IMPLEMENTATION OF AL-MA'UN THEOLOGY: MEASURING MUHAMMADIYAH SOCIAL ACTION AT THE CENTER OF WAKATOBI WORLD'S CORAL TRIANGLE

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Abstrak

Studi ini bertujuan untuk mendeskripsikan aksi sosial gerakan Muhammadiyah di Wakatobi, Sulawesi Tenggara. Studi ini bersifat kualitatif, di mana data diperoleh melalui wawancara mendalam dengan para informan kunci, observasi lapangan dan dokumen terkait, lalu dianalisis menggunakan paradigma Miles dan Huberman. Hasil studi menyimpulkan bahwa aksi sosial gerakan Muhammadiyah di Wakatobi, berupa layanan pendidikan bagi kelompok masyarakat marginal di Bajo Mola dan Kaledupa masih sebatas seruan moral. Seruan kepada masyarakat untuk bersama-sama berperan serta dalam mencerdaskan dan memberdayakan masyarakat. Dari analisis yang dilakukan terhadap langkah sebuah gerakan, terlihat bahwa aksi sosial gerakan Muhammadiyah tersebut belum sepenuhnya menerapkan konsep teologi Al-ma'un. Bakti sosial di bidang pendidikan hanya menyentuh dimensi karitatif, sementara aspek pemberdayaan belum mendapat perhatian. Realitas ini erat kaitannya dengan kapasitas sumber daya yang dimiliki oleh Muhammadiyah Wakatobi. Padahal, untuk memenuhi konsep teologi Al-Ma'un yang ideal, Muhammadiyah di Wakatobi seharusnya membangun kerjasama dan komunikasi intesif dengan berbagai institusi serta melibatkan masyarakat setempat.

Abstract

Keywords:
Al-Ma'un theology, Social action, Intensive communication, and Social care

This study aims to describe the social action of the Muhammadiyah movement in Wakatobi, Southeast Sulawesi. It is qualitative research, with the data obtained through in-depth interviews with key informants, field observations, and related documents, then analyzed using the Miles and Huberman paradigm. The results conclude that the social action of the Muhammadiyah movement in Wakatobi was in the form of educational services for a marginalized community in Bajo Mola and Kaledupa is still only a moral appeal. An appeal to the community to jointly educate and empower the community. From the analysis conducted, especially on the steps of a movement, the social action of the Muhammadiyah movement has not fully implemented the concept of Al-ma'un theology. Social service in education only touches the charitable dimension, while the empowerment aspect has not received attention. This reality is closely related to the resource capacity of Muhammadiyah Wakatobi. To fulfill the ideal concept of Al-Ma'un's theology, Muhammadiyah in Wakatobi should build intensive collaboration and communication with various institutions and involve the local community.

Introduction

Muhammadiyah and social care are like two sides of a coin, sticking together and difficult to be separated. The conceptualization of concern in the construct of Muhammadiyah's religious thought was born with *Al-Ma'un* theology. This concept's actualization has manifested itself in thousands of Muhammadiyah's charities in education, health, orphanage, and nursing homes.[1] This fact has sparked several academics to investigate both the content of the theological concept of *Al-Ma'un* and its significance in the Muhammadiyah movement. Research on other related matters was carried out by Sokhi Huda, *Mustadh'ifin's Theology in Indonesia: The Study of Muhammadiyah Theology,* which stated that marginal society theology is a derivative of *Al-Ma'un* theology, namely the theological paradigm encouraging the birth of worship practices through the praxis of social empowerment as a manifestation of tauhid faith.[2] Azaki Hairudin's

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[1] Baidarus Baidarus et al., "Al-Islam dan Kemuhammadiyahan sebagai Basis Pendidikan Karakter," *AL-ASASIYYA: Journal Of Basic Education* 4 (January 9, 2020): 71, https://doi.org/10.24269/ajbe.v4i1.2101.

[2] Sokhi Huda, "Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah," *TSAQAFAH* 7 (November 30, 2011): 345, https://doi.org/10.21111/tsaqafah.v7i2.8.

research, *Muhammadiyah and Community Empowerment: Habitus, Capital, and Arena*, found that Muhammadiyah community empowerment praxis was driven by *Al-Ma'un* theology.[3]

The significance of *Al-Ma'un's* theology in shaping social awareness and its manifestation in the form of real action can be seen in WaOde Rayani's research, *Performance Accountability in the Frame of Social Tauhid: A Reflection of Al-Ma'un's Theology*, which found that *Al-Ma'un* theology was proven to have produced many significant and proud products of change. Theology has encouraged Muhammadiyah activists to produce several educational services.[4] And other social services.[5] Apart from the three studies above, several studies have a similar focus, even with different loci. Departing from this reality, the researchers are also interested in making the idea of *Al-Ma'un* theology the focus of research. Still, this study is more directed at examining *Al-Ma'un's* theology's practical manifestation by choosing Muhammadiyah's social background in the Wakatobi archipelago.[6] This study is urgent to provide qualitative data on how the social action of the Muhammadiyah movement in Wakatobi is and whether Muhammadiyah social actions have described the implementation of *Al-Ma'un* theology.

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[3] Rahman, "Implementation of Al-Ma'un Theology: The Movement of Muhammadiyah Educated Groups in Poverty Alleviation in Bulutellue Village, Sinjai Regency," INFERENSI: Jurnal Penelitian Sosial Keagamaan," accessed January 24, 2022, https://inferensi.iainsalatiga.ac.id/index.php/inferensi/article/view/4987. further reading see "Teologi Al-Ma'un Muhammadiyah (1)," Republika Online, August 7, 2012, https://republika.co.id/berita/kolom/resonansi/12/08/07/m8dxq8-teologi-almaun-muhammadiyah-1.

[4] Akif Khilmiyah, Giri Wiyono, and Fitriah Suud, "The Principal's Instructional Leadership Ability in Strengthening the Character of Junior High School Students of Muhammadiyah," *Humanities & Social Sciences Reviews* 8 (Mei 2020): 335–44, https://doi.org/10.18510/hssr.2020.8336.

[5] Wa Rayyani and Ahmad Abbas, "Akuntabilitas Kinerja dalam Bingkai Tauhid Sosial: Suatu Refleksi Teologi Al-Ma'un," *Kamaya: Jurnal Ilmu Agama* 3 (Mei 2020): 174–90, https://doi.org/10.37329/kamaya.v3i2.439.

[6] Hasan Adimu et al., "Status of Coral Reefs Conservation Using Coral Morphological Classification in Wakatobi National Park," *IOP Conference Series: Earth and Environmental Science* 241 (March 28, 2019): 012035, https://doi.org/10.1088/1755-1315/241/1/012035.

Fundamental Ideas of *Al-Ma'un* Theology

According to Ahmad Hanafi, theology has many dimensions of understanding. Still, it is "the science that treats the facts and phenomena of religion, and the relations between God and man," or science, discussing the realities and symptoms of religion and talking about God and human's relationship Ahmad Hanafi.[7] In the Islamic perspective, the theological discussion area can be divided into two parts. First is classical Islamic theology, which only discusses the theoretical aspects of divinity and its various relationships. The second is contemporary Islamic theology. The scope implies God's verses and the Prophet's sunnah, whose doctrinal values advocate social inequality. During its development, contemporary theology's concept gave birth to several theology variants, including environmental, liberation, and social. *Al-Ma'un* theology is included in the scope of contemporary Islamic theology. Its genealogy came from the empowerment practice of KH. Ahmad Dahlan with his students because of the contextual interpretation of *Al-Ma'un*.

As a construct of religious views, *Al-Ma'un* theology integrates the faith and social alignments towards the lower-class society. This social alignment was born in the empowerment and liberation of the community,[8] from the community's socio-cultural depravity, both structural and cultural. Genuine religiosity in the context of *Al-Ma'un* theology is not only shown by ritual piety (private) but also how the holiness of the ritual is transformed into a social act in the public sphere. An individual or community group's involvement in solving social problems by taking productive actions for society is inseparable.

Al-Ma'un theology in Muhammadiyah culture presupposes a relationship between diversity and meaningful social action. Ilham Munzir stated that religion plays a role in the growth and development of spirituality for its adherents and promotes good attitudes. Munzir further

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[7] Ahmad Hanafi, *Theology Islam (Ilmu Kalam)* (Jakarta: Bulan Bintang, 1974).

[8] Azaki Khoiruddin, "Muhammadiyah and Community Development Programs: Habitus, Modality," *Dialog* 42, no. 2 (2019): 163–82

stated that several psychological studies confirmed how religion impacts the birth of good behaviors. Such as the emergence of forgiving behavior, a strong relationship of religion, and a willingness to sacrifice for others' benefit.[9] Theology is the foundation for action for a person, especially in religious spirituality. In this case, Kuntowijoyo explained that thoughts must influence all human actions. In everyday life, a human being is not free from ideas.[10] A person or group's spiritual and social righteousness is related to religious, theological ideas.

Theology of *Al-Ma'un*: Liberating and Empowering Faith

The active involvement of an individual and community group in solving social problems by taking productive actions for society is an inseparable part of *Al-Ma'un's* theology. In this perspective, the theology of *Al-Ma'un* is not only limited to charity work, but more than that, it has a dimension of empowerment. Conceptually, community empowerment is an effort to restore or improve individuals' and society's ability to act according to their dignity and rights in exercising their rights and responsibilities as society members.

Empowerment refers to people's ability to have power or abilities, especially vulnerable and weak groups. It lies in: (a). basic needs (primary), clothing, food, education, and health; (b). abundant sources that enable them to increase economic income and obtain goods and services as part of life necessities; (c). the ability to participate in the development process and decisions.[11] Empowerment is oriented to release society from poverty and underdevelopment by strengthening a community's life foundations.[12]

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[9] Ilham Munzir, "Perilaku Prososial Perspektif Islam," *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris \& …* 4, no. 2 (2018).

[10] Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 2020).

[11] Edi Suharto, *Membangun Masyarakat, Memberdayakan Rakyat; Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial*, ed. SH Aep Gunarsa, - Iman Taufik, and SH Aep Gunarsa (PT Refika Aditama, 2019), https://difarepositories.uin-suka.ac.id/246/.

