

Challenges of Muhammadiyah's Contribution in Handling Covid-19 in The MCCC Program in Indonesia

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Abstract

This study aims to describe the contribution of Muhammadiyah in the formation of the Muhammadiyah Covid-19 Command Center (MCCC) Program as a response to the COVID-19 outbreak. The research method used in this study is library research using historical methods by reviewing research on the Muhammadiyah MCCC program related to (1) what contributions have been made, (2) what challenges have been experienced in its implementation, and (3) solutions for the COVID-19 outbreak. Data collection was carried out using research on (1) the MCCC program, (2) the covid-19 pandemic, (3) the response of Muhammadiyah in the social and health fields, (4) da'wah. The results of the study that Muhammadiyah participates in handling Covid-19 by forming volunteers in a special team to prevent COVID-19 in every area, both urban and rural. In its implementation in the field, it was found that there were challenges, namely: (1) the lack of volunteers in handling patients indicated for COVID-19, (2) the fear of volunteers from transmitting the virus which could threaten them at any time, (3) the lack of assistance in terms of food due to a large number of patients, (4) lack of vaccine distribution, especially in remote villages, (5) the emergence of virus variants. Seeing this, Muhammadiyah responds and pays special attention to solutions, it is hoped that in the future in 2022 it will be better to handle the Covid-19 pandemic, including 1) strengthening the health system. Reinforcement of hospital networks and campaigns for healthy living needs to be continuously called for in a broad sense, 2) economic recovery, the Economic Council and Business Charities need to think about what needs to be done, 3) organize worship, 4) procurement of vaccines as an effort to overcome the new variant of Omicron from covid-19, and 5) making breakthroughs in dealing with the COVID-19 outbreak so that Muhammadiyah can survive with limited manpower and 6) postponement of the 48th congress until November 2022.

Keywords: Challenge; Contribution; Covid-19; MCCC.

Abstrak

Tujuan penelitian ini untuk mendeskripsikan kontribusi Muhammadiyah dalam pembentukan Program Muhammadiyah Covid-19 Command Center (MCCC) sebagai respon terhadap wabah COVID-19. Metode penelitian yang digunakan dalam penelitian ini adalah penelitian kepustakaan dengan menggunakan metode sejarah dengan mengkaji penelitian pada program PKBI Muhammadiyah terkait dengan (1) kontribusi apa yang telah diberikan, (2) tantangan apa yang dialami dalam pelaksanaannya, dan (3) solusi bagi wabah COVID-19. Pengumpulan data dilakukan dengan menggunakan penelitian terhadap (1) program MCCC, (2) pandemi covid-19, (3) respon Muhammadiyah di bidang sosial dan kesehatan, (4) dakwah. Hasil kajian menunjukkan bahwa Muhammadiyah turut serta dalam penanganan Covid-19 dengan dibentuknya relawan dalam tim khusus pencegahan COVID-19 di setiap daerah baik kota maupun pedesaan, mendirikan posko pelayanan kesehatan dengan kontribusi rumah sakit dalam melayani pasien Covid-19, dan layanan call center untuk masyarakat umum mengenai kesehatan, masalah keagamaan, dan psikososial selama masa pandemi. Dalam pelaksanaannya di lapangan, ditemukan kendala yaitu: (1) kurangnya relawan dalam menangani pasien terindikasi COVID-19, (2) adanya ketakutan relawan akan menularkan virus yang dapat mengancam mereka kapan saja, (3) kurangnya bantuan dalam hal makanan karena jumlah pasien yang banyak, (4) kurangnya distribusi vaksin terutama di desa-desa terpencil, (5) munculnya varian virus baru. Melihat hal tersebut, Muhammadiyah merespon dan memberikan perhatian khusus pada solusi, diharapkan ke depan pada tahun 2022 lebih baik dalam menangani pandemi Covid-19, antara lain 1) penguatan sistem kesehatan. Penguatan jaringan rumah sakit dan kampanye hidup sehat perlu terus diserukan dalam arti luas, 2) pemulihan ekonomi, Dewan Ekonomi dan Badan Usaha perlu memikirkan apa yang perlu dilakukan, 3)

