

CHAPTER 1

INTRODUCTION

A. BACKGROUND

This thesis investigates the fundamental reasons and developments of the teaching and implementation of Muhammadiyah's humanitarian values in the international sphere.

Muhammadiyah is a Non-Governmental Organization engaged in the religious realm. Muhammadiyah was established in Kampung Kauman in Yogyakarta, on the 8th of Dhu al-Hijjah 1330 H or coincided on November 18, 1912 AD. It was found based on the spirit of revitalization which was pioneered by religious and visionaries namely K.H. Ahmad Dahlan, herein after referred to as K.H.A. Dahlan. (Pimpinan Pusat Muhammadiyah, n.d.) According to Djarnawi Hadikusuma, Muhammadiyah does not only views Islamic teachings as *aqidah* and worship but also discourages morals and *mu'amalat duniawiyah*.

In its journey at the beginning of the first century of its founding, Muhammadiyah to spread its teachings implemented 3 identities of the Muhammadiyah movement namely; the Islamic movement, the Amar Ma'ruf Nahi Munkar missionary movement and the Tajdid movement. The tajdid movement itself is implemented by 2 methods namely, the purification method and the renewal or modernization movement. Apart from the 3 movement identities, Muhammadiyah in spreading its influence and existence. Muhammadiyah implements 3 basic movements implemented into three pillars of work, namely: healing (health care), schooling (education), and feeding (social service). This theology is also claimed to be able to make this organization last for more than 100 years by having thousands of schools, hospitals, orphanages, and other social welfare

services. (Gunawan, Teologi Surat Al-Maun dan Praksis Sosial dalam Kehidupan Warga Muhammadiyah, 2018) The three pillars of work are hereinafter referred to as the **3 Trident** of the First Century Muhammadiyah movement.

Entering the age of the second century, Muhammadiyah introduced a new trident of movement, the former Deputy Chair of the MPR, Hajriyanto Y. Thohari brought up the idea of a new trident of the Muhammadiyah movement. The new trident includes community/social empowerment, disaster management, and the zakat movement. Hajriyanto explained, the three new tridents included MDMC (Muhammadiyah Disaster Management Center), Community Empowerment Council/ *Majelis Pemberdayaan Masyarakat* (MPM), and Lazismu (*Lembaga Amil Zakat Infaq dan Shadaqah Muhammadiyah*). All three are a systematic movement as Muhammadiyah aids, relief, and disaster management. (Sasongko, Tiga Trisula Baru Gerakan Muhammadiyah, 2015)

In the results of the 47th Muhammadiyah Congress in Makassar, one of the goals produced was the internationalization mission of Muhammadiyah. Gradually, Muhammadiyah began to develop itself as an international movement. First, since 2011 Muhammadiyah has been officially registered as a member of ECOSOC, a social and economic institution of the United Nations (UN). Second, Muhammadiyah has a partner organization (sister organization) and has the Head of the Muhammadiyah Special Branch / *Pimpinan Cabang Istimewa Muhammadiyah* (PCIM) in more than 20 countries. Third, Muhammadiyah has collaboration with several countries such as the United Kingdom and Australia and world-class organizations. (Dr. H. Abdul Mu'ti, 2018)

Beside expanding cooperation in the economic field and conventional cooperation, Muhammadiyah also gets involved in the field of international humanitarian issues, one of them is in international disaster management. Muhammadiyah Disaster Management Center, hereinafter referred to as MDMC, is the

only Emergency Medical Team organization from Indonesia registered with the World Health Organization (WHO). (Suryana, MDMC Satu-satunya Tim Medis Indonesia Terdaftar di WHO, 2019) The role of the Vice-Chairman of the Muhammadiyah Disaster Management Center (MDMC), Rahmawati Hussein, has been recognized internationally. She was elected as a new member of the United Nations Central Emergency Response Fund (UN CERF) Emergency Response Fund Advisory Center, based in New York, United States. CERF is a pool fund mechanism facilitated by the Office for the Coordination of Humanitarian Affairs (OCHA). (Pimpinan Pusat Muhammadiyah, 2018)

