

IMPLEMENTATION OF MUHAMMADIYAH ORPHANAGE

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ABSTRACT

Muhammadiyah is an Islamic based community organization and one of the biggest religious community organization in Indonesia. As their contribution in community, Muhammadiyah works on three charitable works, which are: Education, Health service, and Orphanage. These three charitable works has been well developed and give a big contribution in Indonesia building. The orphanage management in Muhammadiyah has a unique characteristic. These orphanages are built, managed, and developed by the people of Muhammadiyah voluntarily. The spirit of Orphanage management in Muhammadiyah is based on what has been written inside Surah Al-Maa'uun in the Holy Quran. This spirit that brings out Muhammadiyah as a religious community organization that own the largest numbers of Orphanage in the world. Unfortunately, the numbers of Orphanage in Muhammadiyah is less supported by its management and service quality. Those orphanage have not been yet fully apply a proportional and professional management. The analysis of Muhammadiyah orphanage in Malang Raya in regard to Quinn's typology, could be explained as follow. First, Orphanage with group culture. This group culture features internal support from the manager, the caregivers, and the orphans. It is a dynamic orphanage that focus on the group loyalty and protection. The tendency of the manager, the caregivers, and the orphans is to protect and ask commitment from each sides. Second is the orphanage with a hierarchy or rational developing model. This kind of orphanage might not care too much about love and caring for the orphans, but they pay more attention in creating new things that could develop the orphanage. They tend to obey any instructions from their leader and search for the aims of organization in order to be benefited materially.

Keywords: Implementation, Orphanage, Muhammadiyah, Malang Raya

BRIEF HISTORY OF MUHAMMADIYAH

Muhammadiyah is an Islamic based community organization and one of the biggest religious community organization in Indonesia. Muhammadiyah was established by KH. Ahmad Dahlan at 8 Dzulhijah 1322 H, or 18th Nopember 1912 M in Kampung Kauman, Jogjakarta, Indonesia. AR. Fachruddin, In his book entitled "Mengenai dan Menjadi Muhammadiyah", stated that Muhammadiyah is an Arabic. It is from the word Muhammad then added by the word iyyah. In Arabic (Nahwu), the word iyyah named ya'nisbi, which means to classify. Furthermore, Muhammadiyah could be define as part of the Prophet Muhammad. It could be explained that it is a group of people who have a will to follow the Sunnah of Muhammad SAW as their Prophet. Muhammadiyah means to encourage the Islamic people to follow the manner of Rasulullah Prophet Muhammad SAW in all aspects of life, such as social life and worshipping.

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In 2014, Muhammadiyah is in the age of 102 years old. In that period of time, Muhammadiyah has helped many people in needs. Muhammadiyah has also given much services and empower people. In line with the propagation mission of Muhammadiyah, this religious community organization works on three charitable works that keeps growing, which are: Education, Health care, and Orphanage. Muhammadiyah own 2.604 Elementary School, 1.772 Junior High School, 1.143 Senior High School, and 172 Universities (Quoted from Persyarikatan Data Base, 6th September 2014). These three charitable works has grown fast and give a big contribution for the Indonesia building.

Those charitable works based on the spiritual values of Muhammadiyah that refers to the holy Quran and Sunnah of the Prophet Muhammad SAW. Those values have moved the spirit of the people of Muhammadiyah to struggle and devote for Muhammadiyah. Its motto “Hidup Hidupi Muhammadiyah Jangan Mencari Penghidupan di Muhammadiyah”, has become a motto to improve Muhammadiyah to be a big and modern Islamic community organization.

One of the charitable works that would be analyze in this paper is the Muhammadiyah Orphanage that located in Malang Raya. Malang Raya is an area, or region, that consists of three jurisdictions, which are District of Malang, City of Malang, and City of Batu. Its landmass is about 3.812,67 km² lived by almost 3.278.797 people (Source: Wikipedia in the book of Kode Data Wilayah 2013: Permendagri No. 18-2013). The amount of the members of Muhammadiyah in Malang Raya is the secondly big numbers, after the members of Nahdlatul ‘Ulama (NU).

MUHAMMADIYAH ORPHANAGE

In Malang Raya, Muhammadiyah own twelve different name orphanage, but still in Muhammadiyah neighborhood. There are Panti Asuhan Muhammadiyah (PAM), Panti Asuhan Aisyiyah (PAA), Panti Asuhan KH. Mas Mansyur (PAMM), panti Kader Perserikatan Muhammadiyah (PKPM), and etc. In these orphanage, there are staffs, caregivers, and orphans. The total numbers of orphans are about 300 children. These children have various background, some are fatherless, motherless, abandoned children, and some come from poor family in Malang Raya and other regions.

Each orphanage is developed and managed voluntarily by the members of Muhammadiyah and every orphanage has different unique characteristics. The developmental spirit of the Muhammadiyah Orphanage is stated in The Holy Quran, Surah Al-Maa’uun 1-7. This spirit that brings out Muhammadiyah as a religious community organization that own the largest numbers of Orphanage in the world.

Muhammadiyah Orphanage, for certain community, is considered as a “commodity”. This commodity is a strategic bargaining position of an orphanage. Many people from different institutions/organizations give charity or fund to the Orphanage in hoping to get blessing from Allah SWT for helping those orphans. They also believe that Allah SWT will grant their wishes. This such belief has been strongly implant in society. Meanwhile, the Orphanage’s staffs do not need to do certain effort in gaining the people sympathy.

Unfortunately, the big amount of Muhammadiyah Orphanage is less supported by the quality of its management and services. Muhammadiyah Orphanage still has not fully applied a good management and services as the basic concept. The common problem that often occurred in the Orphanage are related to the understanding between the board of Muhammadiyah; staffs, caregivers, and the orphans itself about the concept of Orphanage as a Human Service Organization.

HUMAN SERVICE ORGANIZATION (OPM) IN THE CONCEPT OF ORPHANAGE

Basically, Human Service Organization (OPM) has a function to protect, to take care, or to improve the individual welfare through the understanding, development, or even the change of personal attribution. This human service organization also has two main characteristics, which are: first, they work with individuals who stand as “basic materials” in a certain parts for the service sustainability. Second, they have a mandate to protect and improve welfare of the people in their services (Hasenfeld, 1983). These functions, that have not been implemented in most Orphanage.

As a Human Service Organization (HSO), Orphanage provides services for the children to have a better living and raise up from the previous condition. They are taken care properly, receive coaching, and gain good education. The building of Human Services Organization (HSO), such as this Orphanage, could be defined on how the Human Resources of Organization (HRO) are managed and understood as the main base. The dynamic of HSO – Orphanage could be affected by three components, which are: 1) how the organization could build a synergy with the environment; 2) how the organization could be interrelated and interacted with the external powers of organization, and 3) how the organization could build their structure (Burn and Stalker, 1961). Those three components should be implemented in balance to support the sustainability of HSO like the Orphanage.

The synergy between HSO (Orphanage) and the environment's organization should be maintained for the sustainability and continuation of the Orphanage. Environment's of the organization is everything outside the organization that could influence their operational, or in vice versa it is the organization that could influence the environment. Giving contribution for each other (both organization and environment) may strengthen the position of organization in society (Jones and May, 1992). Robbin and Judge (2007) also stated that environment of an organization consists of institutions or the power outside the organization (external) that could affect the working quality and productivity of the organization itself. Those external powers related to government policies, political interests, competition between organizations, public pressure, and etc.

Internal environment of organization is so vary. Montana and Charnov (1993) explained that there are five factors to understand internal environment of an organization, which are related to funding sources, physical sources, human resources, technology, and culture/ethic. Meanwhile, according to Kettner, the external environment of organization is everything that lay outside the borders of the institution or organization itself. Martin (1980), as quoted in Kettner (2002) specifically explained about Human service Organization that identifies some external elements, which are: 1) funding sources, 2) sources of noncash revenues, 3) clients and client sources, 4) other constituents. The power of internal and external environment of organization in an Orphanage is a strategic asset for the sustainability and continuation of the Orphanage itself.

At the Human Service Organization, the organization's dynamism is an on working condition to keep the balance of the organization. The influence of internal and external environment is an important element in keeping that balance. In a structural perspective, Jones and May (1992) strengthen the importance of a strategy in keeping the organization's balance. Inside that organization's activities, there are structural aspects that should be noticed. Those aspects are roles, rules, relation, and record. Roles is a set of behavior that appear in a certain occupations. Rules are principles that regulate the organizational process and services. Relation is related to inter-roles relationship that included power, authority and influence, decision making and planning, working division, communication, and social relationship. Meanwhile, record is related to everything that has relation with organizations collective memories or track records. Consistency in implementing these structural aspects become a part in the creation of a balance environment of an organization. This balance could be achieved if the organization and individual interests inside it could be fulfilled (Bernard, 1983).

CULTURE IN MUHAMMADIYAH ORPHANAGE

Edgar Schein (1985) in Kettner (2002) introduced the concept of cultural organization. Schein explained that concept as a basic pattern of assumption which was created, found, or developed by a certain group. They learn to overcome their problem which is both internally and externally integrated. Muhammadiyah orphanage have a different pattern in managing their orphanage. There are two differences that could be defined. First, orphanage that still use the classic pattern. This classic pattern described that the Orphanage's staffs has not fully understand the concept of Orphanage, Orphanage's management, and the development strategy. This kind of Orphanage has a strong feeling of solidarity between the staffs, caregivers, and the orphans. They are so depend on the community's help or donatours to support their programs and activities. Second is the pattern that use semi-modern pattern. This pattern shows that the staff of Orphanage understand the concept of Orphanage, the management also relatively placed in order, and have a better development vision. The relation between staffs, caregivers, and orphans is limited by authority, duty, and responsibility that have been set. There is a division of works, even it is not well implemented. The Orphanage's staffs were impressed to prioritize the Orphanage's development through the works of productive economic, compared to their attention to the children's growth and psycho-social development.

Based on the typological analysis by Quinn, there are two patterns of the Muhammadiyah Orphanage's arrangement that could be explained as follow: first is the Orphanage with cultural group. This cultural group is characterized by the internal power of the staffs, caregivers, and orphans. This kind of Orphanage is dynamic that focus on the group's loyalty and protection. The tendency of the staffs, caregivers, and orphans is to prtect and ask commitment from each parties, especially the one who has already helped the Orphanage's for their operational. Second is Orphanage with a hierarchy or rational development model (inside Quinn's explanation, it is separated between model of development, hierarchy, or rational). In this pattern, Orphanage might not give much care to the orphans, but they care more about create new things that could develop the Orphanage, and obey their leader's saying without consider the consequencey, or chase the aim of organization to get a material benefit.

Basically, the building of Muhammadiyah orphanage is supported by two big powers, which comes from the internal and external environment. Each power have a different cultural

influence. Internal power is the organization that shade the Orphanage, which is Muhammadiyah. While the external environment are other parties outside the organization.

The internal power in the building of Muhammadiyah Orphanage is concentrated in the commitment of the people of Muhammadiyah toward the socio-spiritual concept in Muhammadiyah. These values put the solidarity to help the people in need, especially the people who are fatherless, orphans, and poor. This commotment is an important social investment that owned by Muhammadiyah. This power shown by the spirit to sacrifice for Muhammadiyah. The building of Muhammadiyah Orphanage (included two others charitable works), could not be separated with that spirit to sacrifice. All of Muhammadiyah Orphanage come from initiative and the struggle of Muhammadiyah people. Their capital comes from Muhammadiyah people and the community who believe at Muhammadiyah struggle.

Muhammadiyah Orphanage have an advantage in the interactions and inter-relation with the external power. The Orphanage legality that has been officially noted by Government (Social Department) is an indication that Muhammadiyah Orphanage has fulfilled all the administration requirements in building a Human Service Organization (OPM) in the form of Orphanage. The legality's compensation is the fund that is received by the Orphanage for their operational. They also get a permission to gather donations from the community and other third parties. Muhammadiyah Orphanage also have a strong trust from the public. The public trust toward the Orphanage social mission is shown by the amount of donations they give for the Orphanage development.

When we relate to Bernard (1983), Burn and Stalker (1961), Hasenfeld (1983) written in Jones and May (1992), the building of Muhammadiyah Orphanage is actually fitted to the principles of Human service Organization (OPM). Those thought emphasize that one of the main strength of an organization is its structure. Giddens (2003) also explained that structure is an important part of an organization. Structure is a technical operational guidance for an organization. With that structure, organization could be run along with their vision and aims. Structure is the most important aspect in creating the organization's balance.

In relation with structure, Muhammadiyah Orphanage has fulfilled the aspects of structure of a Human Service Organization (OPM). Those aspects are roles, rule, relation, and record (Jones and May, 1992).

Roles aspect in Muhammadiyah Orphanage is shown by the existing of job description or roles. Roles are set in the staffs meeting of Muhammadiyah Branch Leader. This meeting resulted the name of the people who will be the Orphanage staffs. The staffs should be the member of Muhammadiyah. The determination of staffs and roles in an Orphanage are not formally engaged. The commitment of that determination more related to the moral responsibility as a Moslem and as the member of Muhammadiyah. What makes the management of Muhammadiyah Orphanage unique is their staffs commitment to their jobs description, or roles, that has been settled at the staffs meeting of Muhammadiyah Branch Leader. In general, the case that commonly appeared in Muhammadiyah Orphanage in Malang Raya is related to the staffs who are not consistence in doing their job. However, it does not have significant influence to the continuation of the Orphanage itself.

