

The Implementation of *al-Mâ'ûn*'s Theology in the Philanthropy of Muhammadiyah Citizens in Malaysia

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Abstract

The aim of this research is to describe the implementation of social solidarity from the theological understanding of surah *al-Mâ'ûn* by the residents of Muhammadiyah in Malaysia during the covid-19 pandemic. This research model is a case study on the generosity behaviour of migrant workers or better known as the Indonesian Migrant Workers (TKI) Muhammadiyah in Malaysia. This research method uses a qualitative approach. The data collection technique is done by online observation, interviews and documentation. This study applies an interactive analysis through data collection, data reduction, presentation and conclusion drawing. The purpose of this study is to determine the form of social activities carried out by Muhammadiyah citizens in Malaysia who on the other hand are migrant workers in response to the global covid-19 pandemic. The results of this study can be concluded that the implementation of the value of social solidarity in the Muhammadiyah community in Malaysia, especially for migrant workers, shows that citizen philanthropy indirectly creates a cooperative activity, an activity of mutual help and willingness to sacrifice for others. It is clear how some of the residents participate in an unconditional way in trying to help other residents who do not have basic needs due to the strict social distancing run by the Malaysian Royal Government.

Keywords: Indonesian Migrant Workers, Theology *al-Mâ'ûn*, Muhammadiyah, Philanthropy, Covid-19.

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Abstrak

Tujuan penelitian ini untuk mendeskripsikan implementasi solidaritas sosial yang terejawantahkan dari pemahaman teologi surat *al-Mâ'ûn* oleh para warga Muhammadiyah di Malaysia dalam menghadapi pandemi global covid-19. Model penelitian ini adalah studi kasus pada perilaku kedermawanan warga buruh migran atau lebih dikenal dengan sebutan Tenaga Kerja Indonesia (TKI) dari kalangan Muhammadiyah di Malaysia. Jenis penelitian ini adalah kualitatif dengan pendekatan etnografi. Teknik pengumpulan data dilakukan dengan cara observasi secara daring, wawancara dan dokumentasi. Penelitian ini menerapkan analisis interaktif melalui pengumpulan data, reduksi data, penyajian dan penarikan kesimpulan. Hasil penelitian ini dapat disimpulkan bahwa implementasi teologi *al-Mâ'ûn* sosial dalam masyarakat warga Muhammadiyah di Malaysia yang terkhusus kepada para pekerja migran menunjukkan filantropi warga secara tidak langsung tercipta suatu aktivitas kerja sama, aktivitas saling tolong menolong dan rela berkorban untuk orang lain. Jelas sekali terlihat bagaimana sebagian pemahaman teologi *al-Mâ'ûn* tidak hanya menjadi konsep tapi juga dengan praktik yang nyata. Hal ini terlihat dari partisipasi tanpa pamrih dalam membantu warga yang sedang sedang terdampak Covid-19 dan akibat *social distancing* ketat yang dijalankan Pemerintah Kerajaan Malaysia.

Kata Kunci: Tenaga Kerja Indonesia, Teologi *al-Mâ'ûn*, Muhammadiyah, Filantropi, Covid-19.

Introduction

Muhammadiyah as a religious organization appears on the historical stage with the condition of the community being attacked by four diseases,¹ namely; damage in the field of trust, stupidity in the field of fiqh law, setbacks in the field of education, and poverty of the people and the loss of a sense of togetherness. One of the main foundations of the Muhammadiyah movement is the implementation of the theology of surah *al-Mâ'ûn* taught by KH. Ahmad Dahlan, founder of Muhammadiyah. He taught his students in the early decades of the 20th century about the understanding of surah *al-Mâ'ûn* which is the essence of this surah teaches that ritual

¹ Andri Gunawan, "Teologi Surat Al-Maun Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 5, no. 2 (2018): 161–78, doi:10.15408/sjsbs.v5i2.9414.

worship is meaningless if the performer does not perform social charity. This surah even calls those who ignore orphans and do not try to lift society out of poverty as '*religious liars*'.²

This theology is based on the Qur'an which is translated into three work pillars, namely; healing (health services), schooling (education), and feeding (social services). 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.³

Ahmad Dahlan by interpreting *al-Mâ'ûn* into three main activities; education, health and charity for the poor also transforms religious understanding from just sacred and "less sounding" doctrines socially into cooperation or cooperatives for human liberation. It is in this context that the working theology of Islam, sacred doctrine, which goes beyond theological absolutism, which is more of a double standard and lacks respect for the problem of poverty, becomes a theology of cooperation or (*ta`âwun `ala al-birri wa al-taqwa*). The main guideline is the concept of monotheism which demands the establishment of social justice, because from the point of view of monotheism, every symptom of human exploitation of humans is a denial of human equality before God. Thus, the wide gaping gap between the rich and the poor, which is always accompanied by an exploitative life, is a phenomenon that is not monotheistic, even anti-tawhid.⁴

Even though it has entered the New Normal period, the Covid-19 outbreak has not completely disappeared. This pandemic which has claimed hundreds of thousands and even millions of lives is still very frightening. Since it was announced directly by President Joko Widodo on Monday, March 2, 2020, the curve of victims in Indonesia is still escalating.⁵ All efforts have been made, not even a few medical

² M. Yunan Yusuf, *Teologi Muhammadiyah; Cita Tajdid dan Realitas Sosial*, cet.2, (Jakarta: Uhamka Press, 2005), 85

³ Sokhi Huda, "Teologi Mustad'afin Di Indonesia: Kajian Atas Teologi Muhammadiyah," *Tsaqafah* 7, no. 2 (2011): 345, doi:10.21111/tsaqafah.v7i2.8.with a foundation of monotheism that manifests itself into the realm of praxis. This finally leads to the key words of "social unity" and "social rituals" which are then developed in the context of contemporary nationhood and statehood in Indonesia. Moreover, its epistemology primarily comes from: (1

⁴ M. Amien Rais, *Membangun Politik Adiluhung, Membumikan Tauhid Sosial Menegakkan Amar Ma'ruf Nahi Munkar*, (Bandung: Zaman, 1998), 41

⁵ Kompas. (2020, 03 03). Fakta Lengkap Kasus Pertama Virus Corona di Indonesia. Retrieved from www.kompas.com: See <https://nasional.kompas.com>.

personnel have died in overcoming this outbreak.

Next, not only medical personnel, the whole community must participate in preventing and minimizing transmission. Starting from individual efforts, also collectively collegial. Individually; by wearing a mask, washing hands with anti-bacterial soap, keeping the distance, avoiding gathering activities, and much more work is being done. Also collectively; by reminding each other, helping relatives who lost their jobs because they were laid off, sharing the tools for those who have difficulty getting them, and so on.⁶

This effort is in line with *al-Mâ'ûn*'s theology which was broadcast within the Muhammadiyah organization. This culture of generosity and volunteerism is formed from the teachings of its predecessors. Of those who are Indonesian Migrant Workers (TKI) or migrant workers in Malaysia, the majority of them come to migrate with a background of economic hardship. However, in line with this, the TKI never forget the values of social solidarity they got while in school and, organized in Muhammadiyah.⁷

Moreover, armed with such insufficient knowledge capital, they were able to make a big contribution in responding to Covid-19. In this pandemic, hundreds or even thousands of migrant workers have lost their jobs in other countries. They only rely on gifts from the Kingdom and the Malaysian Royal Police. In fact, not a few are hungry for days because of a lack of basic commodities.⁸

From there the Leadership of the Muhammadiyah Special Branch of Malaysia or PCIM (*Pimpinan Cabang Istimewa Muhammadiyah*) Malaysia moved to extend its hand. PCIM itself is filled with many groups. Among them; academics consisting of lecturers and students who are currently studying in Malaysia, expatriate workers-namely those who have lived and worked in Malaysia for a long time, even though they have not become official citizens of Malaysia-migrant Workers,-namely Indonesian Workers (TKI)-, and sympathizers who have the same vision and mission with Muhammadiyah. Of the many people who fill the PCIM Malaysia element, the quantity of TKI is the

⁶ Fauzan Saleh, "Kita Masih Murji'ah: Mencari Akar Teologis Pemahaman Keagamaan Umat Islam Di Indonesia," *Tsaqafah* 7, no. 2 (2011).

⁷ Totok Wahyu Abadi and Jangkung Sido Sentosa, "Al-Mâ'ûn Trilogy as a Building Character and Communication Climate Muhammadiyah Student Association in Indonesia," *Journal of Hunan University (Natural Sciences)* 48, no. 7 (2021): 112–21.

⁸ Results of interviews with Assoc. Prof. Dr. Sonny Zulhuda, general chairman of Muhammadiyah Special Branch of Malaysia (PCIM), on January 29, 2021

dominant number. They named themselves TKI progressing. Because of the social solidarity they carry, they work not only for the benefit of their stomach and their families. But more than that, namely to support Muhammadiyah and spread benefits to the people around him.⁹

This research uses a case study method by examining empirical problems about one case. The method is used so that research can focus on the object and can explain other objects around the research. Case studies can be done when researchers want to understand a phenomenon.¹⁰ This type of research is qualitative research with a phenomenological approach. Data collection techniques using interviews and observation.

Muhammadiyah and *al-Mâ'ûn* Theology

The establishment of the Muhammadiyah Da'wah Movement was motivated by the idea of renewal. One of them refers to the thought of Muhammad bin Abdul Wahhab which is oriented toward the purification of Islamic teachings from local cultural influences, which gave birth to superstition, *bid'ah*, and *khurafat*, or in Indonesian term it is also known as TBC (tahayul, *bid'ah*, *churafat*).¹¹

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In essence, One of the thoughts of KH. Ahmad Dahlan, which

⁹ Ibid.

¹⁰ Roger D. Wimmer dan Joseph R. Dominick (2003). *Mass Media Research: An Introduction*, 7th Edition, Wadsworth Publishing Company, Belmont., 136

¹¹ Andri Gunawan, *Theology of Surat al-Mâ'ûn and Social Praxis in the Life of Muhammadiyah Citizens*. SALAM; Jurnal Sosial & Budaya Syar-I, Vol. 5 No.2 (2018), p. 162

¹² Gunawan, "Teologi Surat *Al-Mâ'ûn* Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah."

¹³ M. Din Syamsuddin, "Muhammadiyah dan Dialog Pemikiran", dalam <http://fai.uhamka.ac.id/post.php?idpost=92> (22/04/2008), accessed on April 29, 2021.

underlies his social ethos, is the Al-Qur'an Surah Al-Maun. Surah Al-Ma'un, the result of Kiai Dahlan's thought, became the driving idea for the Muhammadiyah organization for many years. The theology of Al-Maun which was initiated and developed by Kiai Dahlan is seen by Haedar as successful in bringing the Muhammadiyah movement to liberate the weak from their oppression, with the concrete manifestation of the establishment of orphanages, hospitals, and educational institutions.¹⁴ Currently, Muhammadiyah social institutions are widely spread throughout the country.

The interpretation of KH Ahmad Dahlan through surah *al-Mâ'ûn* gives alms such as hospitals, orphanages, nursing homes, homes for the poor and many other alms to the poor. The interpretation of this surah inclines many actions of orphans and poor people in the realm of proletarian Marxism, so that there is a legend of Al Ma'un among Muhammadiyah activists.¹⁵

Ahmad Dahlan explained to his students that that is not what is meant by practicing, but what has been understood from this verse so that it can be practiced and done in a real form. Therefore, Ahmad Dahlan still repeated Surah *Al-Ma'un* until his students take action against this verse. Kiai Ahmad Dahlan also ordered his students to look for poor people around their place of residence. When they meet the poor and orphans, they must take them back to their homes and take good care including being given a good toothbrush, good clothes, good food, good drink, and a good bed. It is in this context that the work of Islamic theology of holy doctrine which transcends theological absolutism which is more in the pattern of double standards and has less respect for the problem of poverty becomes a theology of cooperation or (*ta'awun`ala al-birri wa at-taqwa*).¹⁶

It can be defined that the word *al-Mâ'ûn* means "assistance". Which means to help with every difficulty. This surah is based on its *asbâbun nuzûl* as narrated by Ibn Mudzir regarding the hypocrites who show off prayers to believers by praying with *riya'* and leaving when

¹⁴ Frida Yanti Sirait and Selamat Pohan, "Internalization Of Almaun Values In The Development Of Muhammadiyah Institutions To Improve Service Quality (Case Study : Lazismu , Medan City)," *AL - MUHTARIFIN: Islamic Banking and Islamic Economic Journal* 1, no. 1 (2022): 1-9.

¹⁵ Mulkan, Abdul Munir. 2010. *1 Abad Muhammadiyah: Gagasan Pembaharuan Sosial Keagamaan*. Jakarta: Kompas Media Nusantara., XXXV

¹⁶ M. Amien Rais, *Membangun Politik Adiluhung, Membumikan Tauhid Sosial Menegakkan Amar Ma'ruf Nahi Munkar*, (Bandung: Zaman, 1998), p. 41

no one sees them, and refusing to provide assistance to the poor and orphans.¹⁷

The main guideline is the concept of tawhid which demands the upholding of social justice, because from the perspective of tawhid, every symptom of human exploitation of humans is a denial of human equality before Allah. Thus, the gaping gap between the rich and the poor, which is always accompanied by an exploitative life, is a phenomenon that is not monotheistic, even anti-monotheistic.¹⁸ To overcome the current social injustice, Muhammadiyah as an organization needs to revive the spirit of *al-Mâ'ûn*, in order to advance the life of the nation and state, as was done by Kyai Dahlan in the early days of Muhammadiyah.

Philanthropy Movement in Muhammadiyah

Philanthropy itself comes from the word philanthropy, *philos* means love and *anthropos* means human. While philanthropy itself is the practice of giving, service, and association in helping other parties or can be said to be voluntary act to help others.¹⁹ Philanthropy is also defined as a voluntary action for the public interest.²⁰ Philanthropy is an activity with the intention of providing assistance, either money, goods or work that aims to improve the lives and welfare of the poor. Philanthropy can be said as an intentional act to help and relieve human beings. This means that at least the philanthropy is capable for the people who are given assistance to survive or at least can ease the burden of the problems of human life so far.²¹

Founder of Muhammadiyah, KH. Ahmad Dahlan formed this organization as a multi-sectoral movement that is orthodoxy and independent. Muhammadiyah is trying to purify religion and at the

¹⁷ Sirait and Pohan, "Internalization Of Almaun Values In The Development Of Muhammadiyah Institutions To Improve Service Quality (Case Study : Lazismu , Medan City)."

¹⁸ Amin Rais, Op.Cit. P.41-42

¹⁹ Zaenal Abidin, 'Manifestasi Dan Latensi Lembaga Filantropi Islam Dalam Praktik Pemberdayaan Masyarakat : Suatu Studi Di Rumah Zakat Kota Malang', *Jurnal Studi Masyarakat Islam*, 15 (2012), 197-214.

²⁰ Chusnan Jusuf, 'Filantropi Modern Untuk Pembangunan Sosial', *Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial*, 12.1 (2007), 74-84.

²¹ Marwanto Marwanto, "Bermuhammadiyah Melalui Spiritual Amal Saleh Filantropi Cilik Lazismu: Literatur Fungsi Bahasa," *Profetika: Jurnal Studi Islam* 21, no. 1 (2020): 21-30, doi:10.23917/profetika.v21i1.11054.

same time carry out reforms. Muhammadiyah formed various specific assemblies to deal with various problems of the people. This choice cannot be separated from the rationalization of the socio-political context behind its birth. Muhammadiyah emerged not only as an Islamic da'wah movement, but also tried to build the foundation of its reform movement comprehensively through various social programs.²²

One of the reforms of Muhammadiyah was carried out by encouraging cultural changes regarding the payment of zakat. Muhammadiyah encourages zakat collection to be distributed to the poor. Whereas previously zakat was paid to local religious leaders and used as income for them. The urge to pay zakat raises the spirit of its members to donate, energy and even donate excess assets in the form of land or houses to establish various Muhammadiyah service facilities in their respective regions.²³

In the early days of Muhammadiyah's establishment, almost all facilities that were established were fully supported by its members.²⁴ Alfian Alfian noted that in the 1923 period, Muhammadiyah income in Jogjakarta was Rp 64,737.59 Billion with a composition of 1% from member fees, 37% from donations, 8% from zakat, 12.5% from subsidies, 13.5% from education services and from company 8%. The proportion of donations and zakat funds is the largest income item for Muhammadiyah activism.²⁵

Implementation of al-Mâ'ûn's Theology in Muhammadiyah

In the context of Muhammadiyah, the surah *al-Mâ'ûn* has a very important meaning because it becomes the basic foundation and spirit for the birth of the Muhammadiyah da'wah movement with its various social charities in the form of hospitals, orphanages, nursing homes, hospitals, educational institutions and others. Theology of *al-Mâ'ûn* which was initiated and developed by KH. Ahmad Dahlan, the founder of Muhammadiyah, have succeeded in bringing the citizens of this modern movement to be persistent and eager to free *mustad'afîn*

²² Hafidz Arfandi, "Motif Dan Strategi Gerakan Filantropi Muhammadiyah," *Jurnal Muhammadiyah Studies* 1, no. 1 (2020): 127–55, doi:10.22219/jms.v1i1.11413.

²³ Marwanto, "Bermuhammadiyah Melalui Spiritual Amal Saleh Filantropi Cilik Lazismu: Literatur Fungsi Bahasa.", 22

²⁴ Arfandi, "Motif Dan Strategi Gerakan Filantropi Muhammadiyah.", 132.

²⁵ Mitsuo Nakamura, *Bulan Sabit Muncul Dibalik Beringin: Studi tentang Pergerakan Muhammadiyah di Kota Gede* (Yogyakarta: Gajah Mada University Press, 1983).

from their oppression. The concrete manifestation of their movement is the establishment of several orphanages, hospitals and educational institutions. Thus, on the plain of concept, *mustad'afin's* theology is actually a new term, not a new concept, which is developed from its source, namely *al-Mâ'ûn's* theology as an identity taken from the spirit of QS. *al-Mâ'ûn*.²⁶

Al-Mâ'ûn's theology gives awareness to Muslims, especially Muhammadiyah members, that ritual worship to Allah is meaningless if it turns out that we cannot reflect in the form of human awareness, such as helping the poor and orphans. However, this theology cannot prevent Muslims from engaging in ritual worship. Only with TBC fiqh, such as the prohibition of creating new rituals, have Muslims turned their interest in ritual worship to social action. The law of salvation is another example of how the fiqh of TBC is able to change the caricative social assistance in salvation to more concrete assistance to people in need.²⁷

Ahmad Dahlan thought regarding tawhid of *al-Mâ'ûn* for Muhammadiyah is like a weapon to devote oneself to the Indonesian nation. Because tauhid *al-Mâ'ûn* is a social movement oriented toward human values. Muhammadiyah has the view that the humanitarian movement is an action in the life of the nation and state and one of the manifestations of the mission and function of carrying out the *da'wah amar ma'ruf nahi munkar* as it has been called its history from the time of the movement to the early days and after Indonesian independence. The role in the life of the nation and state is manifested in strategic and tactical steps according to personality, beliefs and ideals of life, as well as the *khittah* of the struggle as a reference for the movement as a form of commitment and responsibility in realizing "*Baldatun Thayibatun wa Rabbun Ghafûr*".²⁸

Muhammadiyah Philanthropy in Malaysia

Muhammadiyah members are certainly no stranger to the story of "*al-Mâ'ûn* recitation" by K.H. Ahmad Dahlan. For K.H. Ahmad

²⁶ Sokhi Huda, "*Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah*," dalam *Jurnal Tsaqafah*, Vol. 7, No. 2, Oktober 2011., 347

²⁷ Burhani, "*Dari Teologi Mustad'afin Menuju Fiqh Mustad'afin*," Muhammadiyah Studies.,

²⁸ Maulina Hendrik Yusmaliana, Desfa; Asyraf Suryadin, Djamaluddin P, "Building Educational Quality Framework: Semantic Study and Learning Implementation in Surah Al Ma'Un," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 5, no. 1 (2020): 1–13.

Dahlan, surah *al-Mâ'ûn*'s is not just a surah that is only read and memorized. Many Muslims memorize this surah but are still poor in appreciation. K.H. Ahmad Dahlan emphasized the importance of manifesting understanding in real action. In each of his lectures, K.H. Ahmad Dahlan has always consistently appealed to everyone who is able to fulfil his rights and be fair to the poor, orphans and those who are neglected. From this call, Lazismu PCIM Malaysia was born, which pioneered all social movements.²⁹

This surah is often translated into three work pillars, namely; schooling (education), healing (health services), and feeding (social services). It is through this theology that makes K.H. Ahmad Dahlan has high enthusiasm for changing society for the better.³⁰ So that through the Muhammadiyah organization has been able to survive up to ± 1 century by having thousands of schools, hospitals, orphanages and other social welfare services, as well as the movement in PCIM.

it can be seen that PCIM applies the meaning of Progress, which means moving on to move forward. Progress must be measurable and structured. Structured means moving based on planning, deliberation, and transparency. Also always solid in the congregation under collective leadership. Don't move alone. And what is no less important is the strengthening of the spirit of Taawun and the solidarity of the people, nationality and humanity, all of which are measured to be increasing and advancing.

Social Movements Form

Related to *al-Mâ'ûn*' theology, PCIM Malaysia has successfully implemented it well. It can be seen from facts on the ground, that there will be a lot of social activities in PCIM Malaysia. Starting from education, for instance; commitment to assist the government in assisting the education of migrant workers through the Community Learning Activity Center (PKBM) at the Indonesian Embassy in Kuala Lumpur, the al-Qur'an Education Park for migrant children, weekly routine recitation, and many others.³¹

²⁹ Leyan Mustapa, *Pembaruan Pendidikan Islam: Studi atas Teologi Sosial Pemikiran K.H. Ahmad Dahlan*. Jurnal Ilmiah Al-Jauhari (JIAJ), Vol. 2, No. 1, Juni 2017, p. 92

³⁰ Siti Noordjannah Djohantini et al., "Member Self-Identification Toward *Al-Mâ'ûn* Values as Organizational Identity: Case Study at PKU Muhammadiyah Yogyakarta Hospital," *Jurnal Manajemen Bisnis* 13, no. 1 (2022): 28–60, doi:10.18196/mb.v13i1.12674.

³¹ Results of interviews with Assoc. Prof. Dr. Sonny Zuhuda, general chairman of

Furthermore, from the aspect of health services; PCIM Malaysia in collaboration with several community organizations in Malaysia conducted free health checks for elderly migrant workers, mass circumcision, cupping practices, and even when one of the PCIM administrators was still occupied by a doctor, PCIM Malaysia opened a medical examination for poor citizens.³²

The third implementation of *al-Mâ'ûn's* theology is social service; PCIM Malaysia never lags behind. Among them; the distribution of assistance to indigenous people (Malay hinterland tribe); starting from providing staple food, cleaning places of worship, even repairing water sources and channels used by local residents to carry out activities. Then there is fundraising for homeless people, distribution of victim meat to local residents and also refugees from Rohingya, and the most obvious is channelling aid to workers who are no longer able to work during the Covid-19 pandemic.³³

Sonny contended that the spirit of altruism was instilled in Muhammadiyah. The spirit of sharing is based on the concept of "*al-Mâ'ûn's* theology" which has been cultivated by KH. Ahmad Dahlan since he founded Muhammadiyah.³⁴ When the interview was conducted, it can be understood that not many of them had higher education. They only get learning at the elementary, junior secondary and advanced levels. So it can be ascertained that the planting of philanthropic attitudes and the implementation of *al-Mâ'ûn* have taken root from an early age. Furthermore, social education and the sense of caring taught by teachers in elementary schools will be very attached and carried over to the end of life.

