THE ROLE OF MUHAMMADIYAH IN SOCIAL COMMUNITY

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ARTICLE INFO	ABSTRACT
	Muhammadiyah is a religious organization that always adheres to the leadership under Amar ma'ruf Nahi Munkar which has been proven by always playing an active role in community empowerment, both in terms of education, religion, health, economy and other social communities. The purpose of this research is to get an idea of how the role of Muhammadiyah in Community Empowerment. In this study using a qualitative descriptive approach, the data collected later through observation, documentation and interviews. From the results of the discussion, it can be concluded that Muhammadiyah is an Islamic da'wah movement that has a commitment to purify and maintain the purity of Islamic teachings. Muhammadiyah understands that culture is thought, work and life appreciation which is a reflection of Muslims on the teachings of their religion, which is rooted in the authenticity of Islamic teachings.

INTRODUCTION

Muhammadiyah itself takes the letter Al-Ma'un in the Qur'an as the basis for walking in the social realm. Discussions about Al-Ma'un Theology are often encouraged. This is a critical study of the social movements carried out by Muhammadiyah. And we

can see that currently Muhammadiyah has many charities, ranging from orphanages, schools/educational institutions, to hospitals. This is a manifestation of the interpretation of the letter Al-Ma'un (Fauroni, 2008).

Muhammadiyah has social goals, namely "welfare and prosperity for the people who are blessed by Allah". From this we know that Muhammadiyah wants the creation of a good state and full of Allah's forgiveness (Mulkhan, 2010). This is the interpretation of the expression Islam is the religion of rahmatan lil 'alamin. How do we see Muhammadiyah since it was founded by Kyai Dahlan, until the current leadership is still trying to establish good communication, and provide social services to the community, the poor and orphans (Arafik, 2019). This has become important in the development of Muhammadiyah.

The revitalization of the Muhammadiyah movement can be interpreted as a process of reinforcing the system of understanding and identity in accordance with the ideal principles of the movement towards achieving the power of Muhammadiyah as an Islamic movement that carries out the function of da'wah and tajdid towards the realization of a true Islamic society (Muhammadiyah, 2015).

RESEARCH METHOD

The research method used in this research is descriptive qualitative method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data (Sinaga, Siregar, & Hutabarat, 2020). Sources of data obtained through library research techniques (library studies) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources (Chen, Jeon, & Kim, 2014). These sources are collected based on discussion and linked from one information to another. Data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn.

RESULT AND DISCUSSION

A. Community Social Values

The verse that forms the basis for social movements in Islam is Al-Ma'un. This surah is short, the verses are not many, only about seven verses (Rachmawati, 2019). But the meaning that thrills the chest, does not just become a reading during the fardhu prayer, but also provides inspiration to give birth to a collective consciousness: awareness of an unequal social reality. Al-Maun opened with a question, more precisely "satire": Do you know religious liars? The phrase used by the Qur'an is very striking: "religious liar". We will certainly be curious who are those whom the Qur'an rebukes with the phrase "religious liars"?

The second and third paragraphs provide an explanation. First, the person who rebukes the orphan (verse 2). Second, refuse to feed the poor (verse 3). Buya Hamka interprets this verse with the word "reject". In the second verse it is written yadu'-'u (with tasydid), which means that the original is to refuse. The word is interpreted by others as "rebuking" or the like, but Hamka's more precise word is "reject". The word "reject" means to imagine intense hatred. That is, if someone hates an orphan because of his faith, it means that he denies religion. The reason is pride and a sense of miserliness, according to Hamka. Hating orphans means hating the origin of the Prophet Muhammad. Because, the Prophet was an orphan, marginalized by his family, living by shepherding, struggling with poverty in his childhood.

Islam is a religion that highly values egalitarianism. Islam rejects socio-economic

stratification which means marginalizing the poor and orphans in a stratified social system (Das, 2014). Orphans are those who are poor, unable to escape the fate that the love they receive will be far away, due to their father and mother who have passed away (Zayas, 2015). Or, do not give a portion of affectionate attention to us.

Rebuking orphans is a reflection of self-arrogance, feeling better and Allah rejects arrogance. Therefore, those who are arrogant and miserly as Hamka said by rebuking orphans as a symbol, should be called "religious liars".

And this also shows that Islam has a vision of humanity. And this vision of humanity must be translated into real charity or everyday life. By feeding the poor in need. Prioritizing individualism means that someone has violated the vision of humanity (Ramji-Nogales, 2014). He is a "religious liar". Religion is not only vertical, confined and imprisoned in mosques. Religion is a liberating and enlightening humanity (Sukmana, 2018).

Those are the portraits of religious liars. The next verse, more loudly, tells us: "So woe to those who pray! How is it possible that the transcendental devotion of a Muslim, through his prayer to Allah, be called an act that is not only useless, but also harmful?"

There are three parameters of woe (wail) for those who pray (verses 4-7). First, those who are negligent in their prayers (verse 5). Second, those who do riya' (verse 6). Third, those who refuse to help. Buya Hamka interprets that "negligent" means praying without being followed by awareness of being a servant of Allah. Buya Hamka said: "Saahuun; the original meaning of the word is forgetting. It means forgetting what the purpose of prayer is, it is not based on devotion to God, even though he is doing worship. Worship without awareness, is an omission, so interprets Buya Hamka. Awareness is important, when we perform purification of the intention of worship.

Those who do riya 'means tarnishing his sincere intentions on something that is not in Allah (Salwa Amirah, 2017). Attributing something that should be offered to God, for example: prayer and worship to the objects created by God (Dworkin, 2013). Prayer in this framework only brings misfortune. Buya Hamka said, sometimes he recommends feeding the poor, sometimes he looks like he's devoted to prayer; but he did it all because he wanted to be seen, made into an advertisement. In a more modern language, prayer is only used as an image for power, for worldly charity (Brook, 2020).

Refusing to help is another form of injustice. People who deny religion always avoid helping. Because, said Buya Hamka, there was no love in his heart, only hatred. Giving help is a form of humanity. And refuse to give help, leave others in trouble, against the nature of humanity. Riya', said Buya Hamka, is a symbol of lies and falsehood, while refusing to give help is a symbol of individualism and injustice. Both are reflections of religious liars. Thus, it is natural for Sayyid Qutb in his commentary to say that Al-Ma'un symbolizes the meeting of social dimensions and religious rituals (Mohammed, 2013). This shows that religion is essentially transformative, manifesting into all cells of real life.

The purpose of practicing the letter al-Ma'un. According to him, practicing is not just memorizing or reading the verse. However, practicing means practicing al-Ma'un in the form of real practice. "Therefore", continued KH Ahmad Dahlan, "look for orphans, bring them home, give them soap for bathing, proper clothes, eat and drink, and give them a proper place to live. close, and do what I have commanded you." KH Ahmad Dahlan then invited his students to look for orphans, and then did what Allah had said. From there, Muhammadiyah was born with its charitable efforts. This is Al-Ma'un's theology, the foundation for the Islamic social movement. And its universal dimension penetrates the boundaries of the congregation, penetrates the boundaries of mass organizations, even penetrates the boundaries of religion.

B. Care For The Poor And Orphans

One of the movements to care for the poor and orphans is tithing. It is explained in Surah At-Taubah: 60 about the group receiving zakat, the poor and orphans are among those who are obliged to receive zakat. Because orphans and orphans are children whose parents either their father or mother or both have died and are not yet mature and cannot earn their own living. While the poor are those who do not find something that meets their needs. There is an example that the poor daily income is less than half of their needs, while the poor whose income is less than their needs but the income is above 50% of their needs but still lacking.