Muhammadiyah through MDMC plays an active role in disaster management in the international sphere. For example, in the last ten years Muhammadiyah has played an active role including being one of the international cross-country refugee escort bodies, such as the Rohingya refugees in Medan since 2013 and in Aceh in 2015, also involved in disaster management training in Egypt, Bangkok, Singapore, and the Philippines. In addition, MDMC also raised funds for humanitarian crisis relief in Palestine. Muhammadiyah also sent a humanitarian aid mission to the Nepal Earthquake, Typhoon Haiyan in the Philippines. (Sasongko, Muhammadiyah Optimalkan Peran Misi Kemanusiaan Internasional, 2015)

One example of assistance, Muhammadiyah sent a team of doctors for the 2015 Nepal earthquake with specific personnel involved in this mission consisting of Dr. Indra Giri Sp.An from Jakarta Islamic Hospital Pondok Kopi, dr. Meiky Fredianto from PKU Muhammadiyah Hospital Yogyakarta and Noor Kunto Aribowo from PKU Muhammadiyah Hospital Bantul. Furthermore, financial assistance will continue to be raised by Lazismu and networks throughout Indonesia. (Latief, 2015) Other assistance provided by Muhammadiyah in other international humanitarian missions, will be explained in the following chapters.

The change in scope and expansion of Muhammadiyah's movement on humanity which is implemented with the active role of Muhammadiyah in this humanitarian mission is interesting to be discussed. This is because Muhammadiyah is well known as a national-based religious organization in Indonesia which grows internationally. As a piece of evidence, Muhammadiyah has a special team which focus on Humanitarian issues which called as Muhammadiyah Aids. The focus of the discussion in this thesis is the fundamental factor that drives Muhammadiyah to be active in the world of international humanity.

B. RESEARCH QUESTION

Based on the facts have mentioned before, as the arrangement of the actions of Muhammadiyah in an international humanitarian mission, the research question will be: **Why does Muhammadiyah initially focus on the socio-religious movement in the national level begin to expand in international level?"**

C. THEORETICAL FRAMEWORK

To help in answering the formulation problem related to the fundamental reasons why Muhammadiyah is active in international humanitarian missions, the writer tries to use the theoretical framework below:

1. Faith-Based Organization Concept

Religious organizations have a more specific approach as motivation but have a wider impact in moving when compared to secular humanitarian organizations as explained by Elizabeth Ferris:

"Faith-based humanitarian organizations share many characteristics with their secular counterparts and are influenced by the same

political, social and economic contexts. However, there are two characteristics that set faith-based humanitarian organizations apart from the most secular humanitarian organizations: they are motivated by their faith and they have a constituency which is broader than humanitarian concerns. For believers, to be a Jew or a Muslim or a Christian implies a duty to respond to the needs of the poor and the marginalized. The expression of this faith takes different forms in different religious traditions but is a powerful motivation for humanitarian action (Ferris, 2005)

Faith-based organizations have similar characteristics to secular humanitarian organizations and are heavily influenced by the same political, social and economic conditions. However, there are two physical characteristics that differentiate faith-based organizations from secular humanitarian organizations, namely: they are motivated by their beliefs (Religion) and they have choices that make more freely than humanitarian issues. For people who are Jewish, Muslim or Christian, it is an obligation to help the poor and the oppressed.

This religious expression may be different from the traditional way of religion, but it has a stronger motivation in doing humanitarian work. UNESCO states that religious organizations as potential key partners locally, nationally and internationally in the Decade". Belief systems and religions give attention to others to achieve prosperity for all humanity. This relates to where religious education can be integrated with the concept of sustainable development. There are many examples of successful religious organizations conducting religious education that are integrated with the concept of sustainable development such as preserving nature and the environment as well as the steps to restore nature. Through assistance to the poor by providing humanitarian assistance in

the form of food, drink, shelter and other things needed and also help other vulnerable communities.

Dr. Kevin De Cock, Director of WHO's Department of HIV / AIDS stated that FBO is a core part of the Civil Society. The FBO builds very substantial care in developing countries. Where vulnerable people live in appalling conditions and they are present to provide access to the entire community to access welfare. (Karpf, 2007)

International Islamic movements such as The Gulen Hizmet provide information on the characteristics of the internationalization of Islamic thought through the process of transnationalization. (Pandya & Gallagher, 2012) First, in general, the transnational movement is a civil society group movement that represents identity as an Islamic group that aims to solve collective problems at the international level. Second, the transnational movement is actively involved in conducting dialogue across nations or countries. Third, the transnational movement broadens its discourse through framing issues, generally relating to women's issues, gender, democracy, multiculturalism, humanity to the process of social transformation. Fourth, develop a form of direct contact with the country concerned through the establishment of communities, mosques, or educational institutions. Although it cannot be said to have a transnational tendency, Muhammadiyah can be read in its internationalization process as happened in The Gulen Hizmet.

The pre-conditions of the Muhammadiyah internationalization process consist of the following three domains. (Baidhawiy Z. , 2015) First, using public space. Muhammadiyah has periodicals websites and magazines, and access to vast public spaces through thousands of Muhammadiyah Charitable Enterprises (AUM) and its access to the Indonesian political process. Second, Muhammadiyah succeeded in forming community resilience through various social advocacy initiatives to a strong philanthropic program. Third, the domain of transformative religious life which emphasizes the process of spiritual actualization through social

roles. According to Najib Burhani citing Fred Halliday (2015), there are three concepts of internationalization that can be used to read Muhammadiyah. The first is radical internationalization, that is internationalization aimed at the mission of "changing the world". Second, hegemonic internationalization, namely the process of world domination through the spread of ideological tools. Hegemonic internationalization is carried out by bringing ideology from one place to be applied to another place without the process of assimilation. Third, liberal internationalism, namely the process of spreading ideology as a form of necessity due to globalization. Liberal internationalism focuses on the process of interaction, exchange, and distribution of ideas, rather than carrying out radical or hegemonial missions

Muhammadiyah is an NGO that has networks that transcend national borders. Besides in Indonesia, Muhammadiyah has also several branches abroad including in Taiwan, Malaysia, Russia, France, Egypt, Japan, and other countries. Muhammadiyah has several international organizations such as OIC as well.

MDMC is an autonomous Muhammadiyah organization that specialized its activity in the field of disaster and humanity. MDMC activities are not only focus on the problem of natural disasters in Indonesia but also in other countries. Several countries such as Philippines, Nepal, and Palestine have got MDMC's assistance in their natural disaster problem, and the latest is the assistance to Rohingya refugees who are victims of humanitarian disasters in Myanmar.

This is related to the status of MDMC which already has an Emergency Medical Team (EMT) that specializes in disaster management areas outside the jurisdiction of a country and has been recognized by the World Health Organization (WHO). The humanitarian principle which is the basis of MDMC is that helping is an obligation in the context of religion. So that when a disaster occurs in any form, MDMC will be present as a form of piety and fulfill religious obligations.

2. Humanitarian Assistance

Humanitarianism in the Journal of Humanitarian Assistance is defined as humanitarian work that applies across national borders with the aim of helping those in need. Doing something for disaster victims is a moral obligation and obligation. Humanitarian aid itself is an activity of giving something to disaster victims. Basic human rights that are often lost when disasters demand humanitarian actions. The concept of humanitarianism can be seen in its application in two conditions namely war and natural disasters.

Humanitarian assistance with the concept of humanitarianism in the Geneva convention emphasizes efforts to eliminate human suffering caused by crisis or disaster. This principle is the most important commitment in humanitarian action carried out by various actors in humanitarian action. The word "disaster" itself is a key word for the involvement of various parties in its handling. (Wibowo, 2010) Under these conditions, it takes the readiness of various parties in post-disaster response. Based on International Humanitarian Law, the government National has the main responsibility in natural disaster management (Yustiningrum, n.d.). But besides the state, at the global level, the problem of humanitarian action is characterized by the emergence of actors consisting of state institutions, the military, security, Non-Governmental Organizations (NGOs) both at the local level and those who carry certain religions, to professional organizations (doctors) that carry out humanitarian missions throughout the world. Humanitarian Action has two dimensions inherent to each other, namely the protection of humans and the provision of assistance.

