

MUHAMMADIYAH AND DA'WAH IN SOCIAL WELFARE

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Abstract

In contrast to the country, in which the impetus to organize social welfare efforts in addition to the responsibility of the country, as mandated by the 1945 constitution and the fulfillment of the human rights, in Muhammadiyah other than such encouragement, it is also encourage by the call of Islam which is also concerned with the humanitarian issues such as paying attention to the poor, orphans, abandoned children, widows, and others are noble deeds and will granted benefits from God both in the world and in hereafter. Surah Al-Ma'un (the 107th sura, meaning; 'Small Kindness) in the Qur'an is very famous in Muhammadiyah which reminds Muslims not to abandon the orphans and the poor because to do so they are ultimately being a religious deceiver. The good in the world is happiness through the increase of rezqi(sustenance) and feeling. While the goodness in afterlife that Allah promises is the heaven or eternal happiness after death. Based on this encouragement, Muhammadiyah members in various regions in Indonesia are competing to organize social welfare efforts, mainly services. The type of social welfare services that are established are many such as; social protection houses or social institutions to care for orphans and/or poor children. It also established social houses for poor or abandoned elderly. It is just in management, there are still many whom not yet progressed. Among other things are lacks of social worker with social welfare education.

Keywords: Muhammadiyah, Social Welfare, Social Work

INTRODUCTION

Indonesia is a country that has a high concern towards social welfare. The inclusion of social welfare field in the 1945 Constitution shows firmly and clearly that social welfare is not "residuals" or "relics" concept of social welfare. The concept of residuals and relics states that the fulfillment of one's needs can be implemented through 2(two) channels, namely family and market economy. If these two channels are unusable – for various reasons, then the social welfare effort comes forward and replaces the two channels until they are able to function (Sumantri Praptokusumo, 1978)

The social welfare referred to in the 1945 Constitution is a social welfare affair which is an institution that provides and prepares social welfare efforts to eradicate poverty and neglect (Sumantri Praptokusumo, 1978)

The institutional social welfare is not to be embodied to overcome social problems solely as a result of industrialization as in developed countries, but is the content of freedom to grant to every citizen his right to the realization of "the order of life and social subsistence, spiritual material that is covered by the sense of salvation, morality and inner and outer tranquility that makes it possible for every citizen to make an effort to fulfill the physical and spiritual needs and, social well-being for self, family and society by upholding the rights of human as well as human obligations in accordance with Pancasila (Sumantri Praptokusumo, 1978)

In order to prepare for institutionalized social welfare, the first time the Indonesian state adopted the establishment of Law Number 6 (six) of 1974 on Basic Provisions on Social Welfare. The definition of social welfare in the Act is *a social, material, or spiritual life and livelihood which is overwhelmed by a sense of safety, morality and tranquility that allows every citizen to make an effort*

to fulfill the physical, spiritual and social needs as best as possible towards self, family and society by upholding human rights and human obligation in accordance with Pancasila.

Considered no longer in accordance with the development and progress of Indonesia, Law No. 6 of 1974 replaced by Law Number 11 Year 2009 on Social Welfare. Understanding social welfare in this substitute law is the condition of the fulfillment of the material, spiritual and social needs of citizens in order to live properly and able to develop themselves, so as to carry out their social functions.

In article 2 of the Law, it is mentioned that the organization of social welfare is a directed, integrated and sustainable effort by the government, local government and society in the form of social services to meet the basic needs of every citizen covering social rehabilitation, social security, social empowerment and social protection

According to Adi Fahrudin (2012) there is a significant difference in the meaning of social welfare in Law Number 6 Year 1974 and Law Number 11 Year 2009. The striking difference lies in the way of social welfare fulfillment where in Law 6 of 1974 very firmly stated by still upholding the human rights and Pancasila, but in Law Number 11 Year 2009 it is not explained in understanding of social welfare.

Nevertheless, the content of Law Number 11 Year 2009 is clearly more complete than Law Number 6 Year 1974. If Law Number 6 Year 1974 contains only 5 chapters and 12 articles, then Law Number 11 Year 2009 contains 11 Chapter and 60 articles. If Chapter I (general provisions) in Law no. 6 of 1974 contains only 4 articles, then Chapter I (general provisions) in Law No.11 of 2009 contains 15 articles. From these articles, there are 3 (articles 3, 4 and 5) that explain the presence of human resources (HR) in the implementation of social welfare; social welfare workers (article 3), professional social workers (article 4) and social volunteers (article 5).

The more is, **Social Welfare Worker** is a person who is trained and educated professionally to carry out the duties of service and handling social problems and / or a person who works whether in government and private institutions whose scope of activities is in the field of social welfare. A **Professional Social Worker** is a person who works either in government or private institutions who have the competence, profession and awareness in the social work that gained through education, training, and / or social work practice experience to carry out the duties of service and handling social problems. A **Social Volunteer** is a person and / or a community group with both having a social work background, as well as not having a social work background but conducting activities in the social field rather than in a government social institution on his / her own will, with or without remuneration. As for the educational institutions to be a Professional Social Workers in Indonesia with Academic and/or Applied Bachelor level is already quite a lot in Indonesia either managed directly by the government or private companies. The matter of academic and applied scholars can be monitored through the curriculum of each educational institution. Currently in Indonesia there is also an organization of educational institutions to become a Social Worker under the name of Indonesian Social Work Education Association (IPPSI). Based on the data, more than 20 social work / social welfare schools are currently members of IPPSI.

As a profession, social workers in Indonesia now have a professional organization named IPSPI or the Association of Professional Social Workers Indonesia. Just like a modern organization, IPSPI has had the Articles of Association (AD) and Bylaws (ART) and the code of ethics that the professionals must adhere to.

Listening to article 2 (two) above about the implementation of social welfare that it is not only a responsibility of the government and, local government but also must become a responsibility on society. This means that the community must also be responsible in the field of social welfare.

One of the community organizations as a mentor of the government in the implementation of social welfare is Muhammadiyah. Muhammadiyah is an Islamic religious organization in Indonesia. This organization was founded by KH Ahmad Dahlan on 8th of Zulhijjah 1330 Hijriyah or 18th November 1912 AD in Yogyakarta. This movement was given the name Muhammadiyah by its founder with the intention to tafa'ul (good hope) to imitate and emulate traces of struggle in order to enforce and

uphold the Islamic religion solely for the realization of the glory of both Islam and life of Muslims as a reality⁵⁸

As a modern organization Muhammadiyah, vertically, has territories, regions, branches and branches throughout Indonesia and horizontally Muhammadiyah has an organizational auxiliary body named assemblies and institutions.

And as a modern organization Muhammadiyah has a very important ideology understood by the cadres and members. The ideological statement can be seen in the muqaddimah (introduction) of Muhammadiyah's Articles of Association and on Matan belief and aspiration of Muhammadiyah life (MKCH)

In muqaddimah consists of seven paragraphs namely: **First:** Human life must be based on Tauhid is to believe that there is only one God, worship and obedient only to God alone. **Second,** human live socially, **Third,** only the teachings of Islam, the only living doctrine that can be made the ultimate personal builder and governing the order of life together (socially) to the ultimate prosperous life of the world and the hereafter, **Fourth,** Strive to uphold and respect the religion of Islam to achieve society just and prosperously blessed by Allah is compulsory as worship to God and do Ishlah and Ihsan with fellow humans, **Fifth,** struggle to enforce and uphold the Islamic religion will only succeed if by following the footsteps of the struggle of the Prophet especially the struggle of the prophet Muhammad PBUH, **Sixth,** the struggle to actualize the basic ideas as above will be successful by the way of organizing, the **Seventh,** the whole struggle is directed to the achievement of the Muhammadiyah objectives of realizing the main community of justice and prosperity which is blessed by Allah SWT.

While on MKCH consisting five (5) statement; in the fourth statement reads: Muhammadiyah works for the implementation of Islamic teachings covering areas: a) Aqidah, b) Akhlaq, c) Worship, d) Muamalah duniawiyah(worldly living). The explanation for point d reads: Muhammadiyah works for the establishment of muamalah duniawiyah (worldly management and community development based on religious teachings and make all activities in this field as worship to Allah SWT).