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Received: February 22, 2022; In Revised: March 12, 2022; Accepted: March 14, 2022

menyelenggarakan ibadah, 4) pengadaan vaksin sebagai upaya mengatasi Omikron varian baru dari covid-19, dan 5) membuat terobosan baru dalam menghadapi wabah COVID-19 agar Muhammadiyah mampu bertahan dengan keterbatasan tenaga dan 6) Muktamar ke-48 ditunda sampai November 2022.

Kata kunci: MCCC; Covid-19; Kontribusi; Tantangan.

INTRODUCTION

It is known that Corona Virus Disease (Covid-19) entered Indonesia in early 2020, resulting in the paralysis of the population's activities in carrying out daily activities resulting in the emergence of many problems in the fields of education, social, health, economy, and humanity with many deaths. In response to the Covid-19 endemic, with a 35% increase in positive COVID-19 patients in the last eleven days, the Muhammadiyah Central Executive on March 14, 2020, issued a Declaration Number 02/MLM/I.0/H/2020 regarding the Covid-19 endemic. In addition, the Muhammadiyah Central Executive, on the same date, March 14, 2020, issued a decree to form an institution that is responsive to the COVID-19 outbreak through circular letter number 2825/KEP/I.0/D/2020, namely the Muhammadiyah Covid-19 institution. Command Center (MCCC) is assigned to coordinate various programs tackling the covid-19 outbreak (Falahuddin, 2020; PP Muhammadiyah, 2020a, 2020b).

The MCCC or Muhammadiyah Covid-19 Command Center was formed because of the collaboration between the MPKU (General Health Development Council) and MDMC (Muhammadiyah Disaster Management Center). The MCCC's task in coordinating the implementation of programs and actions in the Covid-19 endemic is focused on the health, education and empowerment fields. For the smooth running of the program, it is necessary to have a TIM in strengthening the MCCC institution or ad hoc organization under the Muhammadiyah organization movement. MPKU and MDMC are representatives of several elements within the Muhammadiyah organization, that other organizations also joined the MCCC TIM, namely: 1) Aisyiyah (Women's Organization of the Muhammadiyah Association); 2) LAZISMU (Amil Zakat Infaq and Sadaqah Muhammadiyah Institute); 3) DIKTI RITBANG (Higher Education and Research Development Council); 4) DIKDASMEN (Elementary and Secondary Education Council); 5) IPM (Muhammadiyah Student Association); 6) Tablighi Assembly; 7) IMM I (Muhammadiyah Student Association), 8) NA (Nasyiatul 'Aisyiyah); 9) HW (Hizbul Wathan); and 10) TSPM (Tapak Suci Putera Muhammadiyah) (Margono, Masithoh, & Priyo, 2020; Muttaqin, 2021; PP Muhammadiyah, 2020a, 2020b).

Muhammadiyah is an Islamic movement "Tajdid or renewal" which was founded in 1912 AD by Kyai Haji Ahmad Dahlan in 1330 Hijriyah in the village around the Yogyakarta Kraton who was born during a society that adheres to Islamic law (Muhammadiyah, 2010; Wekke, Arif, Zubair, & Wardi, 2019). Muhammadiyah in terms of orientation in the field of religion is a pure Salafiyah movement, through the purification of Islamic teachings by cleaning the worship of Muslims from heresy things in the form of *ijtihad* in the context of historical culture by focusing more on charities in the fields of education, health and helping children, orphans (PP Muhammadiyah, 2015; Setyawan, 2017). Therefore, through its mission of "Humanity," while still focusing on business charities, especially in the health sector, Muhammadiyah in 1917 AD formed a PKO (Penolong Kesengsaraan Oemoem) institution which is now better known as PKU Hospital or PKO Muhammadiyah (Rokib, 2012; Yuristiadi, 2015). The development of functions in the health sector that are superior and have good management based on "General Aid Helper" with the enthusiasm of Al Maun. Muhammadiyah encourages Muslims to pay attention and help

the poor in alleviating poverty by providing justice is the basis of the Muhammadiyah organization movement (Hilman, 2018; Mayra, 2013; Subarkah, 2019).

