

THE MODEL OF MUHAMMADIYAH EDUCATION IN FACING COVID-19 IN ENREKANG REGENCY

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A. Introduction

2020 is a new history that will be recorded throughout world history. Where the world was shaken with a plague named Covid-19 from the city of Wuhan, China. This outbreak spread almost all over the world in a fairly short and very deadly time. Unfortunately, when this outbreak caused several countries to close immediately, Indonesia did not do the prevention as did some of these countries.

Corona virus is a collection of viruses from the subfamily Orthocoronavirinae in the Coronaviridae family and the order of Nidovirales. This group of viruses that can cause disease in birds and mammals, including humans. In humans, corona viruses cause generally mild respiratory infections, such as colds, although some forms of the disease such as; SARS, MERS, and COVID-19 are more deadly. At present, Indonesia has been recorded as of 15 April 2020, there are 5,136 cases, 446 people recovered, and 469 people died.

The majority of Indonesian people are Muslim or Muslim. So that under these conditions sometimes it becomes confused about the procedures for carrying out some of the obligatory rituals that are prescribed in their religion properly. Moreover, this condition requires a person to be very careful not to be infected because of its transmission is very fast. A few weeks ago, the government has issued a circular not to pray in congregation in the mosque and reduce visiting crowds. Therefore, in this concise explanation will explain the role of several mosques, specifically the Muhammadiyah mosque in Enrekang, South Sulawesi, in responding to a government circular concerning prayer in congregation in the midst of the Covid-19 outbreak.

Today, advances in science and technology on the one hand provide a lot of positive values that can facilitate human survival. However, on the other hand there are also negative implications with the global development that gives birth to poor spiritual individuals, bringing humans from spiritual beings into a material-individualistic valley, and the existence of God only dwells in the recesses of thought, discussion, sermons both oral and writing. And there will be excessive desire to rule, having fun just looking for worldly pleasures. Furthermore, the development of social and spiritual institutions has become unbalanced and is far behind the progress of science and technology, which in turn appears to be a deviant culture. If a person can adjust to existing developments, then he can behave normally, but if he is not able to make adjustments to the reality of his life, it will lead to actions that are not fair. To anticipate that humans, especially Muslims do not fall into a pattern of life that deviates from existing rules and norms, it is necessary to strive to stick to Islamic principles, because Islam as a universal religion is in accordance with the demands of the times. Therefore, Islam must be fully understood in the sense of the need for continuity between faith, worship and muamalah in everyday life.

In an effort to realize the above, one way that must be taken is to pay attention to the history of the formation of Muslims in the time of the Prophet, where education is the initial activity of the mission of the Prophet, in guiding and spreading His message, by making the *mosque* as one of the media to deliver minutes. This mosque is the center of information and communication for Muslims and the most decisive institutions of the upright and lively teachings of Islam, as the most *ideal place* to prostrate and serve God. The mosque also functions as a place for the implementation of education in the context of fostering the morality of Muslims, especially the younger generation, because with education and fostering morals is one way to shape the mentality of human beings so as to have a moral, virtuous and virtuous character.

In this globalization era marked by the rapid development of various types, especially in the field of information and communication that can shift the values of faith in the life of materialism and secularism, it is very appropriate if the mosque is maximized in the interests of enlightening the people's social awareness, especially through endeavors empowerment and democratization. This strategic role is very possible because the mosque has never known social classes in life. The prevailing social ethics in it does not provide an opportunity for the growth of egoism which will only

provoke disharmony, but instead can inspire the process of uniting together to form a more functional social order. Thus, the predicate of the mosque as the house of God (*Baitullah*) can really be realized and able to overcome all the problems of the people.

Kiai Haji Ahmad Dahlan founded the Muhammadiyah Persyarikatan in 1912, the condition of Islam at that time was in a state of extreme decline, and was retarded with a very low level of prosperity and severe economic and political capabilities that were helpless. More concerned about Islamic identity is one of the negative points, where the life of Muslims at that time was identical to the profile of the students who always deal with the afterlife, while not knowing and not wanting to know the development of the times. While religious organizations are still struggling with matters that are not much in contact with the dynamics of social reality let alone try to advance.

The teachings of Islam seem to be the shackles that increasingly immerse their people into situations that are worthless and helpless, on the other hand educated community groups become allergic to Islam and Muslims because they are considered as a source of community backwardness and cannot be used as a way to build a better future.

The main principle of the Muhammadiyah movement is the result of an understanding of the teachings of Islam contained in the Koran and as-sunnah as a result of such understanding is formulated as a pattern of Muhammadiyah struggle behavior which then encourages giving direction and form of each Muhammadiyah activity, the whole of the Muhammadiyah struggle principles can be grouped into five Islamic principles, namely:

First, Muhammadiyah as a *tajdid* movement continues to encourage the growth of the purification movement of Islamic teachings on standardized problems (*al-tsawabit*) and the development of thought in *ijtihadiah* issues that focus its activities on the *da'wah amar makruf nahi mungkar*; Second, Muhammadiyah as an Islamic movement with its *tajdid* spirit continues to encourage the growth of healthy Islamic thought in various fields of life. The development of *tajdid* Islamic character as a realization of the endeavor to realize the treatise of Islam as a *rahmatan lil-alamin* which is useful and functional for solving the problems of the people, nation, state, and humanity in the level of global civilization

3: Third, as one component of the nation, Muhammadiyah is responsible for various efforts to achieve the ideals of the nation and the Indonesian State, as set forth in the Preamble of the State Constitution; Fourth, as citizens of the Muslim world, Muhammadiyah is responsible for the realization of the progress of Muslims in all fields of life, free from backwardness, alienation, and persecution in global civilization and civilization; Fifth, as a global citizen, Muhammadiyah is always responsible for the creation of a just, prosperous and high civilized world order in accordance with the mission of carrying the message of Islam as *rahmatan lil-alamin*.

In the Enrekang Regency, the activities of Muhammadiyah's preaching began in 1926. This can be traced in the History of Muhammadiyah in South Sulawesi. Muhammadiyah has existed in Enrekang Regency, especially in Sengkang and Belawa. Includes the oldest social organization among other social organizations. The fighting spirit of the merchants to develop Muhammadiyah is characterized by business charities such as education, social care, and economics. From the aspect of education, it gives birth to Elementary Schools (SD) and or Madrasah Ibtidaiyah (MI), Middle School (MTS), High School (MA) and even Higher Education.

B. Method

This type of research is a descriptive qualitative research with a participatory approach. The participatory approach is expected by the researcher to be able to uncover deep experiences, perceptions and ideas about; (1) the development of the Muhammadiyah organization; (2) the form of Muhammadiyah social movements; and (3) Muhammadiyah's social transformation in Enrekang Regency.

This research is focused on Muhammadiyah social movements, including organizational development and Muhammadiyah social transformation, with a research locus in Enrekang Regency, South Sulawesi Province. Therefore, the main focus in this research is as stated in the research problem formulation, namely; (1) how is the development of the Muhammadiyah organization in Enrekang Regency; (2) what is the form of community-based Muhammadiyah social movement in Enrekang Regency; (3) what is the impact of the Muhammadiyah social movement on the process of social transformation in the Enrekang Regency.

To find out this, the researcher took information from informants using purposive sampling techniques, from its characteristics such as: (1) the sample was not determined or withdrawn beforehand; (2) the sample is chosen based on the research focus; (3) the sample is determined by the information considerations needed, if there is no more information needed then the withdrawal of the sample can be ended (Moleong, 2012). The sample consists of; (1) Muhammadiyah Regional Administrators in Enrekang Regency, (2) Muhammadiyah Branch Managers in Enrekang Regency, (3) Muhammadiyah residents and sympathizers in Enrekang Regency, (4) Muhammadiyah business

charity managers in Enrekang Regency, (5) Muhammadiyah figures in the Regency Enrekang in particular and in South Sulawesi in general.

C. Result and Discussion

Muhammadiyah's businesses and activities can be grouped into three fields, namely:

1. Social Movements in the Field of Religion

The study of Al-Islam and Kemuhammadiyah is very much needed in the context of upholding the ideology of being a Muhammadiyah, by revitalizing the understanding contained in the Muqaddimah of the Articles of Association, Personality and Obedience of the beliefs and ideals of life of Muhammadiyah, Khittah, and Islamic living guidelines for Muhammadiyah residents. This study has been carried out in various public institutions including the Muhammadiyah business charity (AUM) and needs to be moved more intensively so that the quality of both the substance and its application. Thus, it will be increasingly understood the essence of Al-Islam and Kemuhammadiyah comprehensively, while preventing the tendency of some Muhammadiyah activists and citizens who are interested in other ideas that develop in the community.

Improving the quality of worship practices in accordance with the Muhammadiyah tarjih is also important to be intensified accompanied by an increase in the chaos and good functions of implementing the mahdhah in life. The correct practice of mahdhah worship can foster militancy and make it a distinctive feature that distinguishes the way of doing charity from those who are not Muhammadiyah, while at the same time fostering individual change and social change that are functional for an enlightened life. The practice of worship training, especially religious worship, as required by the Muhammadiyah tarjih, is very much needed for Muhammadiyah members.

There are three factors that lead to the formation of Muhammadiyah's preachers to be less than optimal. First is the ulama factor. The Muhammadiyah followers who understood well the values championed by Muhammadiyah were very poorly found. There is no istiqomah in handling the Muhammadiyah preaching. The Muhammadiyah for now is generally unwilling to be bound by Muhammadiyah's Islamic understanding. Tabligh maximizes its implementation. Third factor, preachers. Muhammadiyah preachers often cannot arrange time due to busyness, if there is an invitation to give lectures or sermons on Friday, it is often rejected for various reasons.

Ulama are the most competent in discussing religion. Ulama was created because of the understanding, knowledge and actions according to Islamic teachings. Muhammadiyah is present and survives until now, because of the role of its ulama. The ulama is one of the main identities of Muhammadiyah.

Now, scholars are less taken into account because the paradigm of public trust is shifting from scholars to academics. The general condition of society views the understanding of scholars as more competent than the understanding of scholars. Even though ulama are actually the most competent in discussing religion, they are no longer considered to be scientists.

2. Social Movements in the Field of Education

Muhammadiyah socio-social movements in the field of education, which include education that is oriented to the integration of the general education system and the pesantren system. The vision of the implementation of Muhammadiyah education is the effective management and education network as an advanced, professional and modern Islamic movement and to lay a solid foundation for improving the quality of Muhammadiyah education. The mission of organizing Muhammadiyah education is (1) upholding pure monotheistic beliefs, (2) disseminating Islamic teachings that originate from the Qur'an and as-Sunnah, (3) realizing Islamic charity in personal, family and community life, (4) making Muhammadiyah educational institutions as centers of education, propaganda and cadre.

In the world of education, Muhammadiyah, has carried out its activities in the form of establishing madrassas and Islamic boarding schools by incorporating general and modern education and learning curriculum, establishing public schools by incorporating Islamic and Muhammadiyah curriculum. The established educational institution is managed in the form of a charitable effort with the implementation of the Basic and Secondary Education Council (DIKDASMEN), vertically starting from the Central Executive to the Branch Management.

In order for Muhammadiyah's educational institutions to survive and prosper there are a number of things that need to be considered: Recruitment of human resources to think about developing the institution, there is assistance from an education consultant, educational institutions that have advantages that are characteristics or characteristics that are not owned by other institutions and there was a movement commitment from the Muhammadiyah regional leadership of Enrekang district and its management and members.

In essence, the Muhammadiyah educational institution in Enrekang Regency, there is potential for progress, if attention is given to management, resources, and cooperation with those who are financiers and sympathizers, and need leaders who have visionaries.

3. Muhammadiyah's Social Movement in the Social Field

Muhammadiyah is an Islamic organization that is well-known in the social and health services movement, it can even be said to be a pioneer. There is no Islamic reform movement in this world that has pioneered and developed an institutionalized social and health service movement that continues to grow today except Muhammadiyah. For Muhammadiyah, charity business in the social and health fields is a movement of empowerment as an embodiment of al-Ma'ung's theological spirit instituted through the Assistant to the Misery of Oemoem (PKO)

Serving the poor, orphans and other underprivileged people is a religious vocation as a form and consistency in practicing religion, while neglecting and not caring about the weak is a form of Islamic religious lying. Some Orphanages in South Sulawesi still exist today as an effort of the tajdid movement in the field of al-Ma'un. This has become the program of the leadership of Muhammadiyah South Sulawesi and has been implemented in all regions.

The number of Muhammadiyah business charities in the health and social sectors namely; 1 Balkemas, 1 Orphanage, 2 ambulances. To improve health services and social services, the Public Health Board of Trustees cooperates with the Indonesian Ministry of Health, especially in implementing the EMAS program and Enrekang District is one of the target areas for assistance.

Management of the "Darussalam" Orphanage of Muhammadiyah Sengkang, is currently in the process of revitalization by developing a model boarding school management. There are currently 37 assisted children, 14 caretakers / mentors. The second floor of the girls' dormitory has been built with funding from the Enrekang district government through the 2013 regional budget. In addition, there are 6 computer and internet laboratory facilities from the Ministry of Communication and Information, procurement of shared learning rooms (halls) and mushallahs.

4. Impact of the Muhammadiyah Movement on the Process of Social Transformation in the Enrekang District

Discussions and Talks about the Muhammadiyah movement can be read, heard and seen from various literatures or through the views of Muhammadiyah activists both at the local and national level. Muhammadiyah as a company has formulated its vision and mission so that it can achieve the desired goals

Muhammadiyah's efforts and activities in the field of religion include providing guidance and guidance in the fields of aqeedah, moral worship and muamalah based on the Koran and as-Sunnah, establishing mosques and prayer centers, printing ulama cadres, reviewing various Islamic studies and the development of Muslims, giving fatwas and guidance in the fields of religion and da'wah. Third The social sector which includes activities in the form of charitable business hospitals, maternity hospitals, polyclinics, medical centers, pharmacies, orphanages and orphans.