Muhammadiyah is the institution and institutionalization of Al-Ma'un's theology which is expected to care for these people in eroding social problems. Muhammadiyah in social practice by siding with the mustadl'afin, poor, cook, and orphans, inspired Muhammadiyah to establish many educational institutions, orphanages, hospitals, and other social service places. The establishment of social service centers is Muhammadiyah's concern for the poor and the interests of the people. In everyday reality, it can be seen that many wealthy Islamic people are solemnly covering their foreheads on prayer mats, while around them many bodies are wilted, malnourished and gnawed by disease. Many people worship diligently even though poverty, ignorance, hunger, and difficulties plague their brothers and sisters. The fact and reality of poverty is another face of dehumanization. Poverty occurs as a result of social injustice and acute social sin. It is not an individual problem, but a common problem that must be resolved. In this context, Muhammadiyah can play a strategic role, by making a real contribution to society.

C. Revitalization Of The Muhammadiyah Movement

Revitalization is one type or form of change (transformation) that contains a strengthening process, including affirmation of aspects that have been owned (potential process) as well as by carrying out development (actual process) towards a better and more advanced state than the previous condition. . Revitalization as a planned change process includes the stages of structuring, stabilizing, improving and developing on an ongoing basis.

The steps to revitalize the Muhammadiyah movement are strengthening all aspects of the movement and mobilizing all the potential of Muhammadiyah in carrying out the mandate of the Congress with the following steps:

1. Expanding the role of Muhammadiyah in the dynamics of community life in local, national, and global areas by carrying out da'wah and tajdid functions as well as developing ukhuwah and cooperation with all parties that lead to enlightenment and the benefit of life.
2. Affirming and realizing an Islamic life in accordance with the religious understanding in Muhammadiyah which prioritizes uswah hasanah and becomes a blessing for life.
3. Develop Islamic thought in accordance with the principles of Manhaj Tarjih and ijtihad which are the reference/guidelines of Muhammadiyah.
4. Development of infrastructure and improvement of organizational management systems that are able to carry out the functions of the movement and increasingly lead to the achievement of Muhammadiyah goals.
5. To dynamize the organization's leadership at all levels (Region, Region, Branch, and Branch).
6. Quality improvement and expansion of Muhammadiyah's charitable business network towards a high level of competition and importance of

the organization's mission, as well as making it a business executor who is bound and obedient to the organization's leadership.

7. Development of models of activities/actions that are more sensitive to the actual/real interests of the people, society, and the world of humanity with more consistent management.

8. Mobilizing all the potential of the youth generation and Muhammadiyah autonomous organizations as the basis for cadres and head of the association.

9. Improving guidance, direction, and guidance to all levels of leadership and members of Muhammadiyah.

10. Re-moving the Branch and the congregation as the basis for the Muhammadiyah movement.

The various aspects of the revitalization of the movement are:

1. Theological Revitalization

Theological revitalization involves efforts to reconstruct or reinterpret basic religious (Islamic) ideas in Muhammadiyah as well as its principles regarding the religion of Islam, the world, worship of sabilullah and ijtihad. In this theological revitalization, Muhammadiyah's Islamic epistemology can be reviewed and formulated such as about kalam (philosophy) or the view of God, views on Fiqh, and other Islamic thoughts.

2. Ideological Revitalization

Ideological revitalization involves the rearrangement and strengthening of the understanding system along with its institutionalization steps which are the basis for building awareness and collective bonds in fighting for the Muhammadiyah movement. The basic thoughts of Kyai Dahlan, the 12 steps of Kyai Mas Mansur, the muqaddimah of the articles of association, the personality of Muhammadiyah, the beliefs and ideals of life of Muhammadiyah, the Khittah of the struggle of Muhammadiyah, and the Islamic way of life for the people of Muhammadiyah are basic references as well as need to be systematized in an integrated concept so that they become the basis for the ideology of the Muhammadiyah movement that binds all members of Muhammadiyah in carrying out the movement. When a Muhammadiyah crisis is felt, it must be read in the context of ideological weakening among Muhammadiyah because of the demands and considerations that are usually pragmatic.

