). Through this pillar, HIMA PERSIS appears to want to shape a political culture in which opposition is not interpreted as total rejection, but as a continuous effort to demand improvement while remaining open to dialogue. It rejects the narrow dichotomy of "pro-regime versus anti-regime" and proposes a third position, loyalty to moral values and the constitution, rather than to power or hatred.

Political and Social Transformation opens the potential for HIMA PERSIS to serve as a bridge between Islamic discourse and national praxis. The actualization of Islamic values in the national sphere here does not stop at symbolism, such as the mere use of religious jargon in politics. However, it is intended to defend social justice, respect human dignity, and strengthen institutions that protect citizens, particularly the vulnerable. HIMA PERSIS cadres are encouraged to understand that being religious in the public sphere means being responsible for the fate of fellow citizens, not just maintaining the identity of one's own group. Thus, this pillar is not merely an invitation to "get involved in politics and society," but an offer of a new way of being a citizen who is faithful, rational, and just.

Fifth, International Movement Transformation broadens the movement's horizons to the global level. Global literacy, international networking, and the ambition to become an Islamic youth think tank indicate that HIMA PERSIS seeks to position itself within a broader conversation about issues in the Islamic world and humanity at large. This is also consistent with the trend of the internationalization of Islamic youth movements across various countries (Hatmanto & Purwanti, 2021; Munadi, 2020; Tayob, 1995). By combining these five pillars, HIMA PERSIS's ideas offer a multidimensional, interrelated, and mutually reinforcing framework for transformation.

This pillar also introduces a new dimension to HIMA PERSIS's self-definition, not only as a local or national actor but also as part of the global community. Global literacy here is not limited to the ability to understand international issues in an informative manner, but also to the ability to situate oneself within the broader flow of history and civilization. This concept represents a shift from a "local-centric" consciousness to a cosmopolitan consciousness that remains rooted in. Cadres are encouraged to realize that their decisions and actions are connected to the dynamics of the global Islamic world, the international economic-political system, and the grand discourse on justice and humanity.

The Development of international networks marks the recognition that truth and social change are not monopolized by any single nation or organization (W. I. Robinson, 2001). HIMA PERSIS does not position itself as a single center of authority, but as part of a cross-border dialogue with student organizations, intellectuals, and Islamic movements from various countries. The international network becomes a space for the exchange of ideas, for cadres to learn and contribute perspectives. It proposes a new form of solidarity, one that extends beyond emotional sentiments of community to concrete cooperation, knowledge exchange, and joint initiatives across countries.

The idea of HIMA PERSIS as an Islamic youth think tank carries a deeper meaning than just an institutional label. It signifies the desire to move HIMA PERSIS from the margins of discourse to a position of co-author in the global conversation about the Islamic world and humanity. This implies a commitment to serious intellectual work, accountable research, contextual analysis, and the production of ideas relevant to the real problems of the Muslim community and

the world. It is also an effort to reclaim the authority to interpret reality from the hands of epistemic hegemony, which often marginalizes the perspectives of Muslims or countries in the Global South.

The internationalization of Islamic youth movements across countries indicates that HIMA PERSIS does not operate in a vacuum but within a broader landscape in which many similar organizations are seeking new forms of global engagement. In this context, the International Movement Transformation can be seen as an effort to keep pace with the times while avoiding the trap of blind imitation (Falk, 1987; Schnaars, 2002). The challenge is to remain present on the global stage without sacrificing PERSIS's local characteristics and intellectual traditions. This requires the ability to hold two loyalties at once: loyalty to one's roots and openness to the world, loyalty to one's identity and openness to dialogue.

By combining these five pillars, HIMA PERSIS' grand narrative constructs a framework for transformation that is not only multidimensional but also interrelated and mutually reinforcing. The foundation of values and identity ensures that the transformation of the organization and its cadres does not lose direction; Research & Technology Transformation provides a knowledge base; Economic & Entrepreneurship Transformation provides material power; Political & Social Transformation opens up space for influence at the national level, while International Movement Transformation expands the horizon to the global level. These five pillars constitute a unified vision of humanity and movement, with HIMA PERSIS cadres idealized as subjects who are spiritually grounded, intellectually rational, economically empowered, politically responsible, and globally open—a synthesis that underpins the core idea of the HIMA PERSIS movement's transformation.

