



## ***Al-Ma'un* Praxis Movement in Empowering Destitute Families by the Students**

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**Abstrak:** Penelitian ini bertujuan untuk menganalisis gerakan praksis Al-Maun sebagai gerakan sosial baru berbasis agama di Indonesia, dan implikasi peran dan pengaruhnya dalam lembaga pendidikan. Fenomena gerakan praksis Al-Ma'un yang dikembangkan oleh perguruan tinggi Muhammadiyah telah dikaji secara ilmiah dengan pendekatan sosiologis, khususnya gerakan sosial baru dengan dua teorinya; teori mobilisasi sumber daya dan teori berorientasi identitas. Namun, penelitian ini menunjukkan bahwa kedua teori tersebut dapat digunakan secara bersamaan dengan mengedepankan teori orientasi identitas dan kemudian menganalisis teori mobilisasi sumber daya. Penelitian ini membahas organisasi Muhammadiyah dengan Program Gerakan Praksis Al-Ma'un di Perguruan Tinggi Muhammadiyah (PTM) sebagai model gerakan sosial baru berbasis agama di Indonesia; dalam teori orientasi identitas, Muhammadiyah sebagai Identitas Gerakan dan Surat Al-Ma'un sebagai Teologi Gerakan, dan Muhammadiyah sebagai Ideologi Gerakan. Sedangkan dalam teori mobilisasi sumber daya: Agama Islam dan Kemuhammadiyah (AIK) sebagai media untuk memobilisasi sumber daya Muhammadiyah, modal mobilisasi sumber daya berasal dari warga Muhammadiyah di PTM, Mobilisasi sumber daya berupa pemberdayaan amal dan kreativitas berbasis filantropi Muhammadiyah.

**Kata Kunci:** gerakan sosial baru; kemuhammadiyah; identitas; mobilisasi sumber daya; pemberdayaan sosial

**Abstract:** This research aims to analyze the Al-Maun Praxis movement as a new religion-based social movement in Indonesia, implicating its role and influence in educational institutions. The phenomenon of the Al-Ma'un praxis movement developed by Muhammadiyah universities has been studied scientifically by a sociological approach, especially the new social movement with its two theories; the theory of resource mobilization and identity-oriented theory. However, this research shows that those two theories can be used simultaneously by prioritizing the identity-oriented approach and then analyzing the resource mobilization theory. This research discusses the Muhammadiyah organization with the Al-Ma'un Praxis Movement Program at PTM as a model for a new religious-based social movement in Indonesia; in identity-oriented theory, Muhammadiyah as Movement Identity and Surat Al-Ma'un as Movement Theology, and Muhammadiyah as Movement Ideology. The more comprehensive areas in the idea of resource mobilization are: Islam and Mohammadness (Agama Islam dan Kemuhammadiyah; AIK) as medium to mobilize Muhammadiyah resources, the capital of resource mobilization comes from Muhammadiyah residents at Muhammadiyah Universities, Mobilization of resources in the form of empowerment of charity and creativity based on Muhammadiyah philanthropy.

**Keywords:** new social movement; muhammadiyah; identity; resource mobilization; social empowerment

## 1. Introduction

The phenomenon of poverty is as old as human age itself that impacts all human life aspects (Griffiths & Mamun, 2020). As a social fact, poverty can be said to be a common topic, even though poverty is still an up-to-date discussion (Umam et al., 2022). Social, economic, psychological, and political factors affect people's poverty (Wargadinata, 2011). A survey by Sam Mountford (Mountford, 2019) reveals that poverty is a crucial problem that has always been threatening every country. The complexity of this problem concerns poverty and its implications on aspects of life such as health, educational infrastructure, corruption, unemployment, and layoffs. Poverty is also multidimensional because it deals with non-economic, social, cultural, and political issues, so poverty does not only deal with social well-being (Bourguignon & Chakravarty, 2019; Ilmi, 2017).

Indonesian Central Bureau of Statistics (BPS), in March 2011, reported that the number of citizens who fell into poverty reached 1.5 million out of a total population 237.6 million, and the crucial problems were poverty and unemployment. In 2017, the number of poor people in Indonesia reached 27.77 million, equivalent to 0.64% in March 2017. This number increased by about 6.90 thousand people compared to September 2016 which amounted to 27.76 million people or 10.70 % (Statistik, 2017). Furthermore, BPS released that the poor population in March 2020 was 9.78%. There was an increase of 0.56 percentage points to September 2019 and increased 0.37 percentage points in March 2019. This percentage was equivalent to the poor population in March 2020 of 26.42 million people, a grown 1.63 million people compared to September 2019 and growing 1.28 million people in March 2019 (BPS, 2020).

Extreme poverty is predicted to increase by around 150 million people due to the coronavirus pandemic in the world. Before the pandemic, the excessive poverty rate was estimated to decrease to 7.9% in 2020. This increase is recorded to be the first time since 1998 or the last two decades when the financial condition of Asian countries shook the global economy. The World Bank stated that the pandemic has triggered various conflicts, including slowing down the efforts to reduce deprivation. Data from the Indonesian Central Bureau of Statistics (BPS) revealed that Indonesia's poverty rate reached 10.19% in September 2020, or increased 2.76 million people compared to the same period last year (Kompas.com, 2021).

This research puts religion as part of the community structure that has a role and function in alleviating poverty because religion as a way of life is closely related to the reality of human life. Religion provides space for that reality to develop harmoniously, including its relation to the context of poverty as a threat and challenge to human existence itself. Religion plays a role in alleviating poverty because it is present in today's society in all forms (Martin et al., 2007). Therefore, all religions always emphasize the obligation to help and pay attention to the condition of fellow human beings, defending the poor around them (Rahman et al., 2020; Tsauro, 2021).