Muhammadiyah organization movement in responding to the covid-19 pandemic Through MCCC Muhammadiyah directly contributes through programs and ideas and real energy by dealing with Covid-19 through its contribution to the MCCC program. Muhammadiyah's contribution is to show involvement by involving themselves or their direct contribution in the form of materials or actions in trying to improve the efficiency and effectiveness of community life in various fields, namely thinking, leadership, professionalism, finance, and others (González Bernaldo de Quirós, Otero, & Luna, 2018; Szudarski, 2017; Tumoka, 2021; Turner, Taylor, Corteen, & Morley, 2017).

MCCC is the realization of PP Muhammadiyah's assignment so that there is an agile TIM coordination in handling Covid-19. In general, in dealing with a disaster, the MCCC has two tasks that must be carried out, including actions to prevent Covid-19 from spreading, either in the form of preventive or anticipatory measures by prioritizing alertness and integrity. MCCC goes directly to the community and prepares the covid19.muhammadiyah.id site which all levels of society can access to get information and counselling services about Covid-19 (Ichsan, 2020; Muttaqin, 2021).

Muhammadiyah is one of the largest mass organizations in Indonesia, but in every movement, both in the economic, educational, social and health fields, Muhammadiyah can play a significant role, especially in dealing with COVID-19. This can be shown through their participation by joining other mass organizations and with the government in active participation in overcoming this outbreak (Hawing, 2021; Wijaya, Alwi, & Baharuddin, 2021). Muhammadiyah's efforts to overcome the current spread of COVID-19 are by establishing the Muhammadiyah Covid-19 Command Center (MCCC) from the central to regional (provincial) levels throughout Indonesia. The establishment of the MCCC is clear evidence that Muhammadiyah remains consistent and committed to carrying out its humanitarian mission (Ichsan, 2020). The Government of Indonesia highly appreciated the real evidence of Muhammadiyah in handling Covid-19 swiftly and quickly with the formation of the MCCC (Huang et al., 2020). It is dr. Achmad Yurianto who is the government spokesman said directly to the Task Force for the Acceleration of Handling Covid-19, namely on April 26, 2020, saying that "MCCC is a chauvinist for the Indonesian nation and is one of the front lines in dealing with COVID-19" (MCCC, 2020). Another effort made by Muhammadiyah in the MCCC program is by deploying its volunteers to provide health services and provide education about Covid-19, PSBB, independent and group isolation (Muttaqin, 2021).

By referring to the background of the problem, the author conducts a more detailed investigation of the implementation of the MCCC program against the COVID-19 outbreak in Indonesia and the obstacles and efforts to overcome it and an overview of the challenges of MCCC Volunteers. The challenges that occur can be taken into consideration to provide the best solution for the welfare of Muslims. The emergence of Muhammadiyah as a civil society that has an active role in handling COVID-19 in Indonesia and through its real contribution in various aspects of life and its response to government policies, it is hoped that this research can be useful as a renewal of the next Muhammadiyah movement program.

RESEARCH METHOD

The research method used in this study is library research using historical methods by reviewing research on the Muhammadiyah MCCC program related to: (1) what contributions have been made, (2) what challenges have been experienced in its implementation, and (3) solutions for the COVID-19

outbreak. Data collection was carried out using studies on (1) the MCCC program, (2) the covid-19 pandemic, (3) the response of Muhammadiyah in the social and health fields, (4) da'wah. The criteria used in the article are in Indonesian, in English, using the subject of MCCC, the covid-19 pandemic, contributions, challenges of Muhammadiyah in the period 2020 to 2021. As for unused articles, namely incomplete articles published under 2020. Furthermore, collecting data, conducting a systematic examination of the research results, and analyzing the data results.