Rule's aspect for the Muhammadiyah Orphanage is an absolute requirement. Rules are not only meant to control the orphans, but it also control the management of the Orphanage. In the process of rules building, all of the staffs, caregivers, and orphans are getting involved. This also applies to Muhammadiyah as the organization that in charge of the Orphanage. Related to the orphans, the rules in the Orphanage have been set up the requirements on the children who could stay in the Orphanage. It also contain the rules on how to live in the orphanage, rules about the activities and the coaching program, sanctions and punishment, and also other aspects that are related to the parenting and coaching. Rules on staffs and management of the Orphanage control the system and administration, activities' report, financial report, jobs description, and other supporting aspects. In some cases, not all the rules could be implemented. There are many inconsistency on those rules. For example, in the matter of management, job description, and administration. Unfortunately, it happens in almost all Muhammadiyah Orphanage, and there is no sanctions about that. Even so, the management activities, parenting, coaching, and staffing in the Orphanage still able to run well.

Talking about relation, Muhammadiyah Orphanage apply collective colleague working relationship. In the matter of management, Muhammadiyah Orphanage are supported by human resources (SDM) who spare their time to take care of the Orphanage. In the other hand, take care of the Orphanage could be seen as a part of worshipping. This is one of the reason to take care the Orphanage. Most of the Muhammadiyah Orphanage's staffs are the employees of government and private institutions. The staffs' time schedule is so flexible. It could be happened since the orphanage not only have staffs, but also caregivers who are working for 24 hours in the Orphanage. The caregivers have different jobs with the staffs. Caregivers jobs are related to the parenting, service, and coaching the orphans. While the staffs's jobs are related to the management, planning, evaluating, and policy in the Orphanage. Muhammadiyah Orphanage have an intensively relative relation, communication, and social relationship with the community. The intensity of this relationship has an influence to the level of community trust to be the donatours, or to give charity to the Orphanage. All of Muhammadiyah Orphanage have a funding network that could support their daily activities.

The last aspects that discussed by Jones and May (1992) is about record. Record is all the things related to collective memories, or the organization's track record. At this aspect, Muhammadiyah Orphanage could be categorized as the Orphanage that have a good track record among community. The high trust of the community to the Muhammadiyah Orphanage is proven by many more support for the Orphanage's development. Most of Muhammadiyah Orphanage are the result of charity from the community and members of Muhammadiyah. Even so, the development efforts of Muhammadiyah Orphanage, oftenly comes with some conflicts. The conflict that commonly happen is the internal conflict among the Orphanage's staffs related to the pattern of management and parenting. While the other conflict is between the Orphanage's staffs and Muhammadiyah itself in the matter of management and report. However, there is none of all those Orphanage that stop their operation because of those conflict. Instead of that, Muhammadiyah Orphanage could have better management quality and facilities.

The discussion about the concept of environment, organization, culture, and structure in the Human Service Organization have been a part of the establishment of Muhammadiyah Orphanage. The developing dynamic in the history of Muhammadiyah Orphanage establishment has made Muhammadiyah as a religious community organization is success in

planting their vision and mission to their members, the people of Muhammadiyah. Although not all the concepts are fully implemented in the practice of Muhammadiyah Orphanage, but the quantity and quality of the Muhammadiyah Orphanage management are getting better. The social-religion values that have been developed by Muhammadiyah have become the spirit for their members to give charity for the sake of social welfare.

CONCLUSION

Not all Muhammadiyah Orphanage could give services, coaching, and management qualities as what have been set up in the concept. Even so, the numbers of Muhammadiyah Orphanage are increasing with a better service quality and management. Muhammadiyah has become an Islamic community organization that has the biggest numbers of Orphanage in the world.

There are two cultural pattern in the establishment of Muhammadiyah Orphanage. First is the Orphanage with group culture. This culture is characterized by the internal power of the staffs, caregivers, and orphans. It is dynamic with their focus on the group loyalty and protection. The intention of the staffs, caregivers, and orphans is to protect and ask the commitment from each parties that have been hepled the Orphanage's activities. Second is Orphanage with a developmental, hierarchy, or rational program. This kind of Orphanage might not care much about caring the orphans, but they are more concentrated in creating new things that could develop the Orphanage. They tend to obey their leaders without considering the consequences, or chasing the aims of the organization for collecting materials benefit.

Muhammadiyah Orphanage have two big powers that support the improvement and development of the Orphanage. Those powers are the influence of internal and external environment of Muhammadiyah. It shown by the loyalty of Muhammadiyah's members to the social-religious values that have been developed in Muhammadiyah. Meanwhile, the influence of external environment is shown by the high level of trust and support from the community to the Orphanage's social mission.

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