For Max Weber, religion is a factor in social change and a source of structure in society. Religion is also related to the creation of community culture when humans apply their natural common sense in social life. Religious values that are adhered to will shape character and behavior in upholding the spirit of hard work and human values (Kahmad, 2011). The function of religion in alleviating poverty has been proven by Jaco Beyers (Beyers, 2017), that every society responds to poverty in different ways, as determined by economic, political, cultural, psychological, philosophical, traditional factors, and religious beliefs. Religion can be used to overcome poverty in society, become a moral awareness of the community about the meaning of generosity that influences the values of community, and increase self-esteem and human dignity. Even religion can connect real life with spiritual life, so religion can contribute to humans experiencing the fullness of life in all its forms (Anwar et al., 2016).

The description above is a phenomenon humans have experienced since their existence on this earth; Poverty has existed since humans were created. This was what KH. Ahmad Dahlan experienced this when he lived in Yogyakarta. Since its establishment, the city had its regional expansion, and continued to experience many historical events in the following years, but still had challenges in alleviating poverty (Goenawan & Harnoko, 1993).

According to William Liddle, Muhammadiyah has developed to be the largest Islamic organization in Indonesia, either in terms of charity or quantity and quality; Muhammadiyah is the

most prominent Islamic organization in Indonesia (Muhammadiyah, 2009). According to US anthropologist James L. Peacock (Peacock, 2017), Muhammadiyah is the most robust Islamic organization in Southeast Asia, even 'Aisyiyah is the oldest women's organization in the world. According to Peacock, only in Indonesia did the Muslim reform movement become a significant and consistent moving force. Small movements in the early twentieth century, including the Indonesian reform, divided into several regional activities and a robust national movement, Muhammadiyah. In short, Muhammadiyah is a vast and influential organization that reached the world's fifth largest economy (movement) (Nashir, 2015). Thus, the role and commitment of Muhammadiyah is not only due to its ideological commitment to Islam people, but also the organizational logic of risk management that shapes the organization's character in politics and its solutions that are compromise-oriented toward the State (Brown, 2019).

As a large organization in Indonesia, Muhammadiyah has been widely studied by researchers. As far as the author's findings, based on Muhammad Amin's research (2020), that there is research on three (periodizations of the) scientific epistemological contexts from Muhammadiyah, starting from the period 1912 to 1950 (marked by the fiqhiah debate, tradition and mythology), the 1950 to 2000 period (Muhammadiyah in the realm of modern Islamic studies), and from the 2000s to the present. Other research from Tahir (Tahir, 2012), Elhady (2017) and Syamsyuddin (2017) shows Muhammadiyah as an Islamic organization that focuses on education and social services. Zuhri (2017) proves that Muhammadiyah is Indonesia's main civil society that is independent and capable of being a balancing power for the state by performing its function as a counterbalancing to the state (Amin, 2020).

Meanwhile, this research puts the Al-Ma'un praxis movement implemented by Muhammadiyah through Muhammadiyah Universities (PTM) as a new social movement by mainstreaming resource mobilization and identity orientation. The Al-Maun Praxis Movement is an empowerment program for the destitute which is carried out as the final task of field *da'wah* in the Kemuhammadiyah course at two major Muhammadiyah universities, and those are the University of Muhammadiyah Prof. Hamka Jakarta and the Ahmad Dahlan Institute of Technology and Business Jakarta from 2018 to 2019.

This research examines the efforts of Muhammadiyah universities to mobilize students to the field in implementing Al-Ma'un theology to empower destitute families with the identity background of Kemuhammadiyah or Al-Islam and Kemuhammadiyah, which is formulated as a field study of the Al-Ma'un Praxis Movement (Gunawan, 2018). This program has been implemented during 2018-2019, with the involvement of students and beneficiaries from those two universities as described by Table 1.

**Table 1. Program Implementation of Students' Involvement in Two Universities 2018-2019**

Institution	Period	Program Participant	Beneficiaries	Resource (IDR)
University of Muhammadiyah Prof. Hamka, Jakarta	2018	2.850 students of semester III	950 families	1.500.000.000
	2019	2.700 students of semester III	900 families	1.400.000.000
Ahmad Dahlan Institute of Technology and Business, Jakarta	2018	390 students of semester III	130 families	300.000.000
	2019	390 students of semester III	130 families	400.000.000

The phenomenon of the Al-Ma'un praxis movement developed by Muhammadiyah universities was scientifically studied with a sociological approach that paid attention to social movements in society, especially new social movements with its two theories; the resource mobilization and the identity-oriented theory. The two theories can explain the Al-Ma'un praxis movement held by Muhammadiyah universities through Islamic Education and Kemuhammadiyah (AIK) as a compulsory subject.

This research is adapted to the background of the scientific field of religious studies. This study considers that the understanding and expression of religious experiences presented by the Muhammadiyah organization is placed as part of the community structure that has a role and function in poverty alleviation and religion is used as a factor for social change and as a source of structure in society. Surah Al-Ma'un, as one of the sources of teachings that contain theological meanings, as initiated and developed by KH. Ahmad Dahlan, viewed by Muhammadiyah people, and assessed by some researchers such as Deliar Noer and Achmad Jainuri, succeeded in bringing the modern movement's people to be persistent and enthusiastic to free mustad'afin (Gunawan, 2018).

This research uses the paradigm of the scientific field of religious studies. This means that this study views that the understanding and expression of religious experiences presented by the Muhammadiyah organization is placed as part of the community structure that plays a role and is working in poverty alleviation, and religion is one of the factors for social change, as well as a source of structure in society. This research was conducted using a qualitative approach to understand the meaning behind phenomena that appear in the social life. The type of data used in this research consisted of primary data and secondary data. Primary data include: 1) documents provided by the program implementers obtained from assessments and interviews with key figures in the implementation of the Al-Ma'un praxis program; 2) documents in the form of published articles in scientific journals written by academics who implement the program at Muhammadiyah universities; 3) transcripts of interviews with key figures in charge of programs at Muhammadiyah universities; 4) program report documents that have been published as part of the program report of each group of lecturers and students who implemented the Al-Ma'un praxis movement program. In addition, there are secondary data as supporting data that can assist researchers in getting a complete description, understanding and analysis of the phenomena and subjects studied.

The process of this research has undergone adjustments related to government policies regarding the handling of the Covid-19 pandemic and influenced data collection techniques, including: 1) Initial assessments and surveys of research have produced program documents in the form of guidebooks, softfiles of program implementation reports, publication of program reports in Youtube, as well as literature soft files used by the formulators of the Al-Ma'un praxis program. These documents were provided by the committee of the two PTM implementing the program. 2) Interviews were conducted by telephone correspondence, Whatsapp chat, voice notes from respondents and correspondence through email. This interview method is complemented by submitting the documents used during the program's formulation, implementation, and publication. This interview was conducted by collecting information from program implementation and confirming various findings from the analysis on program documents obtained previously.

## 2. Results and Discussion

### *The Concept of the Al-Ma'un Praxis Movement Implemented by Muhammadiyah Universities*

KH. Ahmad Dahlan used to practice the noble values of life since Muhammadiyah was founded, with the term "life is giving". The term "life is giving" is based on the social theological foundation of Surah *Al-Ma'un*. KH. Ahmad Dahlan teaches his students that Islam is not just an understanding of Islam, but what is essential is the ability to "give" to build an Islamic life practice. In addition, the proof of a straight and correct religious attitude is indicated by concern for others, especially the oppressed and marginalized.

In Muhammadiyah's view, the poor community group is placed as a group experiencing a deprivation trap or poverty trap consisting of five elements: poverty, physical weakness, alienation or isolation, vulnerability, and powerlessness. The five elements are not infrequently interrelated, thus hampering the opportunity for developing people's life potential. They belong to the group of poor people in various aspects, so they fall into the category of *duaafa* and *mustadh'afin*, weak and weakened

or oppressed by a system that marginalizes their existence. In other words, there will be more marginalized people when the socio-economic gap is getting bigger due to mistakes in development policies or other factors (Gunawan, 2018).

Therefore, Muhammadiyah implements the *Al-Ma'un* praxis program with full confidence to the students' awareness at Muhammadiyah universities in Indonesia. Muhammadiyah universities, with their AIK Education, has a strategic role in the enlightenment and liberation movement, primarily through its contribution to the development of science, technology, and art as well as educated human resources with the vision of preaching *amar ma'ruf nahyi munkar* and *tajdid*. For this reason, it is necessary to integrate intentions, efforts and earnest prays from the entire academic community so that AIK education can truly become a "brand strength" for PTM or at least become a hallmark of Muhammadiyah universities which has an attraction for both students and their parents (PP, 2013).

Muhammadiyah universities have to take a role in nurturing the emergence of Indonesian Muslim Intellectuals (Setiawan). This Kuntowijoyo's opinion is supported by Haedar Natsir's opinion that:

With the basic and huge philosophy of Muhammadiyah education, the AIK courses, especially in PTM, must certainly reflect this passing perspective. We may often hear what Prof. A. Malik Fadjar, an Indonesian education figure and Chairman of the Muhammadiyah Central Executive said, when he said KH. AR. Fakhruddin's statement when asked about the nature of AIK education. He said, the essence of Al-Islam and Muhammadiyah education is Islam that is encouraging, Islam that will to give, Islam that is open-minded or broad-minded, Islam that awakens and moves (PP, 2013).

Muhammadiyah education is a modern Islamic education that integrates religion with real life and between faith and holistic progress. This advanced education is the spirit for Al-Islam and Kemuhammadiyah (AIK) courses that have to be given to students at PTMA throughout Indonesia. The existence of AIK must be part of the efforts of Muhammadiyah universities to achieve the vision and mission of Muhammadiyah education, that is: "The formation of human learners who are pious, have a noble character, progressive and excel in science and technology as the embodiment of *tajdid da'wah amar ma'ruf nahyi munkar*" (Setiawan, 2018).

### ***Kemuhammadiyah as the Identity of the Al-Ma'un Praxis Movement***

This research puts identity as unique characteristics or signs. The definition of identity includes: (1) referring to Freud's term then identity means trying to be like the other (Miller, 2019); (2) the similarity of basic characteristics that excludes superficial differences; a feeling of personality that remains the same and continues over and over again (Möttus et al., 2020). According to Turner, Abercrombie, and Hill (Turner et al., 2014), Identity always involves similarities and differences. There is a tendency to see identity as something fixed, but most sociologists argue that identity is not fixed and can change (Sukmana, 2016).

Based on the theory of identity, it can be formulated about the determinant factors of the occurrence of social movements: (1) Collective identity; (2) Solidarity; and (3) Commitment (Sukmana, 2016). These three concepts form a comprehensive systematic basis that synthesizes the perspectives of psychology, social psychology and macro-sociology in studying social movements. In general, collective identity explains that groups of individuals have shared interests, values, feelings, and goals. Thus, the collective identity of Muhammadiyah in it includes emphasizing the commitment of the individual, and on the solidarity of the collectivity, as well as highlighting, more broadly, macrosocial structures and dynamics that transcend collectivity movements, including those that help to shape and to provide interest, political context, cultural symbols, goals, and so on. Based on the opinion of Imal Isti'mal, SE, M.Si, the Vice Chancellor III of ITB Ahmad Dahlan, confirmed that:

This Al-Ma'un praxis movement was formulated from the first da'wah concept of KH. Ahmad Dahlan. The concept of Kyai Dahlan's da'wah is formulated in the format of the Kemuhammadiyah curriculum for Muhammadiyah universities. Of course, Kemuhammadiyah, based on the normative and ethical side of Al-Ma'un as its basic ideology, is also a symbol of the identity of Muhammadiyah for Muhammadiyah members (Tohirin. Interview, July 15, 2021).

According to Hollinger, to share identity with others, there must be a feeling of solidarity among those people. Solidarity among people will emerge in a condition where collective identity occurs. Meanwhile, commitment focuses on individual investment in individual action consistent with the line of action raised by collectivity. In other words, the commitment to the identity and ideology of Muhammadiyah explains the relationship between the individual and the collectivity through a primary concern for activities between individuals. Meanwhile, solidarity pays attention to the level of social cohesiveness that exists within and with groups. Solidarity explores the relationship between individuals and collectivities, focusing mainly on collectivities, in this case the Muhammadiyah da'wah movement (Sukmana, 2016).

