Muhammadiyah Social Movement In Wajo Regency

Hidayah Quraisy[1], Muh. Tahir Kasnawi[2], Ahmad M. Sewang[3], Heri Tahir[4]

[1]*Department of Sociology, Universitas Negeri Makassar*
[2]*Universitas Hasanuddin Makassar*
[3]*Universitas Islam Negeri Makassar*
[4]*Universitas Negeri Makassar*
Corresponding Author: Hidayah Quraisy

Abstract: The results of this research show that the efforts and activities of Muhammadiyah can be grouped into four fields, namely: **religion**, including providing guidance in terms of aqidah (creed), ibadah (worship), akhlaq (morality and ethics) and muamalat (commercial and civil acts or dealings under Islamic law) based on the Holy Quran and Sunnah, establishing mosques and musallas, producing Ulama cadres (fuqaha), reviewing various Islamic studies and the development of Muslims, giving fatwa (Islamic decisions) and providing guidance on religious activities and doing Da'wah (Islamic propagation), **education and health**, including education that is oriented towards the combination of the general education system and the pesantren education system (Islamic boarding schools), thus changing the society's way of thinking from a narrow-minded way to a positive and broad-minded way of thinking towards education, **social activities**, including philanthropic activities which had been transformed into semi-business non-profit institutions such as hospitals, maternity hospitals, polyclinics, clinics, pharmacies, and orphanages. The Wajonese people previously tended to visit a witchdoctor for various health problems, such as abdominal pain and childbirth. However, they have now realized that health is very important and have changed their way of thinking towards health, **political participation**, although Muhammadiyah is not a political party, it participates in politics by amar ma'ruf nahi mungkar (commanding the good and forbidding the evil) and providing guidance on ethics, morals and akhlakul karimah (noble characters) to government policies and society.

Keywords *: Muhammadiyah, social movement*

I. INTRODUCTION

Kiai Haji Ahmad Dahlan founded Persyarikatan Muhammadiyah (Muhammadiyah Organization) in 1912. Muslims at the time were slumped and backward with very low levels of education, severe economic conditions and political powerlessness. Even more concerning, the identity of Islam was a negative point that the life of Muslims at that time was identical with the profile of the *Santri* who tended to give priority to the afterlife and do not know and do not want to know the current development. Meanwhile, religious organizations were also still struggling with the affairs that were not much in contact with the dynamics of social reality.

Islamic teachings seem to be the shackles that immerse *Ummah* (Muslims) into situations that make them worthless and helpless. On the other hand, educated community groups become allergic to Islam and Muslims because they are considered a source of backwardness and not to be a way to build a better future.

The main principle of the Muhammadiyah movement is the result of an understanding of the Islamic teachings set forth in the Qur'an and as-Sunnah. The result of such understanding is formulated as a pattern of behavior of Muhammadiyah struggle which then gives direction and form of every Muhammadiyah activity. The overall principles of the Muhammadiyah struggle can be grouped into five Islamic principles as follows:

Firstly, Muhammadiyah as a *tajdid* (renewal) movement continues to encourage the growth of Islamic purification movement in essential problems (*al-tsawabit*) and the development of thoughts in the problems of *ijtihadiyah* (earnest in pouring out our thoughts) which emphasizes its activity on *da'wah* (Islamic propagation) on *amar makruf nahi mungkar* (commanding the good and forbidding the evil); Secondly, Muhammadiyah as an Islamic movement with its spirit of *tajdid* continues to encourage the growth of Islamic thinking in a healthy way in various fields of life. The development of Islamic thoughts that have *tajdid* character is the realization of the endeavor to realize the message of Islam as *rahmatan lil-alamin* (grace for the whole universe) that is useful and functional for solving the problems of *Ummah*, nation, state and humanity in global civilization level; Thirdly, as one component of the nation, Muhammadiyah is responsible for efforts to achieve the ideals of the nation and of Indonesia, as outlined in the Preamble to the Constitution; Fourthly, as a part of the Islamic world,

Muhammadiyah is responsible for the realization of the progress of Muslims in all spheres of life that are free from backwardness, alienation, and oppression in the global arena and civilization; Fifthly, as a part of the world, Muhammadiyah is always responsible for the creation of a just, prosperous, civilized world order in accordance with the mission of bringing the message of Islam as *rahmatan lil-alamin*.