3. Revitalizing Thought

The revitalization of thought involves efforts to develop the thinking insights of all members, including cadres and leaders, both regarding the format of Muhammadiyah's thinking as an Islamic movement with da'wah and tajdid patterns, as well as in understanding the problems and developments of life at the local, national, and global levels. The harsh dichotomy of literal versus liberal thinking, purification versus renewal or development, exclusive versus inclusive, organization versus nature of mind, structural versus cultural illustrates that some circles in Muhammadiyah are still trapped in thinking orientation in a narrow or limited orientation or paradigm area. As far as thinking is concerned, it is necessary to explain the relativity domain of each thought so that there is no absoluteization of every thought, especially if the claims of certain thoughts are used as a means of beating and confirming each other against other thoughts, so that what happens is a struggle for dominance and not an attitude of tasamuh.

4. Organizational Revitalization

Organizational revitalization is related to improvements in the organizational management system of the organization such as relating to organizational structure and function, bureaucracy, management and administrative services, to organizational development that leads to improving quality, efficiency-effectiveness, and making the

organization an instrument of movement for progress and achievement of goals. Muhammad.

5. Leadership Revitalization

Leadership revitalization is a step to strengthen the quality of the effectiveness of the organization's leadership in all lines, including in autonomous organizations and business charities, which directly become a dynamic force in moving Muhammadiyah. Muhammadiyah leadership is also not enough to construct with normative ideals, such as regarding moral rights and ideal leadership standards, but must also be accompanied by a real leadership actualization format (not leadership that stays in the air but must be grounded), because Muhammadiyah leadership is a system leadership and not a system leadership. Leadership figures. The figure factor cannot be constructed just from a distance, as the concept of Ratu Fair's charm leadership. Muhammadiyah leadership is also not just a diniyyah domain (aspects of actual ability in managing the life it leads), so it can carry out the mission of Islamic preaching.

6. Business Charity Revitalization

The revitalization of business charities concerns the development of the quality of Muhammadiyah's charitable efforts in various fields that can grow above the mission and vision of the movement while at the same time fulfilling the needs of the community. Muhammadiyah's charities are not a means of making a living for its residents, but must be a means or media for da'wah and the realization of the organization's mission.

7. Revitalizing Action

The revitalization of action involves developing models of activities or activities of the Muhammadiyah movement that can directly meet the interests of the wider community with missions of da'wah and tajdid such as in empowering the poor economy, advocating for the marginalized and oppressed, strengthening the potential and role of civil society, environmental advocacy, conflict resolution anti-violence movement, anti-corruption movement, coaching activities people with a participatory pattern, and other community social activities in the spirit of Al-Maun's ethos.

CONCLUSION

From the results of the discussion, it can be concluded that Muhammadiyah is an Islamic da'wah movement that has a commitment to purify and maintain the purity of Islamic teachings. Muhammadiyah understands that culture is thought, work and life appreciation which is a reflection of Muslims on the teachings of their religion, which is rooted in the authenticity of Islamic teachings. With that view, Muhammadiyah views that the existence of multicultural cultural plurality is a reality that must be accepted. Muhammadiyah is an Islamic movement, da'wah amar ma'ruf nahi munkar and tajdid, sourced from the Qur'an and Hadith. While the purpose and objective is to uphold and uphold the religion of Islam so that the realization of a true Islamic society. Muhammadiyah is a social organization that was born as a result of the turmoil in the thoughts of its founder. As an organization which is essentially a Movement, Muhammadiyah has a goal, in addition to cooperative efforts and a group of people called Persyarikatan members, who work to carry out these efforts to realize the stated goals. Muhammadiyah is known as an Islamic movement engaged in da'wah. Haidar Nashier said Muhammadiyah does not struggle in the political field and does not have any relationship with any political forces in this country. With the passage of time Muhammadiyah continues to fortify itself with the so-called "khittah" (line of struggle) that has been ingrained in this association.

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