[12] "The Role of Islamic Counselling in Pandemic COVID 19: A Conceptual Study for Developing Positive Emotion of Parents and Children," accessed January 23, 2022, https://www.researchgate.net/publication/343455089_The_Role_of_Islamic_Counselling

As a process, empowerment is a series of activities to strengthen vulnerable groups' empowerment, including individuals who experience socioeconomic adversity (poverty). As an objective, empowerment refers to the circumstances or results achieved by a social change. Empowered individuals can fulfill their physical, economic, or social needs, such as having beliefs about self-confidence, conveying ideas, having a livelihood, participating in social activities, and being independent in doing life tasks.[13]

When viewed from the operationalization process, the empowerment idea has two tendencies. The primary tendency is giving or transferring some power, strength, or ability (power) to society or individuals. This process can also be complemented by efforts to build material assets to support their independence development through the organization. Secondary tendencies emphasize the process of stimulating, encouraging, or motivating individuals to determine their life choices through the dialogue process.[14]

This study is a descriptive-analytic study using qualitative data. The data was obtained through in-depth interviews with several informants, Muhammadiyah figures and sympathizers, and all parties related. Apart from interviews, data was also obtained through observation and several documents. The collected data were then analyzed based on the flow or structure of the Miles and Huberman method.[15]

The Overview of Muhammadiyah in Wakatobi

Wakatobi has historically been an integral part of the old Buton Sultanate as a cultural area. Culturally, the Wakatobi natives are not all Butonese. The Wakatobi region consists of several small islands, and the

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in Pandemic COVID 19 A Conceptual Study for Developing Positive Emotion of Parents and Children.

[13] Gunawan Sumodiningrat, "Jaring Pengaman Sosial dan Pemberdayaan Masyarakat," *Journal of Indonesian Economy and Business (JIEB)* 14, no. 3 (July 1, 1999), https://jurnal.ugm.ac.id/jieb/article/view/39431.

[14] Gunawan Sumodiningrat, "Jaring Pengaman Sosial dan Pemberdayaan Masyarakat,.

[15] Mattew B. Miles and A. Machael Hubermen, *Qualitative Data Analysis; A Sourcebook of New Method* (Beverly Hills: Sage Publication, 1986).

four most extensive of the islands in this region are Wangi-Wangi, Kaledupa, Tomia, and Binongko. The combination of the names of the four islands is then abbreviated as WAKATOBI.

After the 1998 reformation, the natives tried to stand as a separate district called Buton Regency. On December 18, 2003, this region was officially established based on the Law of the Republic of Indonesia Number 29 of 2003. Geographically, the Wakatobi district has an area of 823 km2. 97% is ocean area, and the rest is land.[16] The Wakatobi natives are all Muslim, with 127 mosques and 19 *mushalla* (smaller mosques), while churches, Pura (Hindu temple), and vihara are not found.[17]

Wakatobi is not a fertile "area" for the growth and development of Muhammadiyah, considering that culturally the Muslim community in this area generally still maintains the Buton Islamic tradition. Historically, the presence of Muhammadiyah in Buton was prevented from its existence by traditional Islamic forces. However, Muhammadiyah could finally expand its influence in Buton to enter the Wakatobi area over time. Before parting with Buton Regency, Wakatobi was only a Muhammadiyah branch with minimal memberships and activities. After the division occurred, this region became a separate administrative area separated from its central district. At the initiation of Subair and La Talapatra, the Muhammadiyah Regional Leaders were officially established. The Muhammadiyah Regional Leaders' presence coincided with the many sons of the Wakatobi region who had previously developed careers in various archipelago regions, choosing to return to Wakatobi. Among them, some Muhammadiyah activists drive the organization in Wakatobi. This reality

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[16] Katherine Nelson, Achim Schlüter, and Eva Anggraini, *Virtual Reality as a Tool for Environmental Conservation and Fundraising*, 2019, https://doi.org/10.1101/785014. further reading see "Ocean & Coastal Management | Coastal Systems in Transition | ScienceDirect.Com by Elsevier," accessed January 23, 2022, https://www.sciencedirect.com/journal/ocean-and-coastal-management/vol/162/suppl/C.

[17] "BPS Kab.Wakatobi," accessed January 23, 2022, https://wakatobikab.bps.go.id/publication/2019/08/16/fe7ab4906a520fec82c8d908/kabupaten-wakatobi-dalam-angka-2019.html.

has influenced Muhammadiyah's activity on this coral island. In a short time, Muhammadiyah's face has become more explicit in the World Coral Triangle Center.

Muhammadiyah Social Action

Starting at Wakatobi, Muhammadiyah activists have planned a "primordial" agenda, establishing educational institutions. They did not half-heartedly plan the establishment of Muhammadiyah high school and University Muhammadiyah Wakatobi. It seems ambitious when viewed from the socio-cultural environment perspective, age of the organization, minimal human, and the financial resources. However, in reality, the "mediocre" condition of the Muhammadiyah community can surf with the reality of realizing the establishment of 2 (two) senior high schools and a tertiary institution that received an operational permit in 2020. Establishing a school as an integral part of this organ activity became the first active Muhammadiyah family in Wakatobi. The choice of establishing a school is not sudden. Still, it is decided through a discussion, especially when determining the location and the socio-cultural setting where the school is established. There are two Muhammadiyah schools on this coral island, in Wangi-Wangi Selatan District and Kaledupa District. The establishment of these 2 (two) educational institutions chose a place with the same cultural background, the Bajo community. However, this study will focus more on Muhammadiyah high school in the Bajo Mola Wangi-Wangi Selatan settlement, the largest Bajo ethnic settlement in the archipelago. This reality has attracted the researcher to explore why the Bajo residential area was Muhammadiyah's choice to establish a school and why not on land but instead above the sea. Based on the author's interviews with some Muhammadiyah activists in Wakatobi, the reason was based on substantial factors and minimal resources and funds. Initially, these educational services were placed on the mainland. Still, due to considerations of public schools' proliferation, the locals thought of putting their educational infrastructure in a social environment *(interview*

with SB). For this reason, the Mola neighborhood was chosen, which is a settlement area for the tribal sea people.

Placing Muhammadiyah education infrastructure in the Bajo Mola neighborhood to provide educational services to local children is reasonable. Surni said that in the early years of its establishment, referring to the Wakatobi District Education Office data, Bajo village was the area with the highest number of dropouts in Wakatobi *(interview with SN).* Many factors cause high dropout rates in related communities, ranging from socioeconomic, cultural, and psychological factors (RD, interview). Surni said that apart from economic factors, some school-age Bajo children experience have problems if they go to school with other children on the mainland. Therefore, Muhammadiyah then facilitated this by bringing schools closer to their social environment. Ali Hasan, the Principal of SMA Muhammadiyah 1 Wakatobi, had a similar opinion (SN & AH, interview). Rudi, the informant who has experience managing learning while being a teacher at Madrasah Aliyah Negeri Wakatobi, said that students from the Bajo environment have an "exclusive" tendency to withdraw from social interactions to socialize or establish communication with fellow Bajo children *(interview with RD).*

Rudi's explanation, in principle, coincides with Madlan's research findings stating that the Bajo children are generally underestimated. This reality impacts their self-esteem and effectively triggers them to go fishing instead of school.[18] In Rudi's observations, some Bajo children hate the school's atmosphere on land due to its unfriendly culture and the lack of parental attention. The children's parents have temporary pragmatic thoughts to earn income through fishing with their help compared to providing education. Furthermore, Rudi said, it was not uncommon for children from this environment to only attend at the beginning of class meetings and come back at the end of the semester *(interview with RD).*

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[18] Lailawati Madlan et al., "The Prejudice of Bajau: from Own and Others Ethnic Perspective: A Preliminary Study in Sabah," *International Journal of Information and Education Technology* 4 (January 1, 2014): 244–48, https://doi.org/10.7763/IJIET.2014.V4.406.

These various realities trigger the social empathy of Muhammadiyah activists to provide educational services to local children, even though their ability is limited to meet these expectations.

Muhammadiyah and Reasonable Infrastructure

Indonesia has abundant wealth, both natural resources and cultural diversity. As an integral part of the Republic of Indonesia, Wakatobi is the country's wealth. Human resources development as a vital element to drive and build an area becomes urgent in this context. Human resources' weakness will severely impact society and the nation's progress today and in the future. Countries with weak human resources can become prey for other countries. Being aware and wary of the possibility of a new style of colonialism by exploiting the country's natural resources by other countries, this country's founders mandated the state to continue to enlighten through an intelligent movement for all citizens. An essential element of efforts to educate the nation's children is developing a nation and determining the citizen's quality.[19] Therefore, Muhammadiyah's choice to build educational infrastructure to provide educational services for Bajo children is a conscious and responsible choice for the fate of fellow nations, especially for those with marginalized social status.

As previously stated, Muhammadiyah, as a social community in Wakatobi, is still new, with barely enough resources. Besides, the culture or traditions in Wakatobi has thick nuances of Islam and local traditions. This reality tends to be incompatible with the idea of reforming Muhammadiyah because it is not easy for Muhammadiyah activists to launch their activities, let alone to realize educational infrastructure in a densely populated neighborhood. According to Subair, the energy from the movement to realize educational infrastructure in the middle of Bajo settlements is a moral responsibility to empower. Concerned about some

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[19] Nur Aisyiah Yusri, Mariah Kibtiyah, and Thoat Hamim, "Emotional Intelligence with Learning Achievements Reviewed from Islamic Education," *International Journal of Islamic Educational Psychology* 1, no. 2 (December 19, 2020): 112–25, https://doi.org/10.18196/ijiep.v1i2.9672.

children's future in the Bajo environment, they encouraged organization activists' hard work to realize Muhammadiyah schools' establishment *(interview with SB)*. In the early stages of its realization, the Muhammadiyah education movement occupied people's homes *(interview with AH)*. This organization will then build a learning space that is a little more "comfortable" than before. It is the result of the hard work and exemplary service of Muhammadiyah activists in seeking education for Bajo children. This hard work succeeded in igniting Ulayat Mandati's belief to mandate the use of vacant land around the Bajo settlement. Meanwhile, SMA Muhammadiyah's infrastructure development costs came from the local government's appreciation in the form of an injection of funds, and local Muhammadiyah residents donated the rest *(interview with SN)*.

Dimensions of Charity and Empowerment

Following its founding mission to bring Bajo children closer to the school environment, generally, students at this school are Bajo children. The Muhammadiyah school in the Bajo Mola Wakatobi settlement is the reality and or an explicit marker of Muhammadiyah's social activity for the community concerned. This fact has now entered its 9 (nine) years. Thus, this institution has completed 6 (six) times *(interview with SB)*. Several volunteers are from the Angkatan Muda Muhammadiyah or Muhammadiyah Youth Force (AMM). They are generally university alumni who have returned to their hometowns with various professions after interacting with Muhammadiyah overseas. Apart from volunteers, there are also some seconded government teachers *(interview with AH)*. With state teachers' exception, non-PNS (non-civil servants) teachers voluntarily work because it was not designed with "industrial" management from the start, considering that they are from low-income fishermen families. The question is, how does this school finance its existence?

According to Ali's explanation, apart from expecting BOS or School Operational Assistance Programme funds, the teachers in this community

tried various businesses, from building *karamba* or fish culture made of wood to selling ice cubes. Producing ice cubes is quite promising in this place because all the people in Bajo Mola work as fishermen, so they need ice to preserve their catch. However, this effort is more about the school's efforts to arouse school students' entrepreneurial spirit.[20] Therefore, this school trip relies more on the volunteerism of its managers. La Talapatra, as one of the initiators of the establishment of Muhammadiyah and this school, said that Muhammadiyah education services in Bajo village were designed to educate Bajo children from the start. Muhammadiyah also used this school to bring local people closer to Islamic teaching values *(interview with LT).*

Efforts to free Bajo children from the downturn in education have been carried out because they have graduated many students. Indeed, not all of this school's alumni can continue their higher education due to financial constraints. In this context, the school's efforts to several students who have completed their education are facilitated to enter Muhammadiyah universities in Buton, Kendari, or Makassar. In 2020, Universitas Muhammadiyah Kendari collaborated with the local Muhammadiyah Regional Leadership to provide scholarships to school students to continue their education at the Faculty of Fisheries. In 2017, the Muhammadiyah Regional Leadership facilitated students and the local community to take primary maritime education to obtain a 60 Mile Proficiency Certificate in Makassar.

As part of the preaching media of Muhammadiyah, this school also functions as a means of building religious mental skills for children and related communities. According to Ali Hasan, to build a universe of personalities for SMA Muhammadiyah Mola students, besides implementing the pursuit of Al-Islam and *Kemuhammadiyahan*, consisting of *aqidah* and morals and organizational lessons through leadership training, the manager also provided extracurricular activities, including the

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[20] Nur Aisyiah Yusri, Mariah Kibtiyah, and Thoat Hamim, "Emotional Intelligence with Learning Achievements Reviewed from Islamic Education.

Quran *tahfidz*. Although it was not running smoothly, the results could also be witnessed. In 2019, at least two students could memorize up to 4 the Juz of Quran. Hidayatullah facilitates the two children to continue their education in Java *(interview with AH)*. According to Rudi, if this happens, it will be significant progress for local children, considering that it was previously difficult or rarely found from local children who memorized the Quran *(interview with RD)*.

Implementation of *Al-Ma'un* Theology

Al-Ma'un theology is a faith conceptual formulation based on social praxis. In the historical context of Muhammadiyah, as shown by Dahlan, the conceptual formulation is not merely a building that resides in a person's or community's mindset but is an active, continuous action in the social space universe that feels its benefits. The practical dimension of *Al-Ma'un* theology in the context of Muhammadiyah's long history manifested in three activities, namely feeding, healing, and schooling. In reality, feeding takes the form of an orphanage and social and humanitarian benefits in food and clothing. Healing manifests itself in health services, both in social treatment services and the establishment of many hospitals and polyclinics. Schooling is an active action to educate the community to improve human resources quality through schools, madrasas, and tertiary institutions.

The implementation of *Al-Ma'un* theology in Muhammadiyah Wakatobi has only penetrated the education area, seeking the Bajo Mola community's educational services. The development of educational service infrastructure in the Bajo community is a manifestation of the social responsibility of the local Muhammadiyah and the sincere efforts to help the government fulfill the mandate of the 1945 Constitution. Whether Muhammadiyah educational service institutions in Wakatobi meet the requirements or can be categorized as an implementation of Al-Ma'un theology and how much it contributes to empowering and liberating the community or stakeholders who have been part of Muhammadiyah's

educational subjects. In the following section, the researcher's analysis of the active Muhammadiyah community in providing educational services to children in the Bajo village will be described using the perspective or theological concept of *Al-Ma'un*.

Education Services as Human Activities

Education is one of the rights of every citizen, as stated in the 1945 Constitution. The concept of education is a mandate for every stakeholder. As part of a fundamental right, education is clearly stated in the Universal Declaration of Human Rights. In subsequent developments, the concept of protecting the right to education can be found in the Millennium Development Goals. In September 2000, 189 countries signed the Millennium Declaration. The declaration contains commitments from member states of the United Nations (UN) to create an environment conducive to development and poverty alleviation.[21]

Al-Ma'un theology, as an integral part of contemporary theology, has content or mission to encourage the creation of a social system with real siding with the human aspect. In the theological context, alignment with human values is an inseparable part of faith or belief in God Almighty, or in Islam, it is better known as *tauhid*. The tawhid doctrine teaches that all human beings are servants of Allah. Based on this concept, a view or vision of humankind's unity as servants of Allah (the unity of humankind) is built. This vision raises awareness of universal brotherhood so that all parties must view each individual and society as an inseparable part of themselves. As a consequence of this view, every human being is undoubtedly concerned about other parties' existence, especially those who are weak socially, economically, and culturally. This concept is one of *Al-Ma'un* theology's essence rooted in Allah's command to each of his servants to give or share happiness to the weak (orphans and poor).[22]

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[21] Stalter, *Kita Suarakan MDGs Demi Pencapaiannya di Indonesia* (Jakarta: Badan Perencanaan Pembangunan Nasional, 2008).

[22] Fitriah Suud, "Pendidikan Kedamaian di Era Digital (Telaah Model Forgiveness dalam Psikologi Islam)," *FIKROTUNA* 7 (July 29, 2018): 694–716,

The Bajo community's action to build educational institutions, as stated by Subair, is a moral call for the Muhammadiyah community to educate local children. Especially, those who do not have the opportunity to go to school due to economic constraints and the influence of social disparities between land and sea people *(interview with SB)*. By looking at this background, the social activities of the Muhammadiyah Wakatobi community in providing educational services to Bajo children are an inseparable part of the substance of *Al-Ma'un's* theology. In other words, the locals on this coral island practice one of Ahmad Dahlan has inherited religious model concepts. Namely, the pattern of religious practice is based on social reality. Faith's energy is activated in the form of real social action to free many Bajo ethnic children from the threat of "ignorance" due to lost opportunities to get educational services.

Another context in providing educational services to Bajo children concerns sharing and or giving from the Muhammadiyah Wakatobi community. This concern takes charity for and builds educational infrastructure in the middle of the Bajo village. As previously mentioned, the construction of school infrastructure for Bajo children, in addition to Mandati customary assistance in the form of land and disbursing funds support from the local government, also from the helping hand of local Muhammadiyah members or activists. The helping hand means the funds, energy, and thoughts. It is interesting because, as an institution, Muhammadiyah Wakatobi is not yet financially established. It is also necessary to carry out its institutional functions to realize this establishment. In this context, the moral awareness of local Muhammadiyah members can be seen. The high moral awareness of Muhammadiyah members is increasingly visible, considering all the assets cultivated so far, no matter how significant the value and benefits that their ownership may get are not for those who have built them but are

Muhammadiyah waqf assets.[23]

As described in this study, the historical explanation of Muhammadiyah activists shows the decisive fact of awareness in guarding the realization of education infrastructure and services in the Bajo environment. This activity is a movement of social care to build a civilization through education. This awareness does not appear overnight but is part of a religious attitude or pattern based on social activities or is an internalization of the "doctrine" of *Al-Ma'un* theology. The impact of the theology of *Al-Ma'un* is in response to building various charitable social enterprises in society.[24] According to the author, in the context of Wakatobi, the value of *Al-Ma'un* theology is a reminder behind the energy and spirit of the tradition of charity in the culture of Muhammadiyah activists to create educational infrastructure and services for Bajo Mola children.

Empowerment Dimensions in Educational Activities

Schools mean organizing educational units and providing instruction to students under teacher supervision to progress after the learning process. The school managers and teachers in an educational institution should fulfill the obligations or demands according to lesson hours, act as "agents of change," and encourage change for students and their surroundings. Brubacher emphasized at least three objective functions in the educational process: providing direction in the educational process, motivating or driving force in realizing the values/ideals, and becoming a criterion for evaluating the educational process.[25] Thus, schools or educational institutions become places for students to grow and develop into whole individuals. These changes are made not only based

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[23] H Abdul Hamid Usman and Jalan Jenderal Ahmad Yani, "Hak Milik atas Tanah Badan Hukum Persyarikatan Muhammadiyah" 1 (2019): 9.

[24] Ahmad Najib Burhani, "Ahmad Najib Burhani, "Makna Teologi Al Ma'un di Dua Generasi Muhammadiyah," *Suara Muhammadiyah*, n.d.

[25] Jhon. S Brubacher, *Modern Philosophies of Education, 3rd Ed.* (New York: Mc.Graw-Hill Book, 1962).

on tradition, conservatism, and uniformity, but changes are found in an environment where everyone values authenticity, creativity, innovation, and change itself.[26]

Based on the observations, schools or educational institutions have carried out functions or tried to develop the students' intellectual capacity through the classroom's learning process with all its pluses and minuses. All educational institutions in this country, either from the government or the community (social institutions or organizations), have exact programs to improve their students' intelligence, considering that this has been outlined at least through the applied learning curriculum. However, it is difficult to tell whether each school or educational institution carries out its broad social function as the empowerment program is not explicitly stated in the learning curriculum. The aspects of empowerment for students and the surrounding environment are somehow not a concern of educational institutions.