Social Movements Against Covid-19

Starting from March when this outbreak began to enter the Southeast Asia region, PCIM Malaysia was the first community organization to initiate the collection of social assistance for Indonesian citizens affected by Covid-19 in Malaysia. Because the Order of the Kawalah Movement (Next; PKP) in Malaysia is very strict and binding.

the Malaysian Muhammadiyah Special Branch (PCIM), on December 30, 2020

³² Results of interviews with Assoc. Prof. Dr. Sonny Zuhuda, general chairman of the Malaysian Muhammadiyah Special Branch (PCIM), on 12/30/2020

³³ Results of interviews with Assoc. Prof. Dr. Sonny Zuhuda, General Chairman of the Muhammadiyah Special Branch of Malaysia (PCIM), on December 30, 2020

³⁴ *Ibid.*

According to Sonny, this pandemic has stopped all social, religious, commercial and other activities, both in the government and private sectors, both for groups and individuals. Only a small proportion of important activities are still allowed.³⁵

PCIM Malaysia receives support from many Indonesian communities in Malaysia, from the Indonesian Embassy (KBRI) in Kuala Lumpur as well as from various cross-group Indonesian citizens. All components have also moved, including Lazismu Malaysia which has helped raise donations from donors, the Muhammadiyah and Aisyiyah Sub-Branch Leaders (PRIM/ PRIA) and IMM Malaysia have helped identify target recipients of basic food packages.³⁶

Then the mothers of 'Aisyiyah (PCIA) Malaysia made and provided more than 300 masks for distribution. MDMC Malaysia also supplies Personal Protective Equipment (PPE) for officers including professional masks, gloves and plastic clothing. In the first week phase as of today (27 March 2020), 158 basic food packages and 150 masks have been distributed to recipients in Kuala Lumpur and Selangor.³⁷

In the first week phase as of today (27 March 2020), 158 basic food packages and 150 masks have been distributed to recipients in Kuala Lumpur and Selangor. Some of them are Indonesian students in several universities and most of them are Indonesian migrant workers (PMI) who are affected. As a continuation, there are several things that PCIM Malaysia emphasizes,³⁸ including:

First, the distribution of social assistance must still pay attention to the principles of efficiency, health and safety in the field. Strict guidelines regarding the use of masks, gloves and protective clothing are emphasized, while maintaining distance at every opportunity. *Second*, PCIM Malaysia always coordinates with the representative offices of the Republic of Indonesia, especially the Information, Social and Cultural Organization of the Indonesian Embassy in Kuala Lumpur in distributing this social assistance. The cover letter issued by the Indonesian Embassy greatly facilitates the movement of our

³⁵ Results of interviews with Khoirudin, Head of the Council for Social Services and People's Welfare (MPSKU) of the Muhammadiyah Special Branch of Malaysia on January 27, 2021

³⁶ *Ibid.*

³⁷ <https://www.suaramuhammadiyah.id/2020/03/27/ikhtiar-pcim-malaysia-hadapi-covid-19/> accessed on December 28, 2020.

³⁸ Results of interviews with Assoc. Prof. Dr. Sonny Zulhuda, general chairman of the Malaysian Muhammadiyah Special Branch (PCIM), on 12/30/2020

personnel in the field. For all this support and synergy, PCIM Malaysia would like to express its deepest appreciation.³⁹

Third, PCIM Malaysia urges its citizens and all Indonesian citizens in Malaysia to remain optimistic about these difficult times. All need to comply with the directions, orders and advice of the Malaysian authorities during this period of restriction while remaining in their respective homes and maintaining personal health. *Fourth*, PCIM Malaysia urges all Indonesian citizens to be careful in interacting on social media and applying information fiqh as outlined by PP Muhammadiyah. Citizens who are progressing are not easily consumed by false news, nor are they involved in broadcasting hoaxes or disinformation on social media.⁴⁰

From such initiation of this social movement, PCIM Malaysia received a lot of assistance. Among them from the Muhammadiyah Regional Leadership (Next: PWM) East Java amounting to 150 million rupiahs and so forth.⁴¹ This movement, it was illustrated that the Malaysian PCIM citizens were able to implement *al-Mâ'ûn's* theology well. Malaysian PCIM citizens are composed of 4 groups; *first*, the academic group which is filled by students and also lecturers. *Second*, expatriate workers, who have a position, at least have a middle to the upper standard of living. *Third*, namely the group of migrant workers, namely construction workers and also casual workers. And the last is the sympathizers, who did not directly participate in the management but cared about the movement raised by PCIM Malaysia. This fourth group consists of Indonesian citizens as well as local residents.⁴²

Even though in the researcher's interviews with several officials from among the Migrant citizens, they were unable to properly explain what *al-Mâ'ûn's* theology was. But in real action, they never fall behind. This can be seen from several educational backgrounds, including high school graduates and equivalent, some even junior high school and elementary school graduates. But the teachings they got in school they

³⁹ Results of interviews with Khoirudin, Head of the Council for Social Services and People's Welfare (MPSKU) of the Muhammadiyah Special Branch of Malaysia on January 27, 2021

⁴⁰ *Ibid.*

⁴¹ <https://www.antaranews.com/berita/1439336/lazismu-pwm-jatim-sumbang-pmi-malaysia-rp150-juta>, accessed by December 21, 2020.

⁴² Results of interviews with Mr. Sulthon Kamal, general secretary of the Malaysian Muhammadiyah Special Branch (PCIM), on 12/19/2020

held firmly. Even though they were in distress themselves.⁴³

In this case the theology of *al-Mâ'ûn* was able to be well implemented by the Malaysian PCIM citizens, regardless of class and educational background. This social movement in the response to covid-19 in Malaysia also gave birth to two big movements for PCIM Malaysia. That is; *first*, the establishment of the Alliance of Indonesian Community Organizations (AOMI) which became a forum and mediator between Indonesian citizens in Malaysia and the embassy of the Republic of Indonesia in Malaysia. *Second*, the birth of a business unit Warung Soto Lamongan (Wasola). From this effort, PCIM Malaysia is able to empower its citizens to manage. So with this PCIM Malaysia becomes a provider of new jobs.⁴⁴

Conclusion

The implementation of *al-Mâ'ûn's* theology in social services includes; the distribution of assistance to indigenous people (Malay hinterland tribes); starting from providing staple food, cleaning places of worship, and even repairing water sources and channels used by local residents to carry out activities. Then there is fundraising for homeless people, distribution of victim meat to local residents and also refugees from Rohingya, and the most obvious is channelling aid to workers who are no longer able to work during the Covid-19 pandemic. In this case, the theology of *al-Mâ'ûn* was able to be well implemented by the Malaysian PCIM citizens, regardless of class and educational background. This social movement in the response to covid-19 in Malaysia also brings forth two big movements for PCIM Malaysia. *First*, the establishment of the Alliance of Indonesian Community Organizations (AOMI) which became a forum and mediator between Indonesian citizens in Malaysia and the embassy of the Republic of Indonesia in Malaysia. *Second*, it is certain that PCIM applied the meaning of Progressive and structured organization, which means moving on to move forward. Progress must be measurable and structured. Structured means moving based on planning, deliberation, and transparency. And what is no less important is the strengthening

⁴³ Results of interviews with Takhsis Ansory, Lazismu Division at the Malaysian Muhammadiyah Special Branch (PCIM), on 09/14/2020

⁴⁴ Results of interviews with Assoc. Prof. Dr. Sonny Zulhuda, general chairman of the Malaysian Muhammadiyah Special Branch (PCIM), on 12/30/2020

of the spirit of *Ta'awun* and the solidarity of the people, nationality and humanity, all of which are measured to be increasing and advancing.

The author concludes that the understanding and application of *al-Mâ'ûn's* theology that is applied in philanthropy is able to strengthen solidarity and *ukhuwah* among Muslims. Not only that, it can eliminate the gap between the rich and the poor. Moreover, social justice will be implemented for all Indonesian people.[]

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