RESULTS AND DISCUSSION

Covid-19 Pandemic and MCCC Program

Matulesy, (2020) said in the CEO of APA (American Psychological Association) that currently, the mental health of the Indonesian nation has broad implications, with unexpected things caused by covid-19. This epidemic had a tremendous impact so the community experienced a health crisis. In addition, WHO also stated that Coronavirus-19 (Covid) has been declared a world pandemic (WHO, 2020). The most influential factor is the fear of transmitting this virus, where the spread starts from social mobility between residents (Amant St, 2020). In addition, data shows the number of people exposed in Indonesia from 2 people until April 2021 to 1,662,868 people (Susilo et al., 2020). This has caused a lot of criticism to the government. Another reason is poor communication and even a communication crisis and coordination crisis in the swift handling of COVID-19 with a minimum number of health workers in Indonesia (Margono et al., 2020). Even though a spokesperson for Covid-19 has been appointed, public confusion remains widespread and further exacerbated by online disinformation and misinformation, especially social media, which is used as a source of public knowledge in understanding the characteristics of a pandemic. In understanding the characteristics of this pandemic outbreak, the government still seems confused in playing technology or social media to provide objective information in the midst of a pandemic (Rahmawati & Soekarta, 2021). This is different from the findings of Achmad Nurmandi et.al (2020) which shows the utilization of social media for government management and policymaking.

The government in its sensitivity to this crisis condition is very lacking, this can be shown through the government's communication pattern or strategy in handling Covid-19 (Fadhal, 2020). As a result of the government's insensitivity to the situation, it resulted in the emergence of public distrust of the government (Putra, 2017). The government's policy to cover up information and data on the handling of Covid-19 has made the public even more distrustful of the government. On various occasions, President Joko Widodo said that information about Covid-19 was not disclosed to reduce panic (Aryana et al., 2020). However, as a result, after two months of the community experiencing a health crisis, residents began to distrust the statistical data issued by the government. Public trust in the government is getting eroded. This condition has triggered various comparative data and civil society movements that are not always well coordinated (Amin, 2020; Baidhawiy & Khoirudin, 2018). Muhammadiyah as a large and influential socio-religious force is not left behind in providing its real role. In the context of democracy, the availability of diverse information is very important because it will make the information verification process run. According to Laisouw, (2019) plurality of information is a necessity and is an ideal format to give the private sector a role in providing this information. Private can also be interpreted as civil society such as Muhammadiyah, NU, philanthropic institutions, independent mass media in Indonesia.

Considering the very fast spread of Covid-19, the Muhammadiyah Central Executive through the Muhammadiyah Central Leadership Declaration No.02/MLM/I.0/H/2020 Regarding the Covid-19

Outbreak, the Muhammadiyah Central Executive has formed the MCCC tasked with coordinating the implementation of programs and actions. handling of Covid-19 (PP Muhammadiyah, 2020a). Muhammadiyah's involvement in the CERC theory of Mubaroq et al., (2020) is a form of public participation in communication in a crisis situation. The components of this institution are supported by elements including MPKU, MDMC, 'Aisyiyah, Lazismu, Diktilitbang, Dikdasmen, Tabligh Assembly, IPM, IMM, NA, HW, TSPM (Ichsan, 2020; PP Muhammadiyah, 2020b). The General Chairperson of the Muhammadiyah Youth, the Central Executive of Muhammadiyah, Haedar Nasir, appreciated the work of PKS. General Chairperson of the Muhammadiyah Youth Muhammadiyah Central Executive Haedar Nashir appreciated MCCC's work as one of Muhammadiyah's special programs. MCCC continues to move from the center to remote areas throughout Muhammadiyah in an effort to effectively and systematically handle the new type of corona virus outbreak. Muhammadiyah's involvement in disasters is supported by good performance, data systems and information technology with the support of supporting human resources (Qodarsasi, Huda, & Zuma, 2021).

Muhammadiyah Contribution Movement

Muhammadiyah again received public appreciation through the MCCC program, which has been widely spread, shown in every step of its movement resulting in dr. Corona Rintawan, who previously served as Chairman of the MCCC, was drawn to the Central National Disaster Management Agency (BNPB) as a representative of Muhammadiyah. In addition, Haidar Nashir as General Chairperson of PP Muhammadiyah stated that there were sixty-five Muhammadiyah Hospitals and 'Aisyiyah Hospitals (RSMA) which were used as reference places in twenty-three provinces in Indonesia from Aceh to West Papua (Margono et al., 2020; Muis, 2021; Saputra, Misbah, Chotijah, & Bhakti, 2020). Muhammadiyah from various solemn components. As a quick response, Muhammadiyah has also prepared careful planning regarding the Covid-19 emergency hospital which is located in the rusunawa of PKU Muhammadiyah Gombong Hospital. The purpose of the transfer of function from this emergency hospital later is with the hope of being able to accommodate and treat 100 Covid-19 patients. Therefore, Muhammadiyah is collaborating with experts in the field of standard Covid-19 hospital facilities to design this emergency hospital by providing several rooms that can later be used as rooms related to treatment and diagnosis, such as treatment rooms and ICU rooms, as well as other treatment rooms (Falahuddin, 2020).

The Muhammadiyah movement in involving all its components in dealing with the COVID-19 outbreak and synergistically in each of its movements proves the role of humanity as taught by KH Ahmad Dahlan about Al-Ma'un and the mission of the message of the Prophet Muhammad's da'wah to spread rahtaman lil-'alamin (Kemenkumham, 2015). Benoit, (2018) in his communication through Image Repair Theory, namely 1) communication is best conceptualized as a goal-directed activity; 2) maintaining a positive reputation is one of the central goals of communication. Referring to this, Muhammadiyah uses it in responding to the Covid-19 Pandemic, the aim is to provide information related to what is a guide in certain affairs. Goals can also be related to the organization's vision and mission. In addition, Muhammadiyah's work is well known. One form of Muhammadiyah involvement in providing responses and information related to Covid-19 is an effort to maintain the good role attached to Muhammadiyah. In the context of the MCCC, it seems that these two things are very appropriate to show the practice of developing communication in dealing with the corona virus pandemic that is running systematically and goal-oriented. Regarding communication theory during a crisis, it is known as the CERC model as a public communication framework in extraordinary circumstances (White & Smith,

2015). The philosophical basis of CERC is that the public has the right to obtain accurate information regarding the crisis that occurs. Information must fully describe the crisis conditions, occurring and the risks involved in order to help the public make rational decisions.

Many things affect a crisis or pandemic, one of which is the right information and communication. Many experts state that what can save humans from extinction is not only a strong body and immune system, but also correct information (Karimi, A. F. & Efendi, 2020). In this case, the MCCC's position is to pass on valid government information related to emergency response knowledge, correct rumors and misinformation, and explain post-crisis recovery plans. In the last two weeks there have been three news content that has gone viral and has a positive image for Muhammadiyah (external) and pride for Muhammadiyah residents (internal), namely: 1) The virus of the Corona virus whose name is the same as the virus that is endemic at this time; 2) Haidar Nashir's poem about the death of a nurse who was rejected by the community and awarded the title as a martyr by the community made MCCC quickly known to the public; 3) recognition from government agencies dealing with Covid-19; 3) that Muhammadiyah has at least reported that the funds used for handling Covid-19 are 78 billion throughout Indonesia with more than 30 thousand beneficiaries (Muis, 2021).

Community organizations such as MCCC have also involved their volunteers to help provide health services and education to the public about Covid-19. Muhammadiyah has provided information about the PSBB, about self-isolation and groups. In a widely circulated video, the Government Spokesperson acknowledged this for Handling Covid-19 Achmad Yuriyanto. Yuriyanto considers Muhammadiyah as the vanguard who becomes 'patriots of the nation'. Hearing Achmad Yuriyanto's statement above, Muhammadiyah seems to be getting more enthusiastic. Muhammadiyah is indeed present for the nation. Care and make tactical, strategic and fast steps. The most extraordinary policy is Muhammadiyah since March 24, 2020 (Deni, 2021; Mustain, 2020)

A civil society movement like Muhammadiyah is highly trained in dealing with emergency issues. Since 2010 Muhammadiyah has formed an MDMC (Disaster Institution) from the center to the Branches to handle mitigation, recovery, and emergency response in various emergency events. This became natural when Muhammadiyah established a command center for handling Covid-19 under MCCC and received wide appreciation for a good image of community work. In his practice in the field regarding the implementation of the Muhammadiyah MCCC program, there are stories of sadness, happiness, enthusiasm, fear and problems that occur when handling Covid-19 in certain areas (Anwar, 2005; Baidhawiy & Khoirudin, 2018; Pakaya & Malae, 2020; Purba & Ponirin, 2013).

Challenges and Solutions of the Muhammadiyah Movement in the MCCC Program

Several studies related to the implementation of the MCCC program by volunteers have been carried out by Subiyanto (2020), who stated that the manifestation of altruism in volunteers includes the drive to become a volunteer-based on internal motivation, which includes love for the volunteer world, a sense of wanting to help, a sense of pleasure, responsibility, commitment, and the vocation of MCCC volunteers. The tight schedule made the subject afraid that fatigue would make his immune system go down so he had the chance to contract COVID-19. Magfirah et al., (2020) stated that in Gorontalo its contribution to dealing with the COVID-19 pandemic was carried out quite well, but there were obstacles in optimizing the empowerment of volunteers, which were still not optimal, in addition to their role in contributing to support the governance of Gorontalo Provincial Government policies, especially on limited funds because Gorontalo is not included in the priority areas for recipients of assistance from the MCCC. Furthermore, Ichsan (2020) stated that the assistance provided by the MCCC provided

widespread impacts and benefits so that they could receive assistance in the fields of health, education, religion, and social affairs.

The MCCC program will continue in 2021 due to the covid-19 outbreak that has not gone away. Itsna & Budi (2021) research explains that PKS volunteers in Central Java have a high enough helping behavior or even high altruism with dimensions that volunteers own, namely empathy, religion, and norms. Hanik, (2021), stated that the MCCC in the Surabaya area in increasing public interest in tithing, has a unique strategy, namely by issuing a Muhammadiyah Family Food Security Movement (Getapak) program called "shadaqoh centelan" Aisyiyah. This has an impact on increasing the number of donors from 8 people to 35 people. However, in his research, there were several abuses committed by recipients of funds including for daily needs, for treatment and used for inappropriate activities such as for MSMEs (Hanik, 2021a). In contrast to the MCCC in Bojonegoro, research by Alawy & Zaki, (2021) states that the fund management carried out by LAZIZMU has succeeded in increasing the receipt of philanthropic funds quite well so that it can increase by 30% so that distribution in the COVID-19 pandemic is maximized. However, the obstacles faced are more to the endurance of the volunteers who also need to be considered in the density of MCCC activities.

The activities of the MCCC, which are side by side with disease every day, contribute to providing assistance to the community and the lack of access to distributing aid. Therefore, the research of Qodarsasi et al., (2021) states a way or solution to overcome the pandemic by strengthening community disaster resilience, Muhammadiyah carries out several programs, including: 1) massively strengthening the da'wah network to increase public awareness about the COVID-19 pandemic ; 2) form several work teams to handle the pandemic to improve community disaster resilience, including the Muhammadiyah Covid-19 Command Center (MCCC), Muhammadiyah Disaster Management Center (MDMC), and Muhammadiyah philanthropic institution (LazisMu), and 3) Muhammadiyah involvement with stakeholders and development agencies, such as collaboration with the Ministry of Health, BNPB, DFAT and USAID to further improve preventive and curative measures for COVID-19. But in reality, fast action is needed when decontaminating and distributing Covid-19 bodies, the fear of being infected is also anxiety for the volunteers.