Towards a Powerful and Sustainable Organization

The term "powerful," in the context of HIMA PERSIS, does not simply refer to "big" or "crowded," but to the quality of existence that is mature, morally, socially, and intellectually. Powerful denotes an organization's capacity to survive and remain empowered amid conflict, the temptations of power, and the dynamics of social change (J Nair et al., 2024). Here, the measure of strength is no longer the number of programs, but rather the organization's ability to maintain integrity under pressure, manage differences without fracturing, and remain faithful to its core values. In this framework, conflict is not something to be avoided but rather a test of organizational maturity, whether it divides or unifies orientations and strengthens commitment to values (Gelfand et al., 2012; Pondy, 1992). Digdaya means that HIMA PERSIS must be able to stand tall without being rigid, be flexible without losing its identity, and manage power without falling into the abuse of authority.

Meanwhile, "sustainability" addresses the temporal dimension of the organization, recognizing that HIMA PERSIS exists not only for "today" but also for future generations. Sustainability is concerned with the regeneration of meaning, not merely the regeneration of structure (J. Robinson & Cole, 2015). Healthy Leadership regeneration implies that the values, vision, and narrative of the movement are not disrupted when management changes; what changes are the faces and strategies, not the spirit of the movement (Beck & Cowan, 2014). The economic independence of HIMA PERSIS is a material prerequisite for the organization's intellectual and moral freedom. Without financial autonomy, the value agenda can easily be held hostage by external interests. Above all, HIMA PERSIS's high capacity for adaptation and sustainability does not entail blind conservatism but rather the ability to make creative adjustments to contemporary forms without sacrificing fundamental principles.

The consistency among HIMA PERSIS's value foundation, strategic pillars, and program implementation can be interpreted as an effort to unify the three dimensions of the organization's existence: ontological, axiological, and practical. The value foundation describes "who we are" and "why we exist" at the deepest horizon of meaning (Beck & Cowan, 2014; Brickson, 2007; Kickul et al., 2012). This is the ontological dimension of the organization. HIMA PERSIS' strategic pillars translate values into directions for action, priority areas, ways of moving forward, and choices of focus; this is where the axiological dimension comes into play, as values are transformed into preferences and priorities. Program implementation then becomes the realm of praxis, where claims about values and strategies are tested against reality, and the question is whether what is being done

is truly in line with what is believed. When these three layers are consistently connected, the organization not only functions but also "understands itself" and possesses reflective awareness of its actions (Jasper, 2004; Schnaars, 2002).

Narrative cohesion within an organization, therefore, is not merely a matter of communication or slogans but touches on the philosophical core of collective identity (Ravasi et al., 2019). Without a unifying narrative, organizations risk fragmentation, with each field operating according to its own logic, each manager pursuing their own agenda, and each Leadership period starting "from scratch" as if there were no history (Sveningsson & Alvesson, 2003; Wolbers et al., 2018). Narrative is a medium in which past experiences, current challenges, and future aspirations are woven into a single, coherent, and inheritable storyline (Bouizegarene et al., 2024). When HIMA PERSIS programs run independently, efficiency is lost, as is a sense of direction. Cadres find it challenging to understand what they are working toward, beyond simply "filling activities." The absence of a long-term narrative makes sustainability fragile, as each Leadership change can disrupt the organization's narrative continuity.

HIMA PERSIS's idea of power and sustainability can be understood as an effort to build a "meaning contract" between generations. This idea acts as a symbolic bond between founders, administrators, cadres, and future generations, all connected by a grand narrative about where the organization is headed and for whom it works. This is an effort to overcome the limitations of human time through the continuity of the spirit of struggle. Individuals may change, but the direction of meaning is maintained and continues to be enriched. In this way, HIMA PERSIS not only exists administratively but also lives as a moral and historical subject with memory, ideals, and commitment. When values, strategies, and programs are woven into a coherent narrative, power and sustainability are no longer merely jargon but the fundamental character of how the organization understands and positions itself in history.