In Wajo regency, Muhammadiyah *dakwah* activities began in 1926. It can be traced in the history of Muhammadiyah of South Sulawesi. Muhammadiyah has existed in Wajo Regency for almost a century, especially in Sengkang and Belawa which belongs to the oldest social organization among other social organizations. The fighting spirit of traders in developing Muhammadiyah was characterized by philanthropic activities in educational, social, and economic fields. From the aspect of education, these activities had resulted in the establishment of (Islamic) Elementary Schools (SD), Junior High Schools (SMP), Senior high Schools (SMA), and even Higher Education Institutions.

II. LITERATURE REVIEW
1. The History of Social Movements

The theory of historical development describes the historical process as having a special logic, meaning or form and progressing in a certain way in accordance with the "iron law" of history. Thus, this theory views the social movement as merely a symptom or a phenomenon of constant social change. The emerging movement is considered a "feverish illness" in times of social crisis or as a revolutionary breakthrough. The cause of social change is actually within the historical need itself.

Social movements are perceived as a typical form of activity from civil society. In social movements, actors engage independently and are bound by a collective identity built on the need and awareness of connectedness (Diani and Bison, 2004).

2. The Typology of Social Movements

Social movements have a varied type of movement. They can accommodate and mobilize a small number, hundreds, thousands or even millions of participants. Social movements can move within the scope and boundaries of a clear legality in a society and can also move illegally as underground groups (Sujatmiko, 2016).

Klandemans in Suharko (2006) divides social movements into two types, namely (1) proactive social movement and (2) reactive social movement. Proactive social movement is a kind of social movement that arises because of a certain condition in the life of society that cannot be tolerated, and its goal is to promote social change. Meanwhile, reactive social movement is a movement that arises because certain conditions in society are changing, and then the society reacts to reject the change (Henslin, 2006).

Other types of social movements are proposed by David Aberle (1966) who classifies social movements into four types based on the magnitude of social change and the type of social change desired.

The first type, Alternative Movement, is a social movement that seeks to change some people's behavior. The social movement of the Women Christian Temperature Union in the 1990s, for example, aimed at changing the behavior of people to stop drinking alcoholic beverages. Its members were convinced that if they could have shut down alcohol manufactures, problems such as poverty and violence against wives would have disappeared. The second type, Redemptive Movement, is a social movement that tries to change individual behavior entirely, as in the religious field. The third type, Reformative Movement, is a social movement that seeks to change society but with limited scope, for example, women's equality movement. The fourth type, Transformative Movement, is a movement that seeks to transform the whole society like the communist movement in Cambodia.

3. Resource Mobilization Approaches

The attempt to analyze and understand the social movements of contemporary society includes the development of the new social movement approach and the Resource Mobilization Theory (RMT) approach. The RMT approach focuses its analysis on a set of contextual processes on resource management, organizational dynamics and political change that enable social movements to optimize their structural potentials to achieve their goals. This approach seeks to analyze how social movement actors develop strategies and interact with their environment to fight for their interests.

The Resource Mobilization Theory (RMT) approach has two models. The first model is the *political-interactive model* approach developed by Tilly, Gamson, Oberschall and MC Adam (Canel in Sujatmiko, 2002). This approach emphasizes the importance of changing the structure of opportunities for collective action, the existence of networks, and the horizontal relationships that have been built with aggrieved groups as determinants of the success of social movements. This approach also places the relation of social movements with the state and political system as one of the strongest determinants of the success of social movements. For instance, if a country's system is very strong and repressive, the social movements will be very difficult to achieve their objectives (Phongpaichit in Sujatmiko, 2002).