Tohirin, S.Hi., M.Pd.I, Deputy Dean III/VI of FEBI Uhamka, explained that:

The identity used in the Al-Ma'un Praxis Movement is closely related to the ideology of Muhammadiyah. The basic ideological references are the Quran and Sunnah, which have been revealed in several ideological concepts in Muhammadiyah, especially the preamble to the Muhammadiyah's Statutes. There are several principles such as the obligation to live in monotheism, live in society, make Islam the only way of life and so on up to the seventh principle. Therefore, the identity and ideology of Muhammadiyah still holds these principles as the basis for the Al-Ma'un Praxis Movement. In practice, we simply call Surah Al-Ma'un a normative foothold in carrying out this practical movement based on monotheism and social life. This is the *da'wah ittiba'* of the Messenger of Allah (Tohirin. Interview, July 15, 2021).

The collective identity formed by Muhammadiyah replaces class consciousness as a factor causing individual mobilization and involvement in a social movement. The new social movement perspective explains that the search for collective identity is a central aspect in the formulation of the movement. Collective identity and participation are hypothesized to be interconnected, which is strongly supported by existing empirical evidence that a strong identification with collectivity leads to participation (Sukmana, 2016).

The identity of this Muhammadiyah social movement is well-known as Kemuhammadiyah. According to William Liddle, this identity is necessary for Muhammadiyah which is "The large Islamic organization" in Indonesia. In terms of charity, both quantity and quality, Muhammadiyah is the largest Islamic organization in Indonesia. Not only popular throughout Indonesia, but also able to serve all religious communities. Muhammadiyah schools from elementary to universities, especially in the Eastern Region of Indonesia, in several provinces such as Papua and East Nusa Tenggara, mostly serve non-Muslims, a proof of Muhammadiyah's authentic inclusivity and appreciation for diversity in the NKRI (Muhammadiyah, 2009).

An interesting example is the University of Muhammadiyah in Kupang, often nicknamed Krismuha (Kristen-Muhammadiyah; Muhammadiyah-Christian). The number of students is balanced between Muslims and non-Muslims, even in some faculties it is dominated by non-Muslims. Nevertheless, educational institutions in Kupang still have a role as the center of the Muslim movement and existence, especially Muhammadiyah university, which is geographically located in a predominantly Muslim area (Hasan, 2019).

The complexity of the journey inherent in the identification and exclusivity of the Islamic movement founded by KH. Ahmad Dahlan becomes a benchmark in assessing the influence and the ability of Muhammadiyah charity, so it can be concluded that: (1) Muhammadiyah's collective identity has a multidimensional character that includes cognitive, moral and emotional elements; (2) Muhammadiyah's collective identity is related to, but distinguished from, several concepts such as ideology, personal identity and motivation; and (3) collective identity that identifies several referents or indicators of Muhammadiyah.

For example, in 1912, the Muhammadiyah revolution resulted in the formation of the *tajdid* movement or Islamic reform movement in Indonesia and the Islamic World. Its potential to last a century and its social influence as a new reformist Islamic movement with the dynamics of ups and downs experienced have carved out something valuable for the rebirth of Islam in Indonesia. Muhammadiyah succeeded in achieving an unexpected *tajdid* or transformation and faced opposition from the Traditionalists then. The phenomenon suggests that ad-hoc reformation efforts have a strong spirit and breakthrough, so they must undergo persistent resistance (Nashir, 2015). In other words, Muhammadiyah has formed its identity in a new religious culture in the form of Muhammadiyah society (Sukmana, 2016).

Based on the analysis of this research, the formation of Kemuhammadiyah identity is built through education that combines general and religious knowledge, especially in Muhammadiyah and 'Aisyiyah Colleges (PTMA). The identity of Kemuhammadiyah is formed in PTMA which have distinctive characteristics compared to other non-Muhammadiyah universities. PTMA is a Muhammadiyah charity in higher education that is inspired and based on the values of Al-Islam and Kemuhammadiyah (AIK) at the ideological-philosophical and practical-applicative levels and becomes one of the forces for the continuity and sustainability of Muhammadiyah in achieving its goals as a da'wah and *tajdid* movement that can cross eras. One of its characteristics is the Al-Islam and Kemuhammadiyah (AIK) course (Setiawan, 2018).

In 2018, the book Kemuhammadiyah was published as an identity developed in the AIK course, which was the deep reflection of Muhammadiyah university intellectuals to equalize perceptions about learning and internalizing Kemuhammadiyah properly. This Kemuhammadiyah book is a form of intellectual work from PTMs in the Jakarta area as the work and contributions of lecturer representatives at PTMs such as University of Muhammadiyah Prof. Dr. Hamka (UHAMKA), University of Muhammadiyah Jakarta (UMJ), University of Muhammadiyah Tangerang (UMT), College of Computer Science Management (STMIK), Muhammadiyah College of Economics (STIEM), Bekasi Muhammadiyah Business Institute (IBM), and College of Economics Ahmad Dahlan (STIEAD). In Muhammadiyah, the term "science in the ivory tower" is known. Internalization in fostering Kemuhammadiyah at PTMs is designed to give a positive impression on students, which impacts the development of campus and society, especially regarding empowering destitute families, as a characteristic of Muhammadiyah's attitude towards *mustad'afin* (Gunawan, 2018).

Based on the opinion of M. Dwi Fajri as the Chairman of the AIK UHAMKA (2021):

Ideologically, field *da'wah* which is the task of the Kemuhammadiyah Lecture is contained in several formulations of Muhammadiyah ideology. To mention among them are:

First. The Islamic Living Guidelines for Muhammadiyah Members (PHIWM) in the PERSONAL LIFE point, in the ritual section, "Every Muhammadiyah member is required always to cleanse the soul to be a *mutaqqin* person by diligent worship and abstaining from sinful desires, so that a pious personality shines. which brings peace and benefit to oneself and one another." This is an affirmation of the need for caring for others as a manifestation of the Muhammadiyah ideology contained in the PHIWM.