As an organization of modern Islamic movements, Muhammadiyah has an organizational guideline called the Articles of Association (AD) and explanations of the AD called Bylaws (ART). Referring to its Articles of Association; Chapter III Article 6 - Muhammadiyah purpose is to enforce and uphold Islam to actualize a community of Islam straightfully. Efforts to achieve the goals and objectives (article 7) of Muhammadiyah implement da'wah amar Ma'ruf Nahi Mungkar and Tajdid embodied in efforts in all areas of life (paragraph 1), Muhammadiyah Efforts is manifested in the form of charities, programs and activities of sorts and its implementation is regulated in the Bylaws. The efforts of Muhammadiyah as set forth in the Bylaws (article 3) which amounts to 14 kinds and seven (7) of which reads as follows: 1) Instill confidence, deepen and broaden the understanding, improve practice and disseminate the teachings of Islam in all aspects of life, 2) Deepen and develop the study of Islamic teachings in various aspects of life to obtain purity and truth, 3) Increasing the spirit of worship, jihad, zakat, infaq, waqf, shadaqah, grants and other good deeds, 4) Improving the dignity and the quality of human resources to be highly capable and 5) Promoting and renewing education and culture, developing science, technology and arts as well as improving research, 6) Promoting the economy and entrepreneurship towards quality improvement of life, 7) Improving the quality of health and welfare of the community.

In relation to the 7th point, especially the society's welfare, Muhammadiyah formed an organizational auxiliary body, among others: the Social Services Council, the Community Empowerment Assembly, the Legal and Human Rights Assembly, the Environmental Assembly, the Disaster Management Agency and the Zakat and Shadaqah charity. Each assembly and institution in running the program has a vision, mission and work program developed through the so-called RAKERNAS or national working meeting.

⁵⁸ Drs.H.Musthafa Kamal Pasha B.Ed and Drs.H.Ahmad Adaby Darban, SU, *Muhammadiyah sebagai gerakan Islam*[Muhammadiyah as an Islamic Movement], pg.99

From the 4 (four) assemblies and 2 (two) institutions responsible for the welfare of the community, then the assembly which directly responsible for the social welfare field is, the Social Services Council.

The Views about Social Welfare and Social Work

The Social Welfare Act (Law No.11 of 2009) shows the social welfare relation with social work (see Chapter I (General Provisions) Article 1) that the implementation of social welfare requires human resources, one of them is Professional Social Workers.

Social work is a profession for helping. As with other professions (medicine, nursing, psychologists, advocates and others) obtained through particular education. For the social work profession, especially in Indonesia is obtained through social welfare education.

Prof. Isbandi Rukminto Adi and Prof. Adi Fahrudin⁵⁹ are sufficient in explaining the relationship between social work and social welfare / Social Welfare Science. Prof Isbandi explained that the development of social welfare science itself is basically a continuation and refinement in order to improve the welfare of the community. Hence the historical background of social welfare science at the starting point is still the same as social work. Differences began when several schools of Social welfare and welfare studies or naming school social work and social development in some developing countries showed a shift and expansion of interest in the development of social work from the micro-field to the relatively more macro⁶⁰

Furthermore, Prof. Adi Fahrudin - quoted Siporin (1975) explains that in social welfare efforts social work plays a central role as "Metha-Institution" This means that in social welfare efforts both by the government and society both directly and indirectly the social work profession is the main profession in it⁶¹

The last definition of social work published by the International Federation of Social Workers or International Federation of Social Workers in 2000 - as quoted Adi Fahrudin reads: The Social Work Profession promotes Social change, problem solving, in human relationships and the empowerment and liberation of people to enhance well-being. Utilizing theories oh human behavior and Social systems, social work intervenes at the points where people interact with the environments. Principles of Human Rights and social justice are fundamental to Social work.

Social work profession promotes the creation of social change, problem solving in human relationships and the empowerment and liberation of improving welfare. Using the theories of human behavior and social systems, social work intervenes at the points where people interact with their environment. The principles of Human Rights and social justice are the basis for social work.

Kesejahteraan Sosial (Social Welfare) in terms of language consists of 2 words; *sejahtera*(prosperous) and *social*(social). *Sejahtera*; from the origin of the word "catera" (Sanskrit) containing terms that umbrella. In this context, the welfare contained in the meaning of "catera" (umbrella) is a prosperous person who in his life is free from poverty, ignorance, fear and anxiety so that his life is secure, both inner and outer. While Social derived from the word "socius" which means comrade, friend and cooperation. A social person is a person who can relate to others and the environment well. In conclusion, social welfare can be defined as a condition in which people can meet their needs and can relate to their environment in a unified way (Adi Fahrudin, 2012)

In term of the terms, social welfare is an organized system of social services and institutions designed to help individuals and groups achieve adequate living and health standards and, personal and social relationships to enable them to develop their capabilities and welfare entirely in harmony with the needs of family and society (Friedlander (1980) in Adi (2012))

⁵⁹ Isbandi Rukminto Adi is a Professor of Social Welfare Program at University of Indonesia and Adi Fahrudin is a Professor of Social Welfare Studies Program at Muhammadiyah University Jakarta

⁶⁰ Adi, Isbandi Rukminto, *Kesejahteraan Sosial (Pekerjaan Sosial, Pembangunan Sosial dan Kajian Pembangunan)*[Social Welfare (Social Work, Social Development and Development Studies)], (2013) pg. 24-25

⁶¹ Fahrudin, Adi. *Pengantar Kesejahteraan Sosial* [Introduction to Social Welfare](2012) pg. 16

Law No. 11 of 2009 on Social Welfare states that social welfare is a condition of the fulfillment of the material, spiritual and social needs of citizens in order to live properly and able to develop themselves, so as to carry out its social functions.

Based on that law, social welfare problems can occur when the material, spiritual and social needs of the citizens are not fulfilled, and consequently the citizens can not perform their social functions.

Social welfare fields are divided into narrow and broad sense. In the narrow sense as described by Fink (1974), Friedlander (1980), Mendoza (1981), Zastrow (2004) Kirst-Ashman (2010) in Isbandi (2013) include:

- a. Service Delivery System related fields, including: 1) Acceptable services from officers or agencies (in this case non-governmental organizations) and 2) Services offered by government agencies at the central, provincial and local levels
- b. Social Services to Families related fields. In some developed countries, there are many different types of services that specialize in families as homemaker services or services for migrants and immigrants
- c. Services for Children and Young Generation related fields. The goal is that they are not abandoned or abused. Some services include: 1) maternal and child health services, 2) services for children with disabilities, 3) child welfare services, 4) services for orphans and neglected children, 5) child labor protection services and 6) Child care services
- d. Social Welfare for Seniors (Seniors) related fields. Form of services provided for the elderly can be a form of service to meet the needs of any physical or psychological needs them. Services provided may take the form of service in the institutions, such as elderly homes or nursing homes (Nursing Home) or non-home services such as homemakers services, meals-on - wheels; or organized home care
- e. Special Groups related fields. The fields associated with this particular group are very diverse, among others: drug users and abusers, women's group who are socially disadvantaged, people living with HIV / AIDS and people with disabilities, and
- f. Fields related to social security (Social assistance and Social Insurance)

What are the types of social welfare issues? Joe R. Hoffer in T.Sumarnonugroho (1984) proposes 5 (five) types of social welfare problems: 1) economic dependency, 2) inability to adapt, 3) poor health, 4) lack or absence of leisure and recreation facilities , 5) social conditions, the provision and management of social services that are less or not good enough.

Economic dependence issues can be seen in the difficulties experienced by individuals, groups and society caused by various things. Mostly showed, because of lack of income so that it can meet minimum living standards in its sustenance. In addition, the problem of economic dependence for individuals also includes issues of inability or nescience to manage their income, which should be sufficient. The problem of economic dependence is often linked to poverty. Basically it is not only economic poverty, but also emotional poverty; which is caused by unharmonious relations in social environment (Sumarnonugroho, 1984)

In terms of emotional poverty is a matter of inability to adjust. This problem is a psychological social barrier for a person that includes their attitude and behavior in interacting with others and adjusting to the norms prevailing in certain environments. But the notion here includes not only the conformity of a person with his environment, furthermore it must be accompanied by awareness and willingness that what they do is done without their compulsion (Sumarnonugroho, 1984)