The second model is the *organizational-entrepreneurship* model developed by McCarthy and Zaid. According to Zald (1997), this model views that organizational dynamics, leadership and resource management are more significant factors in determining the success of social movements. This model applies the theory of organizational development to analyze social movements and explain that formal organizations are the carriers of social movements. According to McCarthy and Zaid, social movement organization is a complex, or formal, organization that identifies its goals as the preferences of the social movement and that seeks to achieve those goals.

Within the scope of NGOs, in general, there are a variety of different organizational forms. These forms of organization include: (1) voluntary organization (VO); (2) people organization (PO); (3) public service contractor (PSC); and (4) government-organized non-governmental organization (GONGO) (Korten, 2002).

4. The Theory of Social Movements
Theoretically, there are theories of social movements besides theories of social movements based on Marxist ideology. These old theories, although rarely used as an analysis of social movements, still have historical values in movements for justice. Some theories in social movements are as follows:
a. Classical Social Movement Theory
In this perspective, social movements are born because of the support of those who are isolated and alienated in society. Social movements are seen as a reflection of the struggle by the class around the production process, and therefore social movements are always pioneered by and centered on the workers. The paradigm in this movement is Marxist Theory so that it always involves itself in an ideological discourse shouting 'anti-capitalism', 'class revolution' and 'class struggle'. They are always oriented towards the overthrow of government which is subsequently replaced by the dictatorship of the proletariat.

b. New Social Movement Theory
The new social movement theory is emerging as a critique of previous old theories that always exist in social class ideology discourse. The new social movement is a more issue-oriented movement and is not interested in the idea of revolution. The appearance of the new social movement is more plural, ranging from anti-racism, anti-nuclear movement, feminism, civil liberties and so on. The new social movement assumes that in today's era of liberal capitalism, resistance arises not only from the labor movement but from those who are not directly involved in the production system, such as students, urbanites and middle class, because the capitalist system has harmed the community outside of the production system.

c. Resource Mobilization Theory
In this perspective, social movements require a sophisticated form of communication and organization rather than anti-capitalist shout. Social movements arise from the availability of sources of movement support, coalition groups, financial support, pressure and effective organizing efforts, as well as ideology. Resource mobilization theorists initiate their thesis by rejecting the emphasis on the role of feelings and sufferings and the categories of psychologization in explaining the phenomenon of social movements.
Identity-Oriented Theory.

III.   METHOD
This research is a qualitative descriptive research with participatory approach. Through a participatory approach, the researchers are expected to reveal experiences, perceptions and deep ideas about; (1) the development of Muhammadiyah; (2) the form of Muhammadiyah social movement; and (3) Muhammadiyah social transformation in Wajo Regency.

This research focused on Muhammadiyah social movement, including Muhammadiyah organizational development and social transformation, conducted in Wajo regency of South Sulawesi Province. Therefore, the main focuses of this research, as set out in the formulation of research problems, include; (1) how is the development of Muhammadiyah in Wajo regency?; (2) how is the form of Muhammadiyah community-based social movement in Wajo regency?; (3) how is the effect of the Muhammadiyah social movement on the social transformation process in Wajo Regency?.

To find the answers to those questions, the researchers collected information from the informants by using purposive sampling technique of which characteristics include: (1) the sample is not determined first; (2) the sample is selected on the basis of the research focuses; (3) the sample is determined by the necessary information considerations, and if no more information is needed, the sampling can be terminated (Moleong, 2012). The sample consists of; (1) Muhammadiyah Regional Leadership of Wajo regency, 2) Muhammadiyah Branch Leadership of Wajo regency, 3) Muhammadiyah members and sympathizers of Wajo regency, 4) Muhammadiyah semi-business non-profit institutions in Wajo regency, 5) Muhammadiyah figures in South Sulawesi in general and in Wajo regency in particular.

IV. RESULT AND DISCUSSION

Efforts and activities of Muhammadiyah can be grouped into three fields, namely:

1. Social Movement in the Field of Religion

The study of *Al-Islam* and Muhammadiyah-related issues is needed in order to strengthen the ideology of Muhammadiyah by revitalizing the understanding contained in *Muqaddimah* (Opening) of the Articles of Association, Personality and Beliefs and Aspirations of Muhammadiyah, *Khittah* (outlines), and Islamic life guidance of Muhammadiyah . This study is mostly done in various institutes of the organization including *amal usaha* (charity and services) of Muhammadiyah (AUM) and needs to be more intensively driven so that both its substance and application are of good quality. Thus, the nature of *Al-Islam* and Muhammadiyah-related issues will be understood comprehensively, and the tendency of some activists and members of Muhammadiyah to be interested in other beliefs that develop in society can be prevented.