The United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA), further explains the principles of Humanitarianism as the basis of every international humanitarian action. These principles include Humanity, Neutrality, Impartiality and Independence, which are the overview of International Humanitarian Law and the

principles in the framework established by the International Committee for the Red Cross (ICRC). The principle of humanity is the most basic commitment of humanitarian work carried out by actors in humanitarian action. The provision of humanitarian assistance as a form of humanitarian response in disaster management must be based on these humanitarian principles. Being able to see the extent of the fulfillment of humanitarian principles in humanitarian actions, the following is an exploration of these Humanitarian principles. (Sinulingga, 2016)

The principles are as follows:

1. Humanity: Save human life or alleviate human suffering when a humanitarian crisis or disaster occurs wherever it does
2. Impartiality / impartial: Moves solely based on humanity, without discrimination and helps all affected victims.
3. Neutrality / Neutral: Acting without taking sides with the conflicting parties or disputing groups.
4. Independence: Move since humanity and break away from political, economic, military and so on. But it does not close the cooperation with those who have concerns in the humanitarian field.

This humanitarian assistance can be done to a country if the country is during a natural or humanitarian disaster.

D. RESEARCH ARGUMENT

Based on the concept of a faith-based organization that explains that faith-based organizations are motivated by their beliefs (Religion), and how humanitarian assistance can exist and work, the research arguments taken are as follows:

1. Muhammadiyah begins expand in international humanitarian mission because of the implementation "Universal Humanity" as underlined in the 2015 Congress

and the mandate Statuten PKO in 1923 as a theological axiology al Ma'un.

2. The expansion also occurred because of the demands of the role and building trust of international actors as Muhammadiyah partners in the world of international humanity
3. Shifting the focus of the world , especially on the issue of humanitarian issues

E. RESEARCH METHODS

1. Type of Research

The research method used in this study is a qualitative research method. Qualitative research is a type of research that focuses on an interactive process and event by using a model or case study approach. Case studies have more comprehensive description and explanation of various aspects.

2. Data Collection Technique

A qualitative research method is a method in which the data collected in interviews and the use of written documents.

i) Interview is a data collection technique by questions and answers directly to the speakers. The aim is to find out more detail the role of Muhammadiyah in the International humanitarian mission.

ii) The utilization of documents is a technique for collecting data by using supporting books, journals, and articles as well as other printed or electronic media to strengthen existing data.

3. Scope of Research

In this research, the focus of the research is the fundamental reason why Muhammadiyah is active in international humanitarian missions

F. OUTLINES

With the aim that the readers can get a description or information about the problem to be discussed, it is necessary to have a systematic description of the writer presents an explanation of the research through the chapters. In the preparation of this paper, the writer uses systematic writing consisting of V chapters.

Chapter I Introduction. Contains the background of involvement of non-governmental organizations or religious organizations began to move in the mission of international humanitarian assistance, the formulation of problems, frameworks, hypotheses, research methods, research scope, and systematic writing.

CHAPTER II The Transition of Puritanism to Cosmopolitanism of Muhammadiyah. explains how the transition and expansion of objectives of the first century into the second-century Muhammadiyah, the trident of the first-century movement to the second century.

CHAPTER III Muhammadiyah's Role in International Humanitarian Missions. explains the role of Muhammadiyah in various international humanitarian missions, including in the issue of Rohingya refugees, the 2015 Nepal earthquake, and the Typhoon Haiyan in 2013 in the Philippines.

CHAPTER IV Fundamental Reasons Muhammadiyah's International Humanitarian Mission Movement. explains the writer's analysis of the fundamental aims and reasons in Muhammadiyah's International humanitarian mission.

CHAPTER V Closing. This chapter contains the overall conclusions from the results of the study accompanied by criticisms and suggestions.