Poor health can be caused by an unhealthy environment and also because of the individuals themselves. According to Dr. Richard C. Cabot the diseases suffered by humans are not only caused by organic aspects but also due to social-psychological, social-economic, spiritual and so on (Beatrice Philip, 1974) in (Sumarnonugroho, 1984)

Poor health problems are related to various causes such as poverty, lack of education, drug abuse, and alcoholism and so on. While recreation and filling of leisure time is a fundamental need for life and livelihood of a person. Recreation and leisure time has an important function to provide

balance in one's life; humans needs refreshing from the heavy burden of thought and responsibility and liberation from the same continuous and saturated atmosphere (Sumarnonugroho, 1984)

Zastrow (2004) in Adi (2013) outlined briefly that the fields which are handled in the social welfare field in the narrow sense include:

- Find a place to live for children who do not have parents
- Rehabilitate people who are addicted to alcohol and drugs
- Helping those with emotional problems
- Making life of the elderly becomes more meaningful
- Provide vocational rehabilitation for those with mental or physical disabilities
- Helping the poor to meet their financial needs
- Rehabilitate adolescents and adults who violate the law
- Ending various types of pressure and discrimination
- Provide child care services for parents working outside the home
- Fighting family violence including child abuse as well as spouses (not just mistreatment of women, but against both husband and wife)
- Fulfill the health and legal needs of those who are experiencing financial difficulties
- Counseling individuals and groups who experience various personal and social difficulties
- Providing services for people living with HIV / AIDS also for their families or friends
- Provide recreational services and leisure activities for different age groups
- Educate and socialize children with cognitive impairment or those with emotional abnormalities
- Providing services to families affected by natural disasters such as forest fires and hurricanes
- Provide adequate housing for those who do not have shelter
- Provide programs that support and enrich the growth and development of a child to adult
- Provide vocational training and employment opportunities for the unskilled and unemployed
- Tries to fulfill the needs of various minority groups, migrant workers and colored people

Muhammadiyah's widely held social services are institution-based like orphanages. Based on www.muhammadiyah.or.id downloaded on June 12, 2014, obtained the following data: orphanages, compensation, family care, and others as many as 318 services, nursing homes (elderly, authors) 54 services and rehabilitation of defects 82 services . In total, the numbers of social services conducted by Muhammadiyah are 454 services.

Previously, based on the directory book of the Muhammadiyah Social House - including Aisyiyah - in 2008 there were 351 homes and other non-institutional social organizations. The previous recap (in 2000) only amounted to 153 pieces. Thus there is an increase of more than 100% for 8 (eight) years and approximately 35% from 2008 to 2014.

Not yet known, how many clients (children, elderly and people with disability) who get the service. If one service has an average of 50 clients, meaning 22,700 citizens or residents of Indonesia has received social services through Muhammadiyah. This shows how great the contribution of Muhammadiyah in the development of social welfare.

In contrast to the country, in which the impetus to organize social welfare efforts in addition to the responsibility of the country, as mandated by the 1945 constitution and the fulfillment of the human rights, in Muhammadiyah other than such encouragement, it is also encourage by the call of Islam which is also concerned with the humanitarian issues such as paying attention to the poor, orphans, abandoned children, widows, and others are noble deeds and will granted benefits from God both in the world and in hereafter. Surah Al-Ma'un (the 107th sura, meaning; 'Small Kindness) in the Qur'an is very famous in Muhammadiyah which reminds Muslims not to abandon the orphans and the poor because to do so they are ultimately being a religious deceiver. The good in the world is happiness through the increase of rezqi(sustenance) and feeling. While the goodness in afterlife that Allah promises is the heaven or eternal happiness after death. Based on this encouragement, Muhammadiyah members in various regions in Indonesia are competing to organize social welfare efforts.

For this contribution to be meaningful - referring to the Law No.11 Year 2009 on Social Welfare - where in the administration needs to be filled by social workers. This means that volunteers is not merely enough, as many are on Muhammadiyah's social welfare institutions. The need for social welfare to be filled by social workers has also been poured into the implementation of the social welfare of children issued by the social ministries (see National Standard of Child Care (SNPA))

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