From the observation conducted, the management of Muhammadiyah educational institutions in Wakatobi has not shown empowerment activities planned and coordinated to students or the school's social community. In reality, there are several extracurricular activities whose direction is to strengthen *tahfidz* skills and funding movements for learning activities through floating cage entrepreneurs and the ice selling business. However, as previously explained, all of these are limited to temporary activities. These activities have not been written down as a planned and sustainable mission or program. Thus, when examined from the perspective of Al-Ma'un implementation, the active Muhammadiyah education in Wakatobi has not yet penetrated implementing the concept of empowerment. At least the aspect of this empowerment dimension is not yet visible, considering the school's environment needs involvement and the role of Muhammadiyah.

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[26] Rohiat, *Manajemen Sekolah; Teori Dasar dan Praktik* (Bandung: PT Refika Aditama, 2010).

The Muhammadiyah community has not yet seen any empowerment activities for students and the community around the school. It is not independent but closely related to the institution's objective conditions, human resources, and funding capacity. Since its establishment, SMA Muhammadiyah Wakatobi was founded, supported by financing originating from or obtained from Muhammadiyah members and their sympathizers' generosity. Likewise, with the provision of education in it, it still relies on volunteers until now. This reality makes educational institutions that carry the mission of empowerment only act and carry out learning activities to free many local children from the threat of ignorance. Referring to this fact, even if the empowerment aspect's content has not been seen in plain view in the Muhammadiyah community action in Wakatobi, this does not mean that they neglect the empowerment function. This reality occurs because of the limitations of the stakeholders. In the future, the design of education governance models in these institutions will undoubtedly consider empowering students and local communities in the programs.

Towards *Al-Ma'un* Theology-Based Governance

Muhammadiyah education infrastructure and services in the Bajo Mola neighborhood that now appear are closely related to the "femininity" ethos of the building community. It is impossible to expect the establishment of a non-profit-oriented institution if not accompanied by the initiators' character and spirit of manhood. The spirit of manhood provides significant support for the birth of various social charities in education. However, generosity and social politeness are insufficient to encourage substantial changes in people's lives. In reality, the phenomenon of manhood in the realm of praxis often takes the form of an effort to present something or facilities in material form to the community. Without a strong target subject capacity, it will only create a weak and neglected society.

In this framework, the development of educational services by

Muhammadiyah in marginal areas, such as in the Wakatobi case, is undoubtedly accompanied by empowerment practices.[27] In other words, Muhammadiyah educational institutions, as an integral part of the implementation of *Al-Ma'un* theology, in its efforts to develop the quality of human resources (HR), are expected to not only play a role or be oriented towards increasing intellectual capacity with an orientation to mastery of science, technology, and technical skills related to the field of science and developed in the subject (hard skills) but also must encourage the growth of soft skills in the target subject, such as the ability to communicate, negotiate, solve problems, adapt and work together with an entrepreneurial vision, and leadership.[28]

Even though the dimensions or aspects of empowerment are not entirely neglected, in reality, Muhammadiyah educational institutions in the Bajo camp focus more on normative activities, such as teaching and learning. In the context of this reality, to maximize the role of the educational institution's social role as in the concept of *Al-Ma'un* theology, assistance is needed by the parties. Efforts to realize the empowerment mission are not entirely borne by the school management but involve other Muhammadiyah exponents at the district and regional levels or even build partnerships with other parties. It is not too difficult for the local Muhammadiyah to strengthen its empowerment role in the Bajo environment, considering that in Southeast Sulawesi, there are at least two relatively large Muhammadiyah universities. Wakatobi even now has its university, so the empowerment will be easier to realize in the future.

The enthusiasm to encourage the SMA Muhammadiyah community to carry out empowerment programs through soft skill development in the Bajo Mola environment is reasonable, given the local community's

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[27] Muhammad Alifuddin, Moh. Toriqul Chaer, and Sukatin Sukatin, "Mitigation-Based Enlightenment Da'wah (Social Movement of MDMC Sulawesi-Southeast in Psychological Assistance to COVID-19 Survivors)," *International Journal of Islamic Educational Psychology* 2, no. 1 (June 28, 2021): 86–106, https://doi.org/10.18196/ijiep.v2i1.11759.

[28] Thomas J. Neff and James M. Citrin, *Lesson from the Top, Doubleday Business* (New York, 2001).

objective conditions, generally classified as marginal, inviting social responsibility in various circles. In principle, PP Muhammadiyah (Muhammadiyah Central Leadership) has instructed the Regional Leaders to pay special attention to SMA Muhammadiyah Mola's environment. As a realization, an empowerment team has been formed based on the decree. However, PW Muhammadiyah (Muhammadiyah Central Board) of Sulawesi-Tenggara has held only cadre training or leadership training for its students since the decree's formation.

The implementation of Muhammadiyah social action in Wakatobi, shown through the movement to educate Bajo children's lives through educational services, still tends to be in a caritative dimension. Meanwhile, the aspect of the empowerment dimension has not been managed optimally. Thus, the theological values of *Al-Ma'un*-have not been well manifested in the local Muhammadiyah community's social activities. *Al-Ma'un* theology, as a model for the activation of faith in social praxis, conceptually encourages the perpetrators, in this case, Muhammadiyah activists; in addition to providing services and providing assistance, it also requires follow-up action in the form of empowerment and liberation of society from the network of power relations. This effort is urgent to raise public awareness to live independently and be empowered in reaping social rights. In that context, it is necessary to increasingly improve the governance of Muhammadiyah social action to feel the results and benefits. There are many vital notes to note in seeking internal strengthening, such as strengthening the basis of collegial collective leadership.

Given the context of Muhammadiyah social action in Wakatobi, which has only recently manifested itself in educational service activities, the institution's governance undoubtedly rests on and adheres to the collective collegial leadership paradigm. Haedar Nasir stated that one of the keys to Muhammadiyah education's success lies in its leadership model, characterized by collective-collegiality. Conceptually, the collective-collegial leadership model is not based on a person or a single

figure.[29] This model also allows actualizing organizational justice, such as the distribution of justice, procedural justice, interpersonal justice, and information justice.[30] A leader with the following competency qualifications are required; (1) Islam, (2) personality, (3) Muhammadiyah, (4) managerial skills, (5) entrepreneurial (social) skills, (6) social and cooperation skills, (7) organizational loyalty, (8) regeneration, and (9) individual competence.[31]

Community Involvement

Muhammadiyah is a social group and an element of community building. Therefore, Muhammadiyah will always and continue to be integrated with community life. As a social and da'wah organization, it mandates its citizens always to involve the community in all its activities. Being involved in the community implies the necessity of Muhammadiyah members to always care about society's interests, in the sense of mobilizing, empowering, and liberating the community to live according to human dignity. Apart from being involved in social life, Muhammadiyah is obliged to involve the community or encourage the community to participate. Community involvement in all the activities is critical as its power lies in its community.

Muhammadiyah's social action to build and provide educational services in the Wakatobi case can run well if they maximize the community's participation. The community and parents' low awareness to be active and participate in implementing education governance, especially in private educational institutions in marginal areas, significantly affects education quality. This reality is different from developed countries,

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[29] Haedar Nasir, "Leadership in Muhammadiyah: The System and Challenge," *Suara Muhammadiyah*, 2011.

[30] "(PDF) Collective-Collegial: Leadership Model of Muhammadiyah Education | Farid Setiawan - Academia.Edu," accessed January 24, 2022, https://www.academia.edu/61491343/Collective_Collegial_Leadership_Model_of_Muhammadiyah_Education.

[31] "(PDF) Collective-Collegial: Leadership Model of Muhammadiyah Education | Farid Setiawan - Academia.Edu."

especially those adhering to the decentralized system, which shows a high level of public awareness as educational institutions' owners and responsibilities. Participation from the community is due to the awareness and belief that education is the main asset for improving the family, community, and nation's quality of life. In carrying out Muhammadiyah education, the involvement of the community and parents of students is necessary. The success of Muhammadiyah education is due to the involvement of these elements Muhammadiyah education must build an ideal communication pattern.[32] There is no one-way communication from the educational institution to the community or parents only, and there is no reciprocal relationship.[33]

Teachers can do several activities to build synergy with the community to increase community participation of Muhammadiyah education services at Bajo Mola, Wakatobi, including: *first,* staying in touch with the community from the school environment to solve educational problems or foster friendship; *second,* showing a positive attitude towards parents about students' progress, both in writing and through digital communication media; *third,* collaborating with the community in developing policies related to student homework; *fourth,* trying to find ways to improve communication between institutions and communities; and *fifth,* rewarding skilled community members by using them as resource persons.[34]

Conclusion

The visible social action of the Muhammadiyah movement in Wakatobi is in educational services for marginalized social groups in Bajo

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[32] Hendro Widodo, "The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta," *Dinamika Ilmu* 19 (Desember 2019): 265–85, https://doi.org/10.21093/di.v19i2.1742.

[33] Eko Harianto, "Cakar Ayam Pendidikan Muhammadiyah," *AL-ASASIYYA: Journal Of Basic Education* 1, no. 2 (November 10, 2017), http://journal.umpo.ac.id/index.php/al-asasiyya/article/view/681.

[34] Eko Harianto, "Cakar Ayam Pendidikan Muhammadiyah," accessed January 24, 2022, http://journal.umpo.ac.id/index.php/al-asasiyya/article/view/681/0.

Mola and Kaledupa. Muhammadiyah's social activity in the Bajo environment is a moral calling for the community members to educate their minds and empower the local community. An in-depth analysis of the movement's steps in the field shows that Muhammadiyah's social action has not fully implemented the concept of *Al-Ma'un* theology. Muhammadiyah social services in education only touch the caritative aspect or dimension, while the empowerment aspect has not received attention. This reality is closely related to the resource capacity possessed by Muhammadiyah Wakatobi. The Muhammadiyah community in Wakatobi must build cooperation with various institutions, build intensive communication, and involve the local community to fulfill the ideal concept of *Al-Ma'un* theology.

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