Suherman (2021) stated that the interaction between sectors can be carried out in several models, one of which is intensely with the collaboration of top-down and bottom-up systems as a form of domination. This can be used as a solution due to the communication crisis in the interactions carried out by the MCCC to propose vaccinations carried out by the Covid-19 Task Force Team. Mustain, (2020); Ramadan, (2020); Saputra et al., (2020); Soleha et al., (2021) stated that there needs to be an increase in the procurement and distribution related to vaccines, it is known that MCCC has been handling COVID-19 for twenty months with almost all Muhammadiyah and 'Aisyiyah Hospitals (RSMA) being used to treat patients and the lack of vaccines triggers the existence of virus transmission with facts proving that there are many health workers, organizational administrators, scholars, and lecturers, as well as teachers and others who Allah SWT calls. Therefore, the Muhammadiyah Central Executive will make the latest breakthrough in dealing with this disaster, the MCCC proposes to accelerate vaccine efficacy by collaborating with the Ministry of Health, Police and TNI and supported by other partners (Perdana et al., 2021). In addition, economic recovery is also needed, real sector activities by loosening human interaction and mobility activities (Eko et al., 2021; Kusumaningtyas, 2021). The current Central Leadership of Muhammadiyah is still optimistic in facing the current challenges, in its efforts to maintain the safety of mankind from this disaster, it was decided to postpone the Congress to November 2022 (PP Muhammadiyah, 2021). The decision was also influenced by the discovery of a new variant

of Omicron so it needs to be monitored continuously at least until November 2022 (Chen, Wang, Gilby, & Wei, 2021; Karim & Karim, 2021; Kumar, Thambiraja, Karuppanan, & Subramaniam, 2021; Robinet et al., 2020).

CONCLUSION

Based on the description above, it can be concluded that the contribution of Muhammadiyah, the MCCC program, challenges and solutions. Muhammadiyah's contribution in dealing with the covid-19 outbreak is by establishing the MCCC program as an answer in its response in the health and social fields and a form of its da'wah movement that always tries to provide solutions to problems faced by the community. Both in Islamic communities and non-Islamic communities scattered throughout the world. remote sections of society. This is manifested by forming volunteers in special teams for COVID-19 prevention in each area, both cities and villages, establishing health service posts with hospital contributions in serving COVID-19 patients, and call center services for the community. the general public about health, religious and social issues. and psychosocial during the pandemic. In its implementation in the field, several obstacles were found, namely: (1) lack of volunteers in handling patients indicated for COVID-19, (2) fear of volunteers from transmitting viruses that could threaten them at any time, (3) lack of assistance in terms of food due to the number of many patients, (4) lack of vaccine distribution, especially in remote villages, (5) the emergence of new virus variants. Seeing this, Muhammadiyah responds and pays special attention to solutions, it is hoped that in the future in 2022 it will be better in handling the Covid-19 pandemic, including 1) First, strengthening the health system. Strengthening the hospital network and campaigning for healthy living needs to be continuously called for in a broad sense, 2) economic recovery, the Economic Council and Business Entities need to think about what needs to be done, 3) hold worship. According to Agus, the level of transmission of Covid-19 made it possible to worship normally starting from hajj, umrah, prayers and recitations, 4) procuring vaccines as an effort to overcome the new variant of Omikron from covid-19, and 5) making new breakthroughs in dealing with the COVID-19 outbreak. So that Muhammadiyah is able to survive with limited manpower and 6) The 48th congress is postponed until November 2022.

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