The Role of Islamic NGOs in The Social Welfare Movement: Study on The Muhammadiyah Organization in Malang City, Indonesia

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Abstract

Muhammadiyah organization is an Islamic-based NGOs that carries out social welfare movements, both at the national, regional (province) and local (city and district) levels. The Regional Leadership of Muhammadiyah Malang (PDM) as one of the Muhammadiyah organizations at the local level has also carried out a social welfare movement. This study aims to describe the role of Muhammadiyah organizations in carrying out social welfare movements at the local level; as well as describing the dynamics and processes of the social welfare movement carried out by the Muhammadiyah organization of Malang City. This research uses a qualitative approach and a descriptive type of research. The research subjects were determined by purposive or judgmental sampling, namely the management of the Muhammadiyah Malang Organization, there are the Chairperson, Secretary and administrators of the Social Service Council. Data collection techniques using interviews and documentation. The data analysis technique is carried out through the stages of a qualitative data process which includes: data collections, data condensation, data displays, and a conclusion. The results showed that the role of Muhammadiyah in the social welfare movement includes roles as: reformer, negotiator, facilitator, communicator, mediator, advocate, empower; and Public Speakers. Meanwhile, the dynamics and processes of the Muhammadiyah social welfare movement are supported by organizational strength, leadership, ideology, participation based on social identity and social solidarity, professional resource management, development of cooperative networks, and community support capacity. In the perspective of the social movement theoretical framework, the dynamics and processes of the Muhammadiyah social welfare movement can be categorized as a new social movement.

Keywords: Organizational Role, NGOs, Social Welfare Movement, Muhammadiyah

Introduction

The Muhammadiyah organization is an Islamic based NGOs, one of their program is carrying out the social welfare movement. Muhammadiyah is a social-religious organization that emphasizes the importance of using a fair and modern view of Islam.This outlook also reflects its approach to various natural events, which is driven by Islam's teachings in the Qur'an and the Sunnah (Baidhawy, 2015). The Muhammadiyah organization as an Islamic organization has a significant influence on the world of national movement organizations (Purba and Ponirin, 2013). Muhammadiyah is the Islamic movement "amar ma'ruf nahi mungkar", in its movement in the form of reform or tajdid in the religious, social, community and educational fields (Risfaisal; Rosnatang; Sriwahyuni, 2016).

Muhammadiