

Muhammadiyah's Response to Covid-19 in Indonesia: Faith-Based Commitment

Zuly Qodir^{1*}, Hasse Jubba², Mohammad Jafar Loilatu³

¹ Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: zuliqodir@umy.ac.id

² Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: hassejubba@umy.ac.id

³ Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: jafar.loilatu@gmail.com

* Correspondence

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Abstract: As one of the most prominent Islamic organisations in Indonesia, Muhammadiyah has, since its establishment, contributed substantially to resolving various issues confronted by the Indonesian government and society. The emergence of the COVID-19 Pandemic is also a concern to Muhammadiyah. It may contribute to assisting the government's efforts and relieving some of the burden bore by the people. The current article aims to provide an analysis of Muhammadiyah's movement in Indonesia and its handling of the COVID-19 Pandemic by using a faith-based commitment approach in the da'wah Muhammadiyah on Education, health, and caring poverty in the jargon da'wah *Amar ma'ruf nahi munkar*/effort and supporting virtues and stopping the damaging. Through this approach, it is found that Muhammadiyah has contributed significantly in various fields, particularly health, necessities, education, and preventive measures, regardless of one's background of religion, ethnicity, and political affiliation. All the assistance that Muhammadiyah had given was based on a faith-based commitment that Muhammadiyah is a socio-religious organisation that has decided to take the path of socio-humanitarian da'wah as stipulated by Muhammadiyah's founding mandate. The data from Muhammadiyah COVID-19 Command Centre, Indonesian Governance and the Media from March 13, 2020, to January 2021 analysis with in Faith Base Organisation Perspective.

Keywords: COVID-19 Pandemic; Faith-Based Commitment; Indonesian; Muhammadiyah.

Abstrak: Sebagai salah satu organisasi Islam terkemuka di Indonesia, Muhammadiyah sejak berdirinya telah memberikan kontribusi yang besar dalam menyelesaikan berbagai persoalan yang dihadapi oleh pemerintah dan masyarakat Indonesia. Munculnya Pandemi COVID-19 juga menjadi perhatian Muhammadiyah. Hal ini dapat membantu upaya pemerintah dan meringankan sebagian beban yang dipikul oleh masyarakat. Artikel kali ini bertujuan untuk memberikan analisis tentang pergerakan Muhammadiyah di Indonesia dan penanganannya terhadap Pandemi COVID-19 dengan menggunakan pendekatan komitmen berbasis iman dalam dakwah Muhammadiyah tentang Pendidikan, kesehatan, dan kepedulian terhadap kemiskinan dalam jargon dakwah. *Amar ma'ruf nahi munkar*/usaha dan mendukung kebajikan dan menghentikan kerusakan. Melalui pendekatan ini, ditemukan bahwa Muhammadiyah telah memberikan kontribusi yang signifikan di berbagai bidang, terutama kesehatan, kebutuhan dasar, pendidikan, dan tindakan pencegahan, tanpa memandang latar belakang agama, suku, dan afiliasi politik seseorang. Semua bantuan yang diberikan Muhammadiyah didasarkan pada komitmen akidah bahwa Muhammadiyah adalah organisasi sosial keagamaan yang telah memutuskan untuk menempuh jalur dakwah sosial kemanusiaan sebagaimana yang diamanatkan oleh amanat pendiri Muhammadiyah. Data dari Pusat Komando COVID-19 Muhammadiyah, Pemerintahan Indonesia dan Media dari 13 Maret 2020 hingga Januari 2021 dianalisis dengan Perspektif Organisasi Basis Iman.

Kata Kunci: Pandemi COVID-19; Komitmen Berbasis Iman; Indonesia; Muhammadiyah.

1. Introduction

The COVID-19 Pandemic that started in Wuhan, China in September 2019 and spread throughout numerous countries is a deadly plague. The incredibly high number of fatalities was unavoidable. The United States, currently, stands as the country with the largest number of COVID-19 deaths. As of August 15, 2020, the number of Indonesians who tested positive for COVID-19 had reached 140,000 with 2000 fatalities. The figure 1 shows that the number of COVID-19 positive cases in Indonesia had become progressively perilous in the last five months.

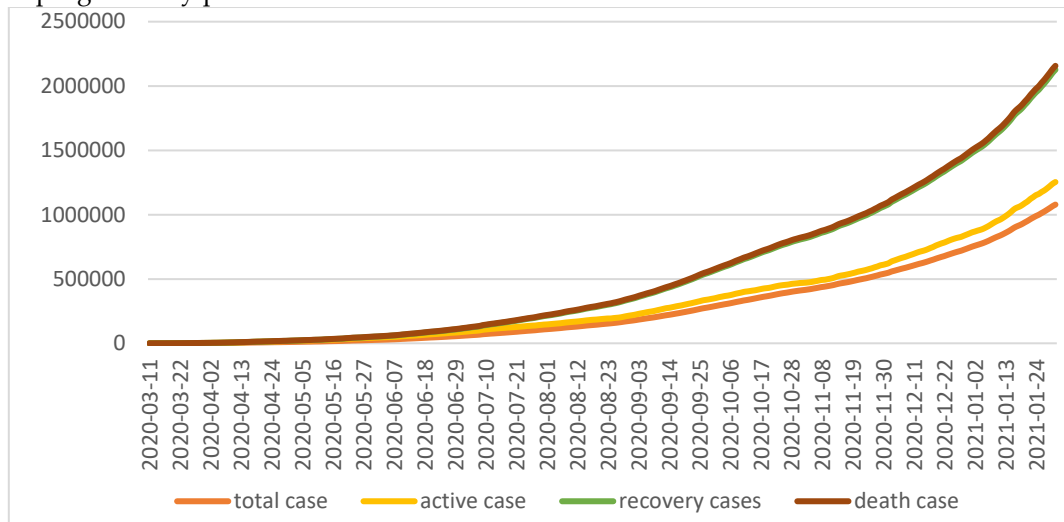


Figure 1 The Trend of COVID-19 Cases in Indonesia

Data Source: Covid.go.id, 20/2/2021

Figure 1 shows that COVID-19 cases experienced an increase from May until August 2020. The rise of cases shown in the trend table is displayed in weekly increments, so a significant rise is apparent every week.

The COVID-19 Pandemic that befell Indonesia has had an extensive impact on its population. COVID-19 cases in Indonesia, since the announcement of the first case five months ago, have undergone a significant increase. At the end of March 2020, there were 1528 total cases. In April, the total number of positive cases was 10118 nationally, with new cases amounting to 436. In May, the total number of cases shot up to 25773 with new cases reaching 973. In June, positive cases increased to 56385 with the highest amount of daily cases at 1331. At the end of July, Indonesia’s total positive cases had risen to 108376, with the highest number of daily positive cases at 2381 (Kemkes RI, 2020). The total case of Covid in Indonesia until December 2020 is 603.604 total case and the total death until January 2021 is 22.239.

Hale, Petherick, Phillips, & Webster (2020) state that in response to COVID-19 countries the world over has formulated policies to reduce the rise of new cases such as school closings, social distancing, work-from-home, testing policy, test, tracing, and treatment. These policies have depleted the government budget, consequently, creating new challenges such as economic, financial, food, and social crises (Collins, Florin, & Renn, 2020), in addition, COVID-19 has created a public perception regarding the people’s social conditions (Dryhurst et al., 2020). Despite having implemented preventive policies such as communication management, outbreak management strategy, and preventive strategies conducted in several countries (Sun, Bernard, & Cheong, 2020), the spread of COVID-19 remained on the rise. In Indonesia, COVID-19 had been addressed by central government policy (Djalante et al., 2020), the policy indicates that the government had responded to the state of crisis (Sharma-Wallace, Velarde, & Wreford, 2018) by issuing a policy, although the policy made underwent a dynamic process and it garnered diverse responses (Fealy, 2020). Sohrabi et al. (2020) argue that the COVID-19 declaration requires governments to provide transparent information, limit mobility,

implement quarantine, and participate in developing COVID-19 prevention instruments or models. According to Sohrabi et al. (Sohrabi et al., 2020), other organisations are required to play a role to promote efforts in preventing COVID-19 through the various measures above.

The policy made by the government is unable to, promptly, overcome COVID-19, religious and social organisations, therefore, hold a crucial role. The presence and participation of such organisations will make it possible to carry out the recommendations given by the World Health Organisation (WHO) (WHO, 2020b, 2020a), and subsequently bring about community response, which is specified in the WHO regulation concerning community response to the spread of COVID-19 (IFRC, WHO, 2020). Muhammadiyah is a social organisation with the spirit of da'wah. The mandate of da'wah of Muhammadiyah is supporting and making a good society and stopping the damaging society in the jargon of (*Da'wah amar ma'ruf nahi munkar*) in education, health, and caring for poverty. This concern in which one of its key focuses is in the field of health participation in supporting the handling and prevention of COVID-19. The measures taken by Muhammadiyah are in line with WHO policy on handling COVID-19 (WHO, 2020b), and Muhammadiyah can respond because it maintains numerous educational institutions and hospitals, which is also why Muhammadiyah pays significant attention to COVID-19. In addition, through Muhammadiyah's organisational policy, its handling of COVID-19 remains to follow the central government's instructions on preparation and efforts for handling COVID-19.

Civil engagement is a highly crucial necessity for assisting the country to prevent the spread of COVID-19, even though relevant policies have been issued by the government. Particularly for religious organisations like Muhammadiyah and Nahdatul Ulama (NU) which possess a very large mass base, wherein Muhammadiyah followers are estimated at 25 million, while NU is estimated to have approximately 45 million followers (Bush, 2014; Mujani, 2007). Muhammadiyah and NU's involvement convinces the public to comply with government policies and lessens the burden of the state in tackling COVID-19. The government alone is often troubled with issues of corruption conducted by state apparatus concerning issues of COVID-19 funding (Mietzner, 2020). Civil engagement that supports the state is shown in the civil society movement that took place in Turkey and initiated by Fettuleh Gullen, making it popularly known as the Gullen Movement, which assists in public education and social assistance to disadvantaged and impoverished citizens (Yilmaz, 2010). Muhammadiyah's movement has been present abroad, particularly in the field of education and economy. Muhammadiyah has long been a driving force for Muslim communities in various countries such as Pakistan, Bangladesh, and Thailand to enrich the lives of its citizens, and help poor communities such as Singapore (Aljunied, 2011).

As a socio-religious organisation, Muhammadiyah's involvement in tackling COVID-19 is grounded in the organisation's mission, which is to spread the message of *Islam Rahmatan lil alamin* (Islam as a mercy to all creation) and da'wah of *amar ma'ruf nahi munkar* (i.e. da'wah to encourage the spread of virtues and prevent others from committing any vices). Muhammadiyah's particular concept of da'wah is regarded as Muhammadiyah's philanthropic activity (Burhani, 2019; Latief, 2016). The activities conducted in Muhammadiyah's movement are also stated as community empowerment activities that carry out humanitarian missions (Elhady, 2017). Such a da'wah mission serves as a solid basis for Muhammadiyah to engage in various activities in society.

Muhammadiyah is highly committed to carrying out its humanitarian missions to all citizens of the world, without any engagement in practical politics. Muhammadiyah focuses on the *amal saleh* (good deeds) movement because, since its inception, Muhammadiyah was not intended to become a political party movement, but a moderate nationalist and humanitarian movement that is not a part of any political party power in Indonesia. Nonetheless, this does not mean that Muhammadiyah is against the political party, which is one of the key instruments of electoral democracy (Nashir, Qodir, Nurmandi, Jubba, & Hidayati, 2019). Muhammadiyah with its huge mass base attracts the attention of political parties in Indonesia for legislative and presidential election purposes. As an organisation with a huge following, Muhammadiyah members are often persuaded to and fro to be actively involved in politics (Jung, 2014). Hence, it can rightly be said that in reality, Indonesian politics, in most cases, is

inseparable from religion, or it at the very least involves religious social organisations, since the idea of separating politics and religion is considered secular and thus discordant with the religious view in Indonesia (Assyaukanie, 2019). Since Muhammadiyah does not engage in party politics and lies in the middle (*wasatiyah* - moderation), Muhammadiyah can be a role model for disseminating the concept of Islam of the Archipelago (*Islam Nusantara*) along with NU and its tolerant and moderate characteristics (Burhani, 2018a).