Furthermore, an organization's sustainability cannot be built solely on enthusiasm and ongoing activities in the field without a clear record of knowledge. The ability to document knowledge and archive experiences gives HIMA PERSIS a collective memory that extends beyond the lifetimes of its individual administrators. Here, documentation is not merely an administrative matter but also touches on the organization's ontological dimension; it determines how the organization remembers itself. Without a preserved memory, HIMA PERSIS will continue to repeat the same phase of confusion, make decisions without historical basis, and be easily tempted to believe that it is always "new" when, in fact, it is repeating old patterns.

From an epistemological perspective, the process of documenting knowledge and experience transforms practical experience into explicit knowledge. Successes and failures that exist only in the minds of a few are fragile and easily fade with time. However, when these experiences are written down, archived, analyzed, and used as learning materials, they become the epistemic wealth of the organization (Ashcraft, 2014). From this perspective, the sustainability of HIMA PERSIS no longer means merely passing on positions, but also passing on knowledge. The next generation does not start from scratch but from a more advanced level of understanding, as they can access their predecessors' reflective records.

Within this framework, strengthening research plays a crucial role as a structured mechanism for reflecting on the organization's movements. Research transforms the movement's intuition into measurable analysis, turning subjective impressions into findings that can be tested and debated. This addresses the ethos of rationality and the desire to test oneself continually. The organization is not satisfied with merely claiming that we have fought hard; it asks further questions: "Are our actions effective, fair, consistent with our values, and relevant to the context?" Research, therefore, serves as a healthy instrument of internal criticism that strengthens sustainability by preventing HIMA PERSIS from becoming stuck in a comfort zone and from succumbing to the myth of unquestioned success.

Information technology then introduces a new dimension in how organizations manage knowledge and memory. Technology can be understood as an extension of collective memory and reasoning, like a second brain for the organization, that stores archives, data, and digital traces of cadre interactions (Elwood & Mitchell, 2015). Through digital platforms, knowledge is not only

stored but also disseminated, enriched, and contextualized across space and time. However, technology here is not the goal but the medium; it is valuable only insofar as it is guided by the correct values and ethics (Verbeek, 2006). Without value guidance, information technology can become nothing more than a meaningless file repository or even a source of internal disinformation. However, when integrated with the vision and pillars of transformation, it becomes a meaningful infrastructure that supports HIMA PERSIS's sustainability.

When research, documentation, and information technology are positioned as pillars of research and technology transformation, the ultimate aim is the organization's historical maturity. HIMA PERSIS not only wants to be strong in the present, but also fair to the past and responsible for the future. Documenting knowledge means respecting the efforts of previous generations; archiving experiences means acknowledging that every step contains lessons; strengthening research and IT means preparing future generations so that they are neither blind to history nor impoverished in data (Goldman & Scardamalia, 2013). In this way, the sustainability of HIMA PERSIS is no longer seen as a matter of "how to keep the organization alive," but "how to keep the organization learning, improving, and remaining faithful to the spirit of its struggle throughout its historical journey."

CONCLUSION AND RECOMMENDATIONS

This article has examined the idea of HIMA PERSIS 2025–2028 as an effort to construct a grand narrative of movement transformation. The analysis shows that the draft constructs a grand narrative based on five interrelated pillars of transformation: organization and cadre Development; research and technology; economy and entrepreneurship; politics and social issues; and international movements. These five pillars are bound together by the vision of making HIMA PERSIS a robust and sustainable cadre organization. The conceptual model offered in this article positions the grand narrative as a link between the organization's core values, strategic framework, and the movement's sustainability goals. In practical terms, HIMA PERSIS needs to translate this idea into a clear operational plan, strengthen Leadership capacity, and develop an evaluation system capable of measuring the extent to which the narrative is truly internalized and realized in the movement's practices. For further research, empirical studies are needed to examine how cadres at various levels understand this grand narrative and how it influences patterns of participation, organizational loyalty, and program effectiveness. This model can also serve as a reference for other Islamic youth organizations seeking to design movement transformation based on a structured grand narrative oriented toward sustainability.

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