Improving the quality of worship practices in accordance with *tarjih* (something that reinforces) of Muhammadiyah is also important to be intensified accompanied by increased *kekhuysukan* (solemnity) and good function of the implementation of that *mahdhah* worship (pure worship) in life. The correct practice of *mahdhah* worship can foster militancy and characterize the way of worshiping compared to those who are not members of Muhammadiyah, as well as foster functional individual piety and social piety for an enlightened life. Training of worship practices, especially the *madhah* worship, as demanded by *tarjih* of Muhammadiyah, is necessary for Muhammadiyah members.

There are three factors that cause the development of *muballigh* (religious scholars) of Muhammadiyah less optimal. The first factor is the *Ulama* (religious leaders). In this respect, very few Muhammadiyah *Ulama* are well aware of the values that the Muhammadiyah fought for and they do not focus (*istiqomah*) on handling the *da'wah* of Muhammadiyah. Muhammadiyah *Ulama* now generally do not want to be bound by Muhammadiyah's Islamic understanding. The second factor is that there is no synergy between the *Tarjih* and *Tabligh* (the delivery of the divine message) assemblies. The two assemblies are seen walking on their own. In fact, as it is known that the synergy between the two is absolutely necessary. *Tarjih* socializes the product, and *Tabligh* maximizes its implementation. The third factor is *muballigh*. Muhammadiyah *muballighs* often can not manage their time because of their busyness. If they are invited to give Friday lectures, they often reject it for various reasons.

Ulama are the most competent in talking about religion. Ulama are the heirs of the prophet. Ulama are those who have understanding, knowledge, and deeds according to Islamic teachings. Muhammadiyah presents and survives until now because of its Ulama role. Ulama are one of the main identities of Muhammadiyah. For Mubaligh, they deliver the *dakwah* of Muhammadiyah in the field.

Currently, Ulama are underestimated because of the shift of society's belief from Ulama to academics. The society generally finds academics more competent than Ulama. Although Ulama are actually the most competent in talking about religion, scientists are now considered so.

2. Social Movement in the Field of Education

Muhammadiyah social movement in the education sector include education that is oriented towards a combination of general education system and *pesantren* education system. The vision of Muhammadiyah's education implementation include the management and networking of effective education as an advanced, professional and modern Islamic movement, and the establishment of a solid foundation for the improvement of Muhammadiyah's education quality. The mission of Muhammadiyah education is: (1) to uphold the pure belief of monotheism, (2) to spread the teachings of Islam based on the Qur'an and as-Sunnah, (3) to realize Islamic charity in personal, family and community life, (4) to make Muhammadiyah educational institutions as center of education, da'wah and cadre.

In the field of education, Muhammadiyah has done its activities in the form of establishing Madrasas and Pesantren by incorporating general and modern education and science learning curriculums, establishing public schools by incorporating Islamic and Muhammiadiyah curriculums. Established educational institutions are managed in the form of *amal usaha* (charity and services) organized by the Assembly for Primary and Secondary Education (DIKDASMEN), vertically from the Central Leadership to the Branch Leadership.

In order for Muhammadiyah educational institutions to survive and prosper, there are several things to note:
1. Recruitment of human resources for the development of the institution.
2. Assistance from education consultants.
3. Excellence which is a characteristic that is not owned by other institutions.
4. Commitment of movement from Muhammadiyah regional leaders of Wajo regency along with the board and its members.

In essence, Muhammadiyah education institutions of Wajo regency have the potential to move forward if attention is given to the management, resources, and cooperation with investors and sympathizers, and if they have visionary leaders.

3. Muhammadiyah Social Movement in the Field of Social Activities

Muhammadiyah is a well-known Islamic organization in the social and health service movements, and it can even be said to be a pioneer. There is no Islamic renewal movement in the world that pioneered and developed an institutionalized social and health service movement and that has continued to grow until now except Muhammadiyah. For Muhammadiyah, charity and services in social and health fields are empowerment movements as a manifestation of the *al-Ma'un* (means of life) theological spirit instituted through the *Penolong Kesengsaraan Oemoem* (PKO), translated as Assistance for the Public Relief of Suffering.

Serving the poor, orphans and other orphans is a religious vocation as a form of consistency in carrying out religious commands. Conversely, neglecting and abandoning the weak is a form of blasphemy against Islam. Some orphanages in South Sulawesi still exist today due to the efforts of the *tajdid* movement in the field of *al-Ma'un*. This has become a program of the Muhammadiyah Leadership of South Sulawesi and has been implemented in regional level.

The number of Muhammadiyah's charity and services in the health and social fields include; 1 Community Health Center, 1 Orphanage, 2 ambulance units. To improve health services and social services, the Assembly for General Health Counselor established a cooperation with the Ministry of Health, especially in implementing the EMAS program, and Wajo Regency is one of the target areas of assistance.

The Management of "Darussalam" Orphanage of Muhammadiyah Sengkang is currently in the process of revitalization with the development of *pesantren* model management. The number of current targeted children and administrators/counselors are 37 and 14 respectively. Two-floor female dormitories have been built with funding from the local government of Wajo regency through the APBD (regional income and expenditure budget) of 2013. In addition, there are computer and internet laboratory facilities covering 6 computer units from the Ministry of Communication and Informatics, joint study hall and mushallah.

4. The Effect of Muhammadiyah Social Movement on Social Transformation Process in Wajo Regency

Discussion of the Muhammadiyah movement can be read, heard and viewed from various literatures or through the views of Muhammadiyah activists, both at the local and national levels. Muhammadiyah as an organization has formulated its vision and mission so as to achieve the desired goals.

Charity and services of Muhammadiyah include providing guidance in terms of *aqidah* (creed), *ibadah* (worship), *akhlaq* (morality and ethics) and *muamalat* (commercial and civil acts or dealings under Islamic law) based on the Holy Quran and *Sunnah*, establishing mosques and *musallas*, producing *Ulama* cadres (*fuqaha*), reviewing various Islamic studies and the development of Muslims, giving fatwa (Islamic decisions) and providing guidance on religious activities and doing *Da'wah* (Islamic propagation). The field of social activities includes philanthropic activities which had been transformed into semi-business non-profit institutions such as hospitals, maternity hospitals, polyclinics, clinics, pharmacies, and orphanages.

The effect of Muhammadiyah social movement on the social transformation process in Wajo regency can be seen from several indicators such as a). In the field of religion (belief), slowly but surely the Wajo people gain enlightenment, especially related to *tahayul* (superstition), *bid'ah* (everything that has been introduced following the death of the Prophet and the golden eras of his Companions) and *khurafat* (assumption, conjectures, and unreasonable beliefs). Now the Wajo people in general and Muhammadiyah people in particular are more rational in thinking about this life. b). In the field of education, the society's way of thinking has changed a lot, from a narrow-minded way to a positive and broad-minded way of thinking towards education, and the existence of Muhammadiyah schools that accommodate those who want to go to school has awakened the community how important school (education) is in changing their fate, as contained in the Qur'an that "Allah changeth not the condition of a folk until they (first) change that which is in their hearts" (Qur'an: ar-Rad: 11); c). In the social field, Muhammadiyah of Wajo regency provides excellent service for the poor and needy. People feel secure because Muhammadiyah is always there to provide both material and moral assistance.

V. CONCLUSION

The development of Muhammadiyah organization in Wajo Regency did not initially receive any sympathy from the community. The Wajo people considered that Muhammadiyah is an organization that could eliminate traditions and customs of their ancestors that they had embraced from generation to generation, especially those related to *tahayul*, *bid'ah* and *khurafat* known as "TBC".

The Muhammadiyah social movements in Wajo Regency can be grouped into three social movements, namely; social movements in the field of *da'wah*, social movements in the field of education and social

movements in the field of health b). In the field of education, Muhammadiyah organization has established many educational institutions or schools, ranging from kindergarten (TK), to Senior High School (SMA); c). In the field of health, Muhammadiyah organization also contributes to the establishment of health clinics and or Maternity Hospitals. However, it can not be denied that these three social movements, which subsequently became charity and services (semi-business non-profit institutions) of Muhammadiyah, have suffered in recent years.

The effect of Muhammadiyah social movement on the social transformation process in Wajo regency can be seen from several indicators such as a). In the field of religion (belief), slowly but surely the Wajo people gain enlightenment, especially related to superstition, *bid'ah* (everything that has been introduced by the death of Prophet and the golden eras of his Companions) and *khurafat* (assumption, conjectures, and unreasonable beliefs). Now the Wajo people in general and Muhammadiyah people in particular are more rational in thinking about this life. b). In the field of education, the society's way of thinking has changed a lot, from a narrow-minded way to a positive and broad-minded way of thinking towards education. In the past, the Wajo people thought that school was only for nobles and their descendants or certain groups, but the existence of Muhammadiyah schools that accommodated those who wanted to go to school had awakened the community how important school (education) was in changing their fate, as contained in the Qur'an that "Allah changeth not the condition of a folk until they (first) change that which is in their hearts" (Qur'an: ar-Rad: 11); c). In the field of health, The Wajo people have previously visited a witchdoctor for various health problems, such as abdominal pain and childbirth. However, they have now realized that health is very important and have changed their way of thinking towards health. This awareness emerged after the Muhammadiyah organization established health clinics and Maternity Hospitals, and slowly but surely the Wajo people began to think more rationally and check their health problems in clinics or receive health care while they are pregnant and during childbirth in Maternity Hospitals.

REFERENCES

[1].   Abercrombie. N, S. Hill, and B. S. Turner, *Social structure' in The Penguin Dictionary of Sociology* (London: Penguin, 2000).
[2].   Abercrombie, Nicholas, *Kamus Sosiologi* (Yogyakarta: Pustaka Pelajar, 2010).
[3].   Aberle, David F, *A Classification of Sosial Movement* (Chicago: Aldine Publishing Aberle Co, 1966).
[4].   Adaby. Ahmad, Darban, and Pasha. Mustafa Kemal, *Muhammadiyah sebagai Gerakan Islam (dalam perspektif Historis dan Ideologis)* (Yogyakarta: Pustaka Pelajar, 2000)
[5].   Borgatta. Edgar F, Borgotta. Marei L, et al, *Encyclopedia of sociology* (New York: MacMillan Publishing Company, 1992).
[6].   Cohen, Bruce J. *Sosiologi Suatu Pengantar* (Jakarta: Rineka Cipta, 1992).
[7].   Damami. Muhammad, *Akar Gerakan Muhammadiyah* (Yogyakarta: Fajar Pustaka, 2004).
[8].   David, *Menuju Abad ke – 21: Tindakan Sukarela dan Agenda Global* (Jakarta: Yayasan Obor Indonesia, 2002).
[9].   Gettys, W. E., et al, *Classical Physics and Modern* (Mc Grawn – Hill Book Company, 1989)
[10].   Giddens. Anthony, *Cultural Problems in Social Theory* (London: Macmillan, Hadiwinata. Bob S, *The Politics of NGOs in Indonesia: Developing Democracy and managing a Movement,* 2003.
[11].   Hamid. Edy Suandi (Ed), *Rekontruksi Gerakan Muhammadiyah Pada Era Multi Peradaban* (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2001).
[12].   Heldman, D.R. and Singh. R.P, *Introduction to Food Engineering* (London: Academic Press, 2001).
[13].   M, Hasim, *Pendidikan Kewarganegaraan* (Jakarta: Quadra, 2006)
[14].   Pichardo. Nelson, New Social Movement 'A Critical Review, *California Annual Review of Sociology*, 33, 1997.