Muhammadiyah specialises in humanitarian movements and national political movements as a path of da'wah that it has borne since the start of its establishment in 1912 to this day. Muhammadiyah's response during the COVID-19 Pandemic is a true form of Muhammadiyah's humanitarian movement that is based on values of faith that consider and understand Islam as a socio-religious da'wah movement. Muhammadiyah as a socio-religious movement based on da'wah *amar ma'ruf nahi munkar* (encouragement to do good deeds and prevent others from doing bad), which is taken from the holy Quran as its source, constantly strives to interpret these words into real activities in the field of humanitarian assistance regardless of one's religious, ethnic, or political party background. The present article aims to provide an analysis of the response given by Muhammadiyah's movement to the COVID-19 Pandemic in Indonesia through the various activities it has carried out. The article also discusses how Muhammadiyah chose the path of humanitarian movement without considering its beneficiaries' choice of party, religion, and ethnicity while providing assistance based on the articles of faith believed in Muhammadiyah's da'wah. This article aims to analyse the activities from Muhammadiyah in the Covid-19 concern on humanitarian aid in education, health, and caring for poverty in da'wah Muhammadiyah with Faith Based Organisation Movement perspective.

Haedar Nashir (2015), mentioned that Muhammadiyah is an Islamic movement that acts on good deeds and prevents vices by developing civilisation and revering humankind. Meanwhile, Burhani (2018) states that all of Muhammadiyah's social activities are considered charity ventures. These activities are divided into four charity ventures: education, health, social welfare, and economy. This is known as Muhammadiyah's *amar maknuf nahi mungkar* movement. Based on the nature of the movement, Muhammadiyah has never ceased to influence the development of Muhammadiyah's mission in its activities, including its humanitarian da'wah. The nature of this social movement has resulted in Muhammadiyah being considered very actively in human social development according to the true teachings of Islam by referring to the Quran and Sunnah of the Prophet Muhammad (Saddhono, Testy Ariance Loren, & Latifah, 2017).

Muhammadiyah is an active socio-religious organisation with concerns over issues of humanity and nationalism. Muhammadiyah, as a modern Islamic organisation, is tolerant of diversity, which makes it easily accepted by various social groups, both Muslims and non-Muslims alike (Menchik & Pepinsky, 2018). One of Muhammadiyah's defining characteristics is that it is a progressive Islamic organisation. Muhammadiyah, since its foundation, has participated in promoting political, economic, and social justice (Kurzman, 2002; Manalu, 2019). Muhammadiyah's movements function to resolve ongoing challenges and they help promote changes by being directly involved in empowering communities. Kosasih & Suwarno (2010), state that such action can be referred to Muhammadiyah's model of leadership that follows the Quran and Hadith as its organisational foundation. Additionally, Muhammadiyah's distinct characteristic, with its spirit of *ijtihad* and *tajdid* (renewal), demonstrates that Muhammadiyah is a modern Islamic movement that strives to understand problems by looking at its various interrelated aspects. Muhammadiyah tries to never stop developing religious thoughts and socio-religious exegeses. Muhammadiyah will continue to engage in *ijtihad* in aspects of the social community (Setyawan, 2013).

Muhammadiyah conducts social change in communities of rural farmers by performing *ijtihad* of socio-religious activities so that villagers with a farmer background can become Muhammadiyah followers in their worship activities and give alms to those in need (Kim, 2007). In addition, Muhammadiyah encourages urban traders to actively participate in various religious activities held by Muhammadiyah. Socio-religious activities assisting the community are carried out by Muslim trader groups in Kotagede Yogyakarta (Nakamura, 2012). Consequently, Muhammadiyah can currently be

said as a socio-religious movement that conducts its activities in rural and urban areas, although it began with kinship and family ties based on piety and sincerity to the Islam they believe in. Muhammadiyah, ultimately, has various distinctive followers, such as Muhammadiyah Ahmad Dahlan (*Dahlanian*), Muhammadiyah Al Ikhlas, Muhammadiyah NU, and Muhammadiyah Marhaenis. Muhammadiyah, as a socio-religious movement can be considered to have a variety of followers, instead of being a monolithic mass (Mulkhan, 2000, 2010).

This research employs a qualitative method to analyse Muhammadiyah's role in COVID-19, the COVID-19 was rising while one year. In this case, this research has chosen qualitative to answer the main question of the research, using qualitative research on social science studies to simplify analysing data (Mohajan, 2018). In addition, a qualitative method aims to evaluate the program that has been done by Muhammadiyah (Arntsen & Waldrop, 2018), social science approaches became more relevant in a field study by getting involved in actions. Mulkhan (2010) reports that Muhammadiyah as a social organisation has a primer role in society, therefore Muhammadiyah always involved in social problem

The current study employed the explanatory quantitative research approach to analyse Muhammadiyah's activities in responding to the COVID-19 pandemic in Indonesia. Data were obtained from official documents of the Government of Indonesia and Muhammadiyah's official documents. Data were collected through the official websites of the Indonesian government and Muhammadiyah, which were subsequently classified by qualitative method and analysed their suitability with the literature review used in the article. The data were acquired from the 13th of March 2020 to January 2021 from the official websites of the government and Muhammadiyah.

2. The Faith-Based Organisation (FBO) Movement

Faith-Based Organisations encourage the development of organisational commitment, which has occurred on numerous occasions in many countries like America, as stated by Robert Bellah it is one of the features of civil religion that focuses attention on the society in their daily social and political conditions. Civil religion is one of the means to understand and interpret the socio-political condition of American society collectively and as a characteristic of a collective movement capable of having an extensive impact on society (Bellah, 1991; Williams, 2013).

Faith-Based Organisations with their commitment to faith become a part of the institutional foundations of religious movements to do good deeds (Daniels & Gustafson, 2016). Faith-based movements can also become massive movements concerning the scope of issues and other socio-religious problems (Olarinmoye, 2012). In Indonesia, such a movement has been carried out by Muhammadiyah through various nondiscriminatory charity venture activities to the community as a social service (Burhani, 2019). In this case, religious activities done based on faith adhered to by the respective organisations can jointly induce social change to occur. Hence, religion can, in due time, re-identify the past identities of individuals or social groups so that they can gradually be influenced both in their mindset and in their religious practice as a structured and organised religious ritual, which will eventually complete the form of movement and interaction in the society, which is the goal of the movement's activities (James, 2018).

Faith-based religious movements participate in discussing issues of humanity and society. In certain cases, faith-based religious movements may even function as a critical actors of diplomacy during humanitarian disasters (Munthe, 2016). Munthe (2016) firmly, then, states that religion can play the role of a non-state actor that bridges ideas in issues of peace diplomacy relating to humanitarian issues and conflicts. This is why the significance of religion to take on the role of the main actor in dealing with social and humanitarian issues should not be taken lightly. The commitment that religious organisations have can ultimately promote the creation of social welfare in society (Deno, 2017; Lee & Han, 2016; Munthe, 2016).

It can be firmly stated that the role of religious organisations is not only for their benefit but for the benefit of others as well (internal-external)s It could even serve as a functional organisational responsibility that is associated with the organisation's faith/beliefs (Askeland, 2015). The commitment of religious organisations may, undoubtedly, change on account of the social, political, economic, and

cultural contexts of the country where the socio-religious organisation operates. Wesselmann, Van Der Drift, & Agnew (2016) suggest that socio-religious organisations sometimes may change their religious commitment when carrying out their movements due to the change in state ideology. This is exactly why confirmation by prior studies concerning organisational commitment as a basis of movement becomes necessary. The commitment of faith is believed to be viable through organisational and collective means, hence it has the capacity that leads to social change (Barlow et al., 2009).

In carrying out their role of empowerment and provision of social services, religious organisations often work with the government (Bielefeld & Cleveland, 2013). The government even realises that it is unable to provide services to the entire population and that it needs the role taken up by other organisations to promote good services. The state, subsequently, initiates collaborations with civil religious organisation groups, as non-state organisations, so all can jointly attain successful efforts in society. In a certain context, faith-based commitment organisation may depend on individuals or the organisation itself so that it can operate independently without collaborating with the state (Wesselmann et al., 2016). Religious organisations have developed their activities in fields such as education, health, and economy, and they have achieved success in their performance in supporting government programs (DeHaven, Hunter, Wilder, Walton, & Berry, 2004).

There are numerous aspects that socio-religious organisations respond to, as Muhammadiyah does in the field of education, economy, social services, and health. In the field of health, Islamic organisations promote the establishment of health and wellness activities (HWA) (Bopp & Fallon, 2013). Nevertheless, Bopp (2013) considers that several factors may affect activities in the field of health rendering it operating with difficulty. This is due to several factors such as location, resources, and leadership capacity. Accordingly, health movements need to consider those issues while conducting HWA. Based on the above literary sources, it has been emphasised that religious organisations play a key role, particularly faith-based religious organisations, in improving health, welfare, social services, and education, especially in developing countries (M. Clarke, 2015).

It was using a faith base organisation approach (Chang, 2007) that stated that the crisis conditions hit countries in Asia after the cold war, causing a comprehensive and complex crisis. The crisis occurred because infrastructure development did not occur, and managerial was not going well; all happened due to an unstable government facing problems that arose. The government was unable to handle and protect problems in the economy, education, and employment. Here, civil society organisations play an essential role in rebuilding society in crisis based on the belief principles held by civil society organisations.

Meanwhile, Hertel & Minkler (2007) state that the economic rights of citizens when entering a crisis-era are often neglected. Therefore, there needs to be an emphasis on the economic rights of the community members seen. How does the government conceptualise, look for the causes of economic problems for citizens, and take policies to the answer? Economic rights become an emphasis in government policy because citizens in crisis will have a broad impact on a country, such as crime, poverty, and unemployment. The economic rights of citizens will be greatly influenced by state policies in caring for the poor, women, children, and other vulnerable communities. This article provides knowledge that the economic rights of citizens in times of crisis due to an event will inspire how to make policies carefully and follow the context.

Meanwhile, Salek (2015) explained that based on belief, social and religious organisations, which we know as faith-based organisations (FBOs), or those without a religious background, often referred to as secular organisations, work together in humanitarian affairs. They work strictly in humanitarian missions and do not have any political, religious, or ethnic identity agendas. In the Islamic tradition, such a thing is reflected in what is called the term *maqasid al-Shari'ah* (the principles of sharia values), which contains the mission of saving human life, property, and human rights.

As noted by Türk, Riera, & Poirier (2014) that during the dialogue between various parties that occurred in war-affected areas weapons, so socio-religious and secular organisations based on the principles of Faith Base Organisations (FBOs), they all agreed to provide humanitarian assistance in the form of providing food, clothing, hospitality, and employment. They work together with the United

Nations Development Program (UNDP) to build communities so that social conflict and hunger do not occur. They agreed to build a community based on the foundation of faith that the community had. Humanitarian activities in building society are indeed the foundation so that they can inspire people in other places (G. Clarke, Jennings, & Shaw, 2008).

Muhammadiyah as a faith-based religious movement has chosen and decided to become an enlightening movement instead of a political party movement (Alfian, 1968; Nashir, 2010). Muhammadiyah's religious movement, which is based on one's faith, has become a significant force capable of encouraging its members to enlighten others, educate the community, serve the community, and broadly engage in da'wah. The things that Muhammadiyah does are social movements that expect no reward whatsoever from the beneficiaries or even the state. As a socio-religious organisation, Muhammadiyah is one of the civil religious forces that promote and becomes a part of civil religion (Bellah, 1991; Williams, 2013). Muhammadiyah consists of civilians with the utmost important role to empower the community regardless of their religious, ethnic, racial, and social backgrounds. Muhammadiyah's movement is akin to the Gullen Movement in Turkey initiated by Fetullah Ghullen (Yilmaz, 2010).

Muhammadiyah, in the context of the New Religious Movement, can be categorised as a movement that can provide self-realisation for marginalised, suppressed, and less educated groups through various activities that are conducted as enlightening activities (Nashir, 2010). Muhammadiyah cultivates good deeds throughout the entire (Indonesian) archipelago with various charity movements as its ideology on community empowerment and Islamic philanthropy (Latief, 2016). Muhammadiyah's philanthropic movement is one of Muhammadiyah's strong points in Indonesia. This, accordingly, is one of the driving factors for Muhammadiyah to respond to the COVID-19 outbreak in Indonesia on a massive scale without discrimination of any kind.

Some of the literature above explains very well that the issue of faith can reach all parties at the level of society who need help. There is no barrier there between those in Indonesia, Africa, Europe, or Asia; if it is based on a humanitarian mission, then anyone is willing to assist. In the case of Covid-19, it has become very clear how Muhammadiyah, as an Islamic organisation, assists affected citizens regardless of their religious, ethnic, ethnic, and gender backgrounds. If they are affected by Covid-19, Muhammadiyah will try to help them.

In the context of Faith Base Commitment and religion, Muhammadiyah is very concerned with education, health, and public services. However, this article focuses on Muhammadiyah's response to the Covid-19 outbreak that impacts the wider community. Therefore, Muhammadiyah assists with a commitment of faith based on the Qur'an and Sunnah to those affected by COVID-19 by providing health assistance, treatment, compensation, and food. In addition, Muhammadiyah also assists in the education sector affected by the COVID-19 outbreak by providing educational equipment, reducing school and college costs, and donating credit funds for students. As for the Muhammadiyah community, they donated basic food, health facilities, and medical equipment. All of this can be said to Muhammadiyah's commitment to the broader community (public) because of the belief in the Islamic claim that it adheres to. Muhammadiyah's commitment to responding to Covid-19 clearly shows that what is being done is based on the beliefs of Islamic organisations engaged in da'wah, as illustrated in this article.

3. Muhammadiyah and Social Piety Commitment

Muhammadiyah, as a socio-religious organisation based on the Qur'an and Sunnah of the Messenger Muhammad, in its every act of good deeds constantly in touch with the religious beliefs that Muhammadiyah members and organisation uphold. All of the actions they carry out, as mentioned by Haedar Nashir (2015a), are always accompanied by faith and related to a human life model called *da'wah amar makruf nahi munkar* (a da'wah movement to spread virtues and prevent vices). Such acts of charity are a form of righteous deeds since they originate from authentic religious teachings which are the results of Muhammadiyah's *theological reform* of texts of the Quran and Sunnah of the Prophet Muhammad (Haidar Nashir, 2015). Therefore, this kind of movement can overcome problems in any

social group throughout Indonesia because it is not based on any organisation's political interests (Nasir, Pereira, & Turner, 2009), and this is popularly termed filial piety (Yoon & Kropf, 2018). Di Indonesia, Muhammadiyah as a religious organisation has shown its commitment to providing the community with protection (Lavie, 2017).

Muhammadiyah as a religious organisation that maintains its Faith-Based Organisation Commitment actively provides health assistance (Kagawa, Anglemeyer, & Montagu, 2012). Health programs are one of Muhammadiyah's main icons (Bopp & Fallon, 2013), voluntarism movement (Bopp & Fallon, 2013), social services (Reingold, Pirog, & Brady, 2007), as well as other services the state is unable to provide (Lee & Han, 2016). Religious movements, by taking a role as organisations, have been apparent since 1980-2000. These movements are based on the religious faith of the organisation's collective or individual activists as a form of piety (M. Clarke, 2015). Such a form of commitment that is made as a result of piety that individuals and groups believe in eventually becomes a rational commitment, thereby making the entire aspects of organisational activities accountable. Given the various activities that these organisations provide to the public, they are ultimately able to satisfy the public by providing social services (Wesselmann et al., 2016). Additionally, members of society can receive various kinds of services from these organisations, and in due course, both state and communities can engage in direct partnership with these organisations (Deno, 2017).

The commitment that Islamic organisations have to social issues indicates growth; wherein Islamic organisations do not only deal with transcendental worship. Socio-religious organisations can also present solutions for challenges currently occurring in a country where some of its communities are marginalised or in need of assistance (Izudin, 2018). Zaeny (2005) considers that the concept of Islamic organisation should not only be normatively understood and defined but religious texts should also be read and perceived by looking at the progress of social community so that we understand the objective conditions unfolding in the society. This is how the power of Islamic organizations and their followers has created a vital role that leads to the rise of Islam and contributes to social issues, realises justice, and drives development in the right direction. Muhammadiyah's idea to empower the community is one of its defining features as a socio-religious organisation with a huge mass base (Burhani, 2019). The piety commitment functions as a consideration for all of Muhammadiyah's activities throughout Indonesia, and even in other countries such as the Philippines, Thailand, Malaysia, and Australia. Mulkhan (2010) Muhammadiyah as a social organisation has a primer role in society, therefore Muhammadiyah is always involved in social problems.

4. Muhammadiyah's Policy in Handling Covid-19

The Government of Indonesia in January encouraged any efforts to prevent the spread of COVID-19 through vaccination. This policy was confronted with pros and cons among the wider public. Muhammadiyah took a stance of supporting the policy. Muhammadiyah's support is manifested through the organisation's policy and followed by Muhammadiyah members and organisational body with the issuance of Decree No./01/PER/I.0/H/2021 concerning the vaccination program and Decree No.01/EDR/I.0/E/2021 concern restrictions on community activities and vaccination to prevent COVID-19. Real action taken in response to the vaccination policy is that Muhammadiyah promotes the vaccination program in 102 hospitals charged with handling COVID-19 throughout the entire Indonesian territory. Muhammadiyah's promotion of the vaccine has helped raised the ministry's capacity in implementing recovery measures to prevent COVID-19 (Amanda, 2019). This is because, in a single day, Muhammadiyah hospitals can vaccinate up to 3000 health workers (Kemenkes RI, 2021). So far, there have been 17 policies issued by Muhammadiyah of which 12 of them are under government policies.

As a prominent Islamic organisation in Indonesia, Muhammadiyah has substantial influence, particularly in building trust and responding to public needs. The steps taken by Muhammadiyah also serve as a reference for government policies. The role of Muhammadiyah to convince the public is entirely specified in the policy that was made through deliberations by Muhammadiyah leaders by considering the risks of COVID-19 transmission. One of the examples of Muhammadiyah's decision is

the public’s trust in the use of the vaccine, which is still deemed unable to fully overcome COVID-19 transmission. According to a survey done by *Indikator Politik* (Indicator of Politics), the five vaccines currently being administered in Indonesia are still not trusted to be able to treat COVID-19, trust level remained low with those believing in them at 27%, those not believing at 31.4%, and those not responding at 41.2%, which is also the case with other vaccines like *Sinochem*, *Sputnik*, *Sinovac*, and three other vaccines that are still doubted by the public. Nonetheless, Muhammadiyah fully supports the government’s vaccination efforts by placing vaccination as an attempt to overcome COVID-19.

Observing the movement conducted by Muhammadiyah in response to COVID-19 in Indonesia, there is relevance between the literary review elaborated above and the activities undertaken by Muhammadiyah as a socio-religious organisation with a progressive vision and faith-based new religious movement (Antunez Moreno, 2017), that serve as its basis of work in the society, encouraging good deeds and preventing evil. There is some relevance to the literary review such as faith commitment (Reingold et al., 2007) and piety commitment, which are shown by Muhammadiyah’s involvement in responding to COVID-19, Haidar Nashir (2015b). Ultimately, Muhammadiyah can be defined and understood as having several standpoints concerning its response to the COVID-19 outbreak that is ravaging Indonesia.

Theoretically, the contribution of this article confirms that religious commitment in Muhammadiyah does not only arise from the urge to do good to others. However, what is more, the spiritual encouragement from the holy book al-Qur’an and sunnah is the guideline for Muhammadiyah in moving in every good deed in society. Therefore, the commitment to faith can be taken from the holy text of the Qur’an, such as commitment to charity, alms, compassion, loving others, and educating humankind as an Islamic da’wah movement.

Medical Equipment Assistance

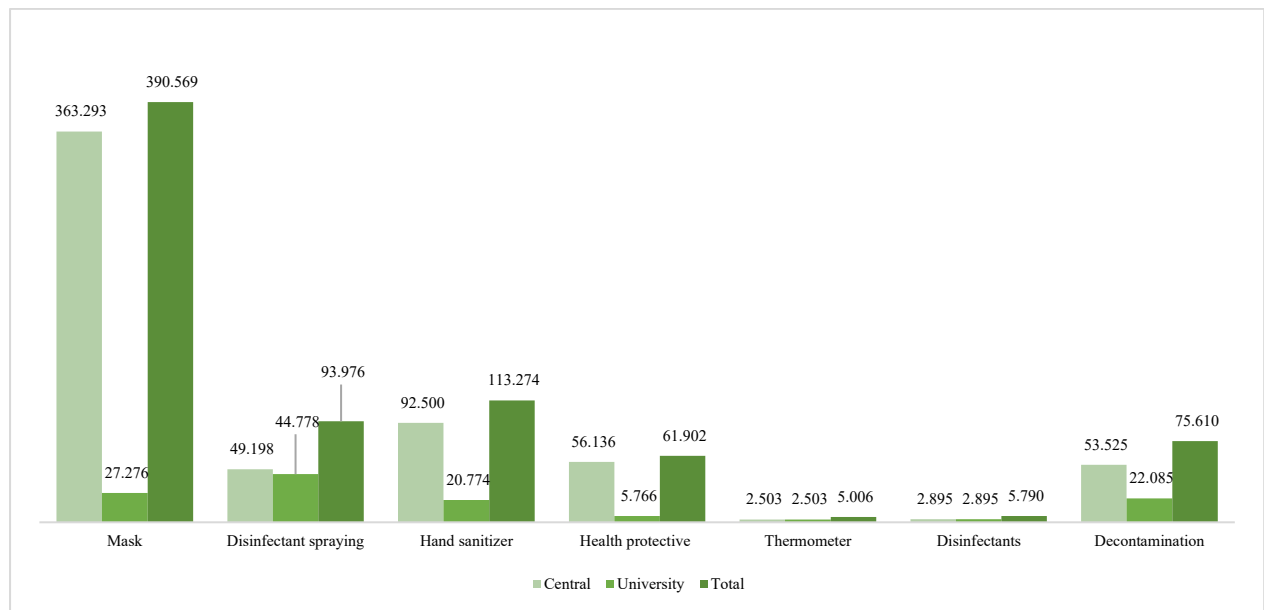


Figure 2 Types of Medical Equipment Provided

Data Source: Muhammadiyah COVID-19 Command Centre 25/2/2021

In the field of health, as shown in figure 2, Muhammadiyah provided comprehensive assistance in various existing components. The data on the table provides a clear outlook that Muhammadiyah responded to the public’s needs during the COVID-19 Pandemic. Various medical equipment and products received Muhammadiyah’s attention to keep the public safe from the deadly COVID-19 Pandemic without discriminating against the impacted social groups based on their ethnicity, religion, or gender. This corroborates that Muhammadiyah does not discriminate in providing medical

equipment assistance, as it is carried out professionally based on a faith-based commitment to do good deeds and prevent evil to befall our fellow humans. Organisational faith-based commitment is maintained individually and collectively by members of Muhammadiyah.

Basic Needs Assistance

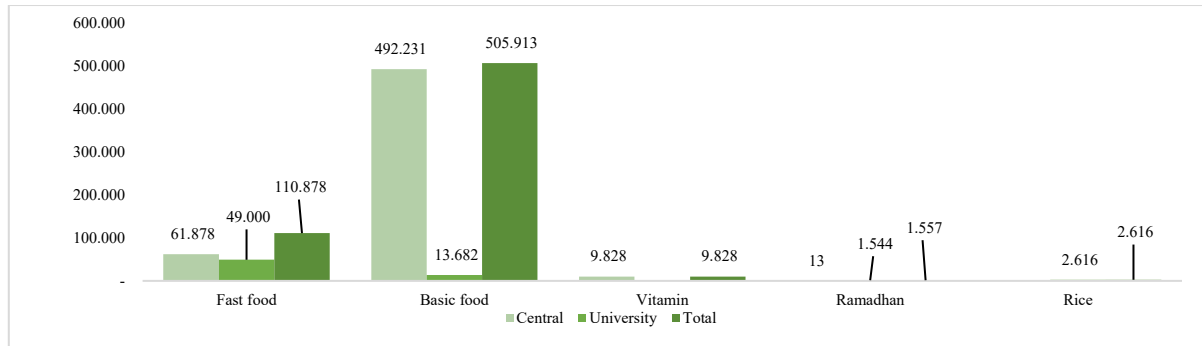


Figure 3 Types of food assistance in the month of Ramadhan

Data Source: Muhammadiyah COVID-19 Command Centre 25/2/2021

Muhammadiyah’s assistance to the community also came in the form of basic sustenance for daily consumption throughout the month of Ramadhan (Figure 3), such as vitamins for those breaking their fast and meals before (dawn) and after (dusk) the fasting period for people living around Muhammadiyah’s numerous campuses in all of Indonesia. In Yogyakarta, the provision of meals before and after the fast was done at the Yogyakarta Muhammadiyah University and Ahmad Dahlan University campuses. The month of Ramadhan functioned as an entry for Muhammadiyah and its affiliated campuses to spread the courteous and generous teachings of Islam to all those in need, particularly people who were performing their Ramadhan fasting amid the ongoing COVID-19 Pandemic. The holy month of Ramadhan was a momentum for Muhammadiyah and its campuses to assist people in need who had been impacted by the coronavirus since early March of 2020. Nonetheless, the assistance is given, which was in the form of basic sustenance, to communities living around the campuses did not discriminate whether the recipients were fasting or otherwise, although it was given during the holy month of Ramadhan. This authentically validates that Muhammadiyah has always been committed to those in need and the impoverished by providing them with food assistance.

Education Assistance to University Students

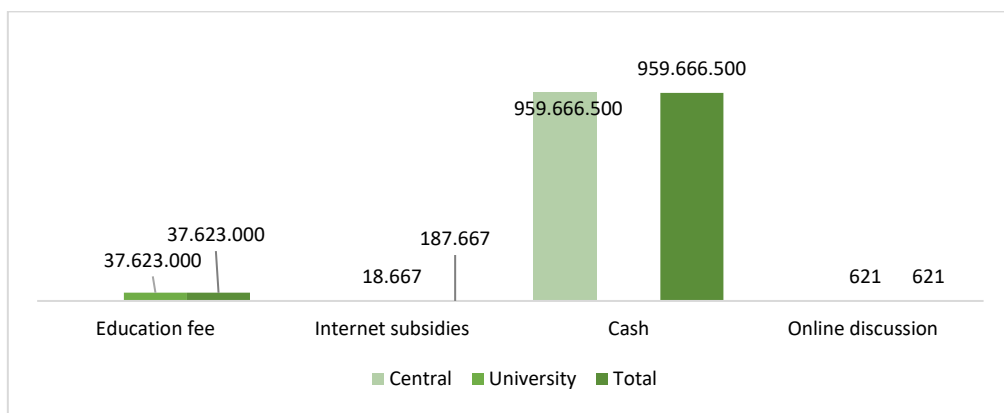


Figure 4 Education assistance to university students

Data Source: Muhammadiyah COVID-19 Command Centre 25/2/2021

Figure 4 shows Muhammadiyah's assistance as an act of philanthropy for the sake of the nation in the form of education assistance, which is a means to prevent people from contracting COVID-19. The fund spent by Muhammadiyah in the field of education is quite substantial as a non-state organisation. Nevertheless, as a da'wah-based socio-religious organisation, education assistance was given by higher education institutions to students so they could still engage in proper learning despite being under the conditions of the COVID-19 Pandemic. University students receive various forms of subsidy for their online learning programs. Additionally, their tuition fees were also deducted as lectures were not conducted face-to-face in classrooms. Various fees that had previously been collected, such as air conditioning and power fees, were alleviated during the COVID-19 Pandemic. All forms of educational assistance indicate Muhammadiyah's organisational piety and commitment to the community. Central Board Muhammadiyah's responses differ from that of the university responses to Covid-19 in Indonesia.

Muhammadiyah as a socio-religious organisation has numerous business units as part of its Islamic da'wah movement. Muhammadiyah's business units include, among others, 80 hospitals and 174 higher education institutions (MPKU, 2020; Suara Muhammadiyah, 2018). Muhammadiyah's many hospitals and higher education institutions engage in collaborative efforts to respond to the COVID-19 Pandemic to save humankind regardless of race, ethnicity, and religion. In responding to the COVID-19 Pandemic, these business units solely established their efforts on the conviction that their business will be rewarded with the value of virtue before God. Accordingly, the spread of Muhammadiyah's response can be observed throughout all the provinces in Indonesia.

5. Faith-based Commitment of Muhammadiyah in Handling Covid-19

As a socio-religious organisation that pays attention to humanitarian issues, Muhammadiyah has channeled a substantial amount of charitable funds to respond to the coronavirus outbreak in Indonesia. This is indicated by the number of funds spent by Muhammadiyah, as a religious organisation, wherein all the funds expended were purely from Muhammadiyah itself without any government or state assistance included. The funds originated from the Central Board of Muhammadiyah, and they were gathered from Muhammadiyah members all over Indonesia as well as Muhammadiyah higher education institutions in all of Indonesia to be contributed to those impacted by COVID-19.

Considering the large number of funds Muhammadiyah provided, it can be said that Muhammadiyah, based on its religious belief, is willing to sacrifice for the impacted communities, although Muhammadiyah is no less impacted by the COVID-19 Pandemic as well. However, Muhammadiyah's religious belief does not deter it from assisting the COVID-19-impacted public in Indonesia, although they are not members of Muhammadiyah, even if they are not Muslims. Considering what Muhammadiyah has done in responding to COVID-19, it is obvious that its piety commitment is based on the belief that Muhammadiyah adheres to. Activities carried out with faith-based commitment have kept Muhammadiyah in line on the socio-religious organisation path, instead of becoming a political party despite the significant political influence it has in Indonesia.