Second. In the Islamic Living Guidelines for Muhammadiyah Members (PHIWM) in the point of COMMUNITY LIFE, at point number 5 which reads, "Implementing the congregational movement and da'wah as a form of carrying out Islamic *da'wah* amid society for the improvement of life both physically and mentally. so that they can achieve the true ideals of Islamic society". All of this confirms ideologically that caring is an inseparable part of Muhammadiyah.

At UHAMKA, apart from going through Muhammadiyah lectures, the manifestation of Al-Ma'un's theology was also shown by the movement to empower low-income families during the Covid-19 pandemic, which involved lecturers and employees in each residence. With an authorized capital of IDR 1 billion, UHAMKA human resources mobilize a minimum of 200 points to move thousands of people to show concern (Fajri, Interview, July 15, 2021).

As has been emphasized above, Kemuhammadiyah which is applied through an empowerment program in the form of the Al-Ma'un Praxis Movement is an academic endeavor to introduce a modern Islamic movement called Muhammadiyah, for the following important reasons: First, Muhammadiyah is one of the few modern Islamic movements in Indonesia which has become a role model for Islamic *da'wah* which is puritanical as well as modern and progressive. Second, the ideals of Muhammadiyah to create a real Islamic society can never be achieved if it is not pursued by embracing all parties and all components of the Muslim community to move towards the same goals. Students from various members of the Muslim community are a strategic capital to complete Muhammadiyah's steps. Third, Muhammadiyah as a movement that has a huge network of organizations throughout Indonesia from the central level to the branch level and has tens of thousands of educational, health and economic institutions, is a large laboratory on Islam and Indonesia, as well as a fertile land and field for the implementation of values, science and technology to develop and empower the community (Gunawan, 2018).

The reasons mentioned above strengthen the education of Muhammadiyah identity, which is encouraged to follow the dimensions of Muhammadiyah's presence and contribution, such as values and intellectual traditions that grow strong within Muhammadiyah. In addition to the values of sincerity, simplicity, and scientific ethos, the philanthropic dimension is one of the central values that mobilize Muhammadiyah members from all over Indonesia. Philanthropy values and traditions are the entrance to the experience of the identity of the Muhammadiyah movement experienced by potential intellectual cadres at PTM.

### ***Al-Ma'un Praxis Movement as a Tool of Mobilizing Muhammadiyah Resources***

One of several approaches that explain how the emergence and persistence of local communities organizations in this case, is the Muhammadiyah organization as the basis of collective action is the resource and organizational approach, which is the approach to the distribution of resources in facilitating the mobilization and organization of social networks.

The basis for this approach is the perspective of the resource mobilization theory committed by the organized group in explaining collective action. Two theoretical perspectives can be used as the basis for analysis: (1) the perspective of social movement theory which refers to resource mobilization; and (2) the formal organizational theory perspective, which refers to the ecology of organizations. Both perspectives emphasize that the ability of local communities to organize a collective action depends on resources, the main ones being personnel and funds, also including moral support and legitimacy to form a more durable structure that will be the basis of collective community action (Sukmana, 2016).

The mobilization of Muhammadiyah resources is determined by a set of contextual processes (decisions on resource management, organizational dynamics, and political change) that enable Muhammadiyah social movements to optimize their structural potentials in order to achieve the goals.



Based on the opinion of Imal Isti'mal, SE., M.Si, the Vice Chancellor III of ITB Ahmad Dahlan, emphasized that (Tohirin. Interview, July 15, 2021):

This *Al-Ma'un* Praxis Movement was formulated from the early da'wah concept of KH. Ahmad Dahlan... The mobilization of Muhammadiyah resources indeed supports the *Al-Ma'un* Praxis Movement, in this case, particularly, are the resources owned by ITB AD, both from the Rectorate level, LPP AIK of ITB AD campus Jakarta to the Dean level, coordinated by the Deputy Dean III or IV of AIK. Each Deputy Dean supervises AIK lecturers with technical responsibilities in teaching, mentoring, and mentoring the *Al-Ma'un* Praxis Movement and the students they mentor (Tohirin. Interview, July 15, 2021).

Muhammadiyah social movement leaders developed the *Al-Ma'un* Praxis Movement in order to improve strategies and interact to fight for their interests. The presence of social movements and the achievements of their activism are seen as the result of an open process and are influenced by a certain set of tactics, strategies and decisions chosen by the leaders in the context of existing power relations and conflictual interactions. Tohirin, S.Hi. M.Pd.I, the Deputy Dean III/VI of FEBI Uhamka, also stated this, that:

Resource mobilization was committed to implement *Al-Ma'un's* Praxis Program. Implementing this *Al-Ma'un* Praxis Movement uses some support from Muhammadiyah resources at the PTM Uhamka level in terms of human resources, infrastructure, and finance. Structurally, it consists of the Vice Chancellor IV of AIK as the human resource officer who is responsible for this movement at the central level. Underneath it is the Institute for Study and Development of AIK, which oversees all campus praxis movements. Then, the Deputy Dean III/IV for AIK coordinates technical with AIK lecturers in each faculty. This is human resource functioning as a top leader. Then, AIK lecturers are directly responsible in the field, teaching and guiding this field *da'wah* activity. LPP AIK is facilitated by infrastructures, including financial resources by the rectorate, by providing financial support for the implementation of this activity, research funding support, and community service in the AIK field (Tohirin. Interview, July 15, 2021).

The statement is in the approach of The Organizational-entrepreneurial Model (The Professional Organizer Models) that the organizational dynamics, leadership, and resource management are more significant factors in determining the success of social movements. This model applies organizational development theory to analyze social movements and views that formal organizations are Carriers of Social Movements (Sukmana, 2016).

Based on the description above, it is clear that Muhammadiyah can mobilize resources. This resource mobilization is a theory that examines the rationality of the behavior of social movements or the attempts to find a rational basis for forms and participation in a social activity. Resource mobilization theory assumes that it is possible to create a social movement in a society where dissatisfaction arises. Organizational and leadership can encourage or hinder a social movement (Sukmana, 2016). Tohirin, S.Hi. also stated this, M.Pd.I, the Deputy Dean III/VI of FEBI Uhamka, that:

Resource mobilization was committed to implementing this *Al-Ma'un's* Praxis Program. Structurally, it consists of the Vice Chancellor IV of AIK as the human resource officer who is responsible for this movement at the central level. Underneath it is the Institute for Study and Development of AIK, which oversees all praxis movements on campuses... Infrastructures, including financial resources, facilitate LPP AIK, and the rectorate provides financial support for implementing this activity, research funding support and community service in the AIK field. These resources support organizing this *Al-Ma'un* Praxis Movement (Tohirin. Interview, July 15, 2021).

As stated earlier, the *Al-Ma'un* Praxis Movement is part of Muhammadiyah's *da'wah* by using the mobilization of Muhammadiyah resources to contribute significantly to overcoming various societal problems, especially poverty. This statement is based on the term "al-ma'un praxis movement" which derives from *Al-Ma'un* theology which is the basis of Muhammadiyah theology. As evidence, Tanwir's theme of Muhammadiyah is "'Aisyiyah Approaching a Century: the *Al-Ma'un* Social Practice Movement for the Advancement of the Nation'. This theme further emphasizes the contribution of 'Aisyiyah to the nation's progress based on the *Al-Ma'un* Praxis Movement, which is the character of the 'Aisyiyah-Muhammadiyah movement. According to Din Syamsuddin, the General Chairperson of the Muhammadiyah Central Executive (19-21/10), the origin of the word *Al-Ma'un* means helpful something, so the *Al-Ma'un* movement is a movement that spreads benefits by building and strengthening the cultural foundation of people's lives. That distinguishes the character of the Muhammadiyah movement from the other structural movements mostly committed by political parties (PP, 2013).

The *Al-Ma'un* theology which was initiated and developed by KH. Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members, assessed by some researchers such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing the citizens of the modern movement to be more persistent and enthusiastic about liberating the *mustad'afin*. This is a new term, not a new concept, that is developed from its source; the *Al-Ma'un*'s theology as an identity taken from the spirit of Surah *Al-Ma'un* (Gunawan, 2018).

### ***Muhammadiyah Philanthropy-Based Resource Mobilization***

The *Al-Ma'un* Praxis Movement mobilizes Muhammadiyah resources through a philanthropic approach embedded in the Muhammadiyah organization tradition, or "Conventional Fundraising and Muhammadiyah Philanthropy". The term philanthropy comes from the Greek "*philein*," which means love and "*anthropos*," which means human. So philanthropy is defined as an expression of love for fellow human beings. Philanthropy is a person's or collective love for others based on the love of fellow human beings. Philanthropy is often used to express helping people in need. Therefore, the meaning of philanthropy has a close relationship with generosity and solidarity because, in philanthropy, the main essence is to pay attention and share with others (Sulkifli, 2018).

Muhammadiyah is noted as a modern pioneer in the zakat transformation and the practice of Islamic philanthropy for justice and social welfare since the 1920s. In plural societies such as Indonesia, the Islamic philanthropic movement must cooperate with the government, similar institutions, and other faith-based humanitarian institutions. For example, the Muhammadiyah Disaster Management Center (MDMC) is involved and participated in the establishment of the Indonesian Humanitarian Forum (HFI), together with the Indonesian Disaster Management Foundation (YTBI), Yakkum Emergency Unit (YEU), Dompot Dhuafa Republika, Karina KWI, Wahana Visi Indonesia (WVI), Community of Empowerment Association (PPKM), PKPU and Church World Service (CWS) (Khamim, 2022).

For Muhammadiyah, philanthropy is a universal virtue and has every religious tradition's theological and philosophical-ethical foundations. As in the traditions of great civilizations such as China, Greece, Persia, India, and Arabia, there is a tradition of doing good as an ethical foundation committed both individually and institutionally. Every religion advocates doing good in society and always encourages its people to do good. In Islam, Allah is the Most Compassionate and the Most Merciful to all His creatures. So, His servants are required to have an attitude of compassion and show tenderness towards other human beings. Generosity is grounding Allah SWT's compassion for the life of the world. This human manifestation will have an eschatological impact on those who do it later on the Day of Judgment. Two attributes of Allah contained in *Al-Asma' Al-Husna* which are directly related

to generosity, are Ar-Rahman and Ar-Rahim, KH. Ahmad Dahlan termed it "compassionate" theology (Latief, 2013).

Muhammadiyah has Lazismu as an Islamic philanthropic institution which is the successor of Muhammadiyah's *da'wah* in fundraising social organizations. Lazismu has been established at every area, regional, and branch level throughout Indonesia. The fundraising process is carried out at all levels of society with a universal program with the involvement of funders in implementing the program. The process of providing funds committed by Muhammadiyah is carried out with direct involvement of the target so that the program becomes transparent and on target (Wulansari, 2018).

The implementation of the *Al-Ma'un* Praxis Movement, refers to the opinion of Helmut K. Anheier and Toepler (Anheier & Toepler, 2009), that the performance of philanthropy is divided into two types; in a modern and traditional way, where the *Al-Ma'un* Praxis Movement is directed at the modern philanthropic model. The activities of philanthropic institutions that are managed modernly are not only giving charity or compensation, but also actively involving the community according to their potential. The implementation of philanthropy by prioritizing potential beneficiaries will impact the realization of the community's social justice and economic independence. Generosity in charity is not only material but includes giving time, volunteers, ideas, and knowledge for the common social interest in realizing social justice.

### ***Implementation Model of Resource Mobilization in the Al-Ma'un Praxis Movement***

During the covid-19 pandemic, it is increasingly difficult for people to be free from the trap of poverty and those who are in better condition must help our brothers and sisters who need help. KH. Ahmad Dahlan has a very straightforward social interpretation approach and is up-to-date with the problems faced by the people. KH carried out the translation of the Qur'anic texts into social practice. Ahmad Dahlan is very dynamic and visionary. This is because KH. Ahmad Dahlan does not do much theorizing, so some observers classify him as "a man of action", and not "a man of thought". Emphasized by Thohirin, S.Hi., M.Pd.I, the Deputy Dean III/VI of FEBI Uhamka that (Tohirin. Interview, July 15, 2021):

Conceptually, this *Al-Ma'un* Praxis Movement was formulated from the concept of KH. Ahmad Dahlan's early *da'wah*, like tracing of the early struggle of KH. Dahlan. Surah Al-Maun was highlighted as Muhammadiyah's initial policy. This concept was revealed to be the Kemuhammadiyah curriculum at Uhamka, which was applied with a case study model in the form of field practice or *da'wah* praxis (Tohirin. Interview, July 15, 2021).

Muhammadiyah takes a universal social domain position based on the ideology of *Al-Ma'un*. More fundamentally, what Muhammadiyah does is not without critical and in-depth reflection on the conditions it faces. Critical thinking on the current social reality has become a new spirit in social science. Critical social theory, which has been widely introduced recently, must be considered as a new approach in Muhammadiyah's social interpretation method (Kuntowijoyo, 1991).

For Muhammadiyah, Surah Al-Ma'un is the basis for *da'wah* in the form of Muhammadiyah's social humanitarian movement which means that Islam has a humanitarian vision. This vision is translated into real actions in everyday life. Sayyid Qutb in his commentary *Fi Zhilalil Qur'an* mentions that Surah Al-Ma'un symbolizes the meeting of social dimensions and religious rituals, this shows that religion is essentially transformative, manifesting into all sectors of real life. This was also confirmed by Dr. Zamahsari MA., as Vice Chancellor II of UHAMKA as well as the initiator of field *da'wah* at PTM in Greater Jakarta, that:

In this difficult situation during the pandemic, this program continues to run as an empowerment program. The situation forced this concept to be committed in the form of charity by lecturers and guidance groups. However, there are many lecturers and their groups who continue to commit the empowerment process in this program. As far as I understand, charity in the concept of Al-Ma'un is not educational and is considered to be consumptive... Al-Ma'un's theology is an original reflection of KH. Ahmad Dahlan's journey himself, which we will then actualize through an empowerment program based on Al-Ma'un's theology (Zamahsari, 2021).

Muhammadiyah's *da'wah* in social practice, which is always on the side of the *mustad'afin*, needy, poor, and orphans, inspires Muhammadiyah to establish universities, schools, hospitals, orphanages and other social places. Likewise KH. Ahmad Dahlan, on every occasion, always invites his students to "Seek for the orphans, bring them home, give them soap for bathing, proper clothes, food, and drink, and give them a proper place to live, thus I close this session, and do what I have ordered you" (Gunawan, 2018).

The basis of this research on the *Al-Ma'un* Praxis Movement is the field *da'wah* program for empowering needy families as a practice of Kemuhammadiyah course from 2018-2019. This lecture, with samples at UHAMKA and the Ahmad Dahlan Institute of Technology and Business (ITB) Jakarta, has the model and strategy of the Kemuhammadiyah lecture by mainstreaming experiential learning in the form of field *da'wah*.

The experiential learning model encourages students to learn and construct an understanding of field *da'wah* for empowering needy families from their experiences of communicating and interacting with those destitute. This model aims to change students' cognitive structure, attitudes and skills related to an effective and dignified *da'wah* approach. Thohirin, S.Hi., M.Pd.I, the Deputy Dean III/VI of FEBI UHAMKA explained that:

Students go directly to practice the core of the Muhammadiyah movement. So, Kemuhammadiyah focuses on Al-Ma'un with Surah Al-Ma'un as its ideological basis. Practicum students find and empower the *dhu'afa* through qualitative research, social mapping and making relevant programs, followed by fundraising. Finally, students commit the program until the report (Tohirin. Interview, July 15, 2021).

This lecture begins with *Al-Ma'un*'s theological encouragement. It is equipped with a strategy for *da'wah* enlightenment as the decree of the 47th Muhammadiyah Congress, also the instruments needed to go into the field. The students then observe and formulate a *da'wah* plan to empower *dhu'afa* families. In the area, students interact and communicate with 1 (one) *du'afa* family to identify the problems they face, find solutions together and assist in the transformation process for approximately 2 (two) months.

For example, one of the programs committed by a group of students of the Islamic Education Department, Faculty of Islamic Religion, University of Muhammadiyah Prof. Dr Hamka, Jakarta in 2018, with the name: Empowerment Program for the Dhuafa "Helping the Living and Spiritual Standards of the Poor in Bantar Gebang TPST". This group formulates the goals and objectives to empower the people of TPST Bantar Gebang to increase their economy with maximum achievements so that they can change their lives by working harder and believing in the spirit of working from themselves. The target of this group activity is economic assistance in the form of capital or groceries and holding learning activities for them, which are committed by the teams (UHAMKA PAI students), namely BLBT activities (Fajri, Interview, July 15, 2021).

In the empowerment program associated with the *Al-Ma'un* Praxis Movement, there are several examples implemented by Muhammadiyah university students, as described in Table 2:

**Table 2.**  
**Examples of Al-Maun Praxis Movement at Muhammadiyah Universities (2018-2020)**

No	Implementor	Recipients	Endorsement	Remarks
<b>Family Food Donation</b>				
	Dwi Fajarwati; Mardhiyah Widya Ningsih; Tuti Kasyani.	Mr. Matrui Jl. Mashuri, Gg. Mangga, Srengseng Sawah, Jagakarsa, DKI Jakarta	Groceries (basic foods)	This group provides basic necessities for daily needs. Mr. Matrui (50 years old) who lives with his wife and child works as a scavenger (scavenging used bottles and cardboard) and has an income average of IDR 30.000 to 50.000 per day.
	Muhammad Yudha, Bhakti Oktora, Surya Adi	Mrs. Julaeha Jl. Gang Garuda, Sawangan No 45, Jakarta	Food and Money	This group provides compensation in the form of basic necessities for daily needs. Mrs. Julaeha lives with her husband and a child, she is a scavenger and has a mediocre daily income.
<b>Economic Empowerment</b>				
	Muhammad Subandi; Qori Septiyansyah; Indy Barbara	Mrs. Latifah Jl. Margahayu No.39, Jakarta	Merchandise	This group provides compensation in the form of materials for the stall business. Mrs. latifah has 2 children, one has died, the other has been married.
	Muhammad Yusuf Rendi; Taufan Septiyansyah; Indy Lia Tasya.	Mr. Uha Jakarta	Cincau Cart Help	This group provides compensation in the form of 1 unit of Cincau Cart. Mr. Uha is a cincau ice trader who sells his wares around the village every day
	Alya Safitri, Salfanisa, Yudha Kartian	Mrs. Sanah Jakarta	Capital for business and medical expenses	This group provides compensation in the form of basic necessities for daily needs and money from fundraising for medical expenses and business capital.
	Muhammad Yusuf Rendi, Taufan Septiyansyah, Indy Lia Tasya.	Mr. Sunaryo Jakarta	Capital for snack stall (kids food shop)	This group provides compensation in the form of basic necessities and business capital for snack stall. Mr. Sunaryo (65 years old) has a wife and 2 children, one has died, the other has been married.

	Muhammad Yusuf Rendi, Taufan Septiyansyah, Indy Lia Tasya.	Mr. Jarkasih Jakarta	Merchandise, groceries, religious equipments.	This group provides compensation in the form of money for the business capital of snack stall. Mr. Jarkasih has a wife and 6 children, most of them are still in school. He is a coolie and has a mediocre and uncertain daily income.
<b>Health/Medicine Assistance</b>				
	Fatimah Azahra; Beni Suhardiman; Mela Puspita	Mrs. Nur	Medical Costs Assistance	This group provides compensation in the form of money for the treatment costs of her husband who has had a stroke since 2015. Her husband can't work because he is paralyzed due to his illness.

The table above is one of the program reports held by a group of students from the Faculty of Economics and Business, University of Muhammadiyah Prof. Dr. Hamka, guided by Tohirin S.H.I, M.Pd.I as the Lecturer and consisted of Syifa Putri Altantri (1902015024), Listyra Ramadhani T (1902015057), Farah Setianingrum (1902015121). This group targeted the Cimanggis and Sukatani Nature Reserve areas, Depok, from December 22, 2020 to January 30, 2021. This group provided an overview of the process of the Al-Maun Praxis Movement which was carried out as part of the field *da'wah* of the Kemuhammadiyah studies, as described below:

The implementors began to make observations in several places, on December 22, 2020 the team conducted observations in the Sukatani area, Depok. The implementors consists of 3 people, they were Farah, Listyra and Syifa. The implementors also conducted a survey to the Nature Reserve and the Cimanggis area. The team found the target of a middle-aged man who lived alone and had physical limitations (disability) in Sukatani Depok, an old man who lived alone in Cimanggis area and a pair of grandparents who had to take care of their grandchildren and lived depend on trading in the Nature Reserve. The team at first met a target in the Nature Reserve area, the target name was Usup. When the team visited his house, he seemed happy and prayed for the implementors. After making the documentation, the implementors headed to the second target in Cimanggis. The second target name was Wasdi. When the team visited him, he was shocked and so touched. He gladly accepted the groceries given. After the documentation session was over, the team rushed to Igul's house as the main target located in Sukatani, Depok (Altantri, 2021).

This is a brief description of the Al-Maun Praxis Movement promoted in 2018 in the Kemuhammadiyah course. This movements became one of the strategies to support the more comprehensive and global Muhammadiyah *da'wah* and charitable activities. The support for Muhammadiyah's *da'wah* is manifested in the form of the establishment of Amal Usaha based on the principles of Islamic philanthropy. In direction, the establishment of the Amal Usaha of Muhammadiyah is in the context of proselytizing *amar ma'ruf* and *nahyi munkar* towards its goal, which is the realization of a truly Islamic society.

Following the description above, the Muhammadiyah social movement is an Islamic social movement. The term of Islamic social movement and its theories is a paradigmatic leap; this has been

achieved through a long journey and experiencing two paradigmatic revolutions in two different but parallel approaches. First is the revolution in the theory of "collective behavior" rooted in the psycho-social tradition. In this theory, the movement figures who were once considered irrational crowd are now conscious and rational subjects. Second, the revolution in the idea of Orientalism: Islamic studies that thought Islam could only be understood through a framework specific to Islam (Islamic exceptionalism), can now be studied with general patterns like other religious traditions.

### 3. Conclusion

This study shows that Muhammadiyah that is engaged in social movements have a specific approach so that the identity, ideology, and resources of Muhammadiyah members can strengthen the organization in the field of *da'wah* and alleviation of socio-humanitarian problems in society, especially those related to poverty. The approach of Muhammadiyah is the *Al-Ma'un* Praxis Movement, which is explored and mobilized in the PTM network through AIK. In other words, the *Al-Ma'un* Praxis Movement is a new social movement that explores the identity, ideology, and theology of Muhammadiyah and its resources.

Theoretically, the *Al-Ma'un* Praxis Movement as a charitable movement of Muhammadiyah, especially Muhammadiyah universities, can be studied by reversing the order of theory in the GSB. Historically, GSB started from the view of resource mobilization and is then criticized by identity-oriented theory. However, this research finds that both ideas can be used simultaneously by prioritizing the identity-oriented approach, continued with the analysis of resource mobilization theory. In other words, the New Social Movements show that collective action based on resource mobilization appears directly from collective identity. In contrast, other studies show that collective identity appears from the action of coordinated movements. These two types of findings show that they are equally accurate.

The analysis of the *al-Ma'un* praxis movement in this research found that the two new social movement theories can explain the *Al-Ma'un* praxis movement implemented by Muhammadiyah universities through Islamic Education and Kemuhammadiyahan (AIK) as a compulsory subject. The analysis of this study states that Muhammadiyah, which is engaged in social movements, has an approach so that the identity, ideology, and resources of Muhammadiyah members can strengthen the Muhammadiyah organization in the field of *da'wah* and alleviation of socio-humanitarian problems in society, especially those related to poverty. The approach by Muhammadiyah in the form of the *Al-Ma'un* Praxis Movement is stated in this research as a new social movement that explores Muhammadiyah's identity and Muhammadiyah resources.

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