The impact of the Muhammadiyah movement on the process of social transformation in Enrekang, can be seen in several indicators, such as a). In the field of religion (belief), slowly but surely Enrekang people get enlightenment especially those related to superstition, heresy and khurafat. Now Enrekang people in general and Muhammadiyah people in particular are more rational thinking

8 in addressing this life. B). In the field of education, it has changed many paradigms of thinking in society. From a negative and narrow way of thinking towards education, it changed to positive and broad thinking towards the world of education, but due to the existence of the Muhammadiyah school that accommodates all people who want school, it has made the community aware of how important the school (education) is in changing their destiny, how it is contained in the Koran that surely Allah will not change the destiny of one people (nation) unless thou (the nation) itself changes what is in themselves (Quran: ar-Rad verse 11); c). In the social sector of the Muhammadiyah community, the Enrekang Regency Region provides excellent services for the poor and needy, the community feels safe because there is a Muhammadiyah that is ready to provide assistance both material and moral.

D. Conclusion

The development of the Muhammadiyah organization in Enrekang Regency initially did not get sympathy in the hearts of the people. The Enrekang community considered that the Muhammadiyah organization was an organization that could eliminate the traditions and customs of the ancestors that had been adhered to by the Enrekang people for generations, especially those related to superstition, heresy and khurafat known as "TB".

The form of social based Muhammadiyah movements in Enrekang Regency, can be identified into three social movements, namely; social movements in the field of da'wah, social movements in the field of education and social movements in the field of health b). In the field of education, Muhammadiyah organizations have established many educational institutions or schools, starting from the level of kindergarten (TK), up to the level of high school (SMA); c). In the field of health, the Muhammadiyah organization also contributed in realizing health clinics and or maternity hospitals. However, it is undeniable that the three social movements that subsequently became Muhammadiyah's charitable businesses experienced a breakdown in brackets in recent years.

The impact of the Muhammadiyah movement on the process of social transformation in Enrekang Regency can be seen in several indicators, such as; a). In the field of religion (belief), slowly but surely the Enrekang people get a lot of enlightenment especially those related to superstition, heresy and khurafat. Now Enrekang people in general and Muhammadiyah people in particular are more rational in their thinking about life; b). in the field of education, it has changed many people's paradigms of thinking. From a negative or narrow way of thinking about education to a positive and broad way of thinking about education. If in the past the community thought that the school was only suitable for nobles and their descendants or certain circles, but because of the existence of the Muhammadiyah school that accommodated all the people who wanted the school to have made the community aware of how important the school (education) was in changing their destiny, how was contained in al The Qur'an that Allah does not change the fate of one people (nation) if the people (nation) do not try to change it; c). In the field of health, the community has been aware of how important health is. In the past, the Enrekang community had more confidence in traditional healers in various health matters. From the affairs of stomach ache to the matter of giving birth, all were brought to the shaman. But after the Muhammadiyah organization opened a health clinic and maternity hospital, slowly but surely the community began to be more rational and treat their illness in the clinic or maternity hospital if anyone wanted to give birth. The results of this study indicate that the development of the Muhammadiyah organization in Enrekang District has experienced a stagnating development process. The organizational structure that is not dynamic and the spirit of pastabiqul khaerat begins to weaken. The form of Muhammadiyah activities can be grouped into tigabi dang, namely: (1) the religious field which includes providing guidance and guidance in the fields of aqeedah, worship, morals and muamalah based on alqurandansunnah, establishing mosques and mushallas as places of worship, printing cadres of ulama (fuqaha) , reviewing various Islamic studies and the development of Islam, giving fatwas and guidance in the religious field and carrying out da'wah, (2) the field of education which includes education which is oriented to the combination of the general education system and the pesantren system, and (3) the social sector which includes activities in the form of business charities, medical centers, orphanages. However, it cannot be denied that the three social movements which subsequently became Muhammadiyah's charitable endeavors have experienced a downturn in recent years. Muhammadiyah's social movement in Enrekang district in the social sector has not been optimal in touching community empowerment when viewed from the work program implementation. As for the impact of the Muhammadiyah movement on the process of social transformation in Enrekang, especially those related to superstition, heresy and khurafat, the Enrekang community in general and Muhammadiyah people in particular are more rational in their thinking about living in accordance with the Koran and the Sunnah. In the field of education, has a lot to change the paradigm of thinking'm a syarakat. From a negative or narrow way of thinking turned into positive and broad thinking towards the world of education. However, the transformation process has also begun to weaken.

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