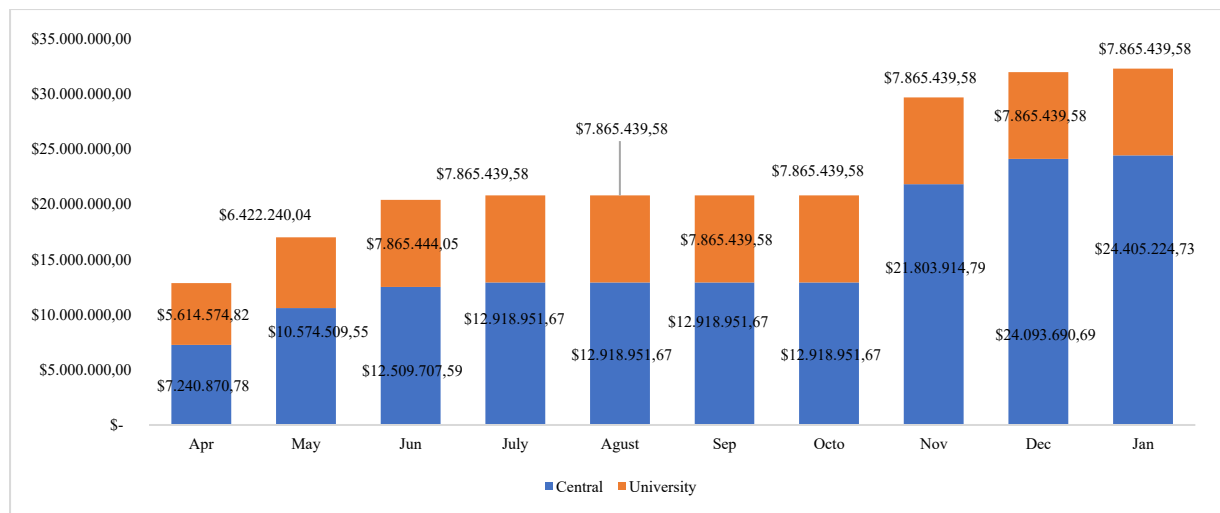


Figure 5 Total Funds Distributed by Muhammadiyah

Data Source: Muhammadiyah COVID-19 Command Centre 25/2/2021

In figure 5, Muhammadiyah's efforts to be involved in the handling and prevention of COVID-19 through activities conducted by the Muhammadiyah Central Board and education institutions, particularly universities, are obvious. Such activities can also be observed based on the total funds collected for tackling COVID-19. According to the figure above, the number of funds spent by Muhammadiyah was exceedingly significant. Muhammadiyah began carrying out efforts to prevent the spread of COVID-19 since the first case was announced by the government, and Muhammadiyah through an in-depth study, accordingly, took immediate measures upon seeing the potential transmission of COVID-19 and the state's sub-optimal capacity to overcome the COVID-19 Pandemic. The beneficiaries that Muhammadiyah targeted in its COVID-19 prevention activities included vulnerable communities and those with low economic capacity. In Figure 10, we can see the number of beneficiaries being distributed according to Muhammadiyah Central Board and universities. The distribution is based on the type of activities carried out by Muhammadiyah targeting Muhammadiyah university students and people impacted by COVID-19.

Muhammadiyah has chosen to provide social services to the community so that it does so without any religious, ethnic, racial, or social class considerations (Burhani, 2019; Latief, 2016). Observing Muhammadiyah's measures in responding to COVID-19, Muhammadiyah, as stated by Hilman Latief and Najib Burhani, is a movement that is oriented towards social services in the field of education, health, and assisting the marginalised and the impoverished. Muhammadiyah does not discriminate in its provision of services, including in its response to people impacted by COVID-19. Muhammadiyah, which engages in social community activities, provides social services as its main da'wah movement, which does not necessarily disregard its potential space in the political field. Muhammadiyah is, officially, not a part of any political party, but since it has a lot of members, they are often drawn to and from parties intending to leverage the votes of Muhammadiyah members in party politics (Nashir et al., 2019). In reality, although Muhammadiyah is not a political movement, many of its members are involved in practical politics as a part of the da'wah *amar ma'ruf nahi munkar* (movement to spread good deeds and prevent evil) (Al-Hamdi, Efendi, Kurniawan, & Latief, 2019).

Muhammadiyah, as a socio-religious organisation, seeks to translate the messages of the Qur'an and Hadith in theological and human contexts. This message was used as a foothold in the Muhammadiyah da'wah movement so that the Da'wah Movement emphasised more on religious, humanitarian, and socio-cultural dimensions rather than political parties. Therefore, when the Covid-19 Pandemic attacked Indonesia, Muhammadiyah immediately responded as part of the socio-religious da'wah movement. The Muhammadiyah missionary movement has been carried out since the

organisation was founded on November 18, 1912, at KH. Ahmad Dahlan was strengthened by the Introduction of the Muhammadiyah Foundation in 1923.

6. Conclusion

Muhammadiyah, an Islamic organisation founded in 1912, firmly commits its da'wah to encourage virtues in the broader community. In service to the community, Islamic da'wah does not discriminate against ethnic, religious, racial, or social class backgrounds except those in need. This is the basis of Muhammadiyah's da'wah as part of the Commitment to the organisation's faith, which has been institutionalised since its establishment until now. In terms of service to the community is based on a commitment to compete in doing good (public virtue), as stated in the holy book of the Qur'an. Likewise, regarding Education and Health services, Muhammadiyah's Commitment to faith is contained in all its activities. Including in terms of responding to the Covid-19 problem that hit Indonesia. Religious Commitment is the fact in Muhammadiyah for role model Islamic organisation in Indonesia.

Muhammadiyah as an Islamic movement is a socio-religious organisation with numerous members and business units spread extensively throughout Indonesia, and it continues to achieve its mission for the benefit of humankind. Muhammadiyah's main business units are in the field of education, health, and service provision for the poor (orphanage). Muhammadiyah maintains a strong commitment to the spirit of the new religious movement, hence it can be said that Muhammadiyah has initiated reform in Indonesia's Islam with KH Ahmad Dahlan as its founding figure. Muhammadiyah's spirit to develop and serve is inseparable from its initial commitment as an Islamic organisation that stands and fights not only for its members but for all members of society.

Based on the literary review on religious movement, faith commitment, and piety commitment, Muhammadiyah very clearly maintains a strong spirit concerning these three elements, which is the reason why Muhammadiyah continues to provide social services, enlighten and educate the Muslim community/the citizenry, and provide assistance to those in need. The COVID-19 Pandemic has reinforced Muhammadiyah's standing as a socio-religious organisation that actively engages in the benevolent charitable movement for the community without any discrimination in conducting its activities.

Muhammadiyah's handling of COVID-19 is based on religious understanding and motivation that are followed and taught by Muhammadiyah. This understanding is a form of manifested faith as taught in Islam. In addition, Muhammadiyah's role does not only apply to Muhammadiyah members but to all Indonesians impacted by COVID-19. The activities and measures that Muhammadiyah has been conducting were also based on government policies as a form of support given to the state's efforts in handling this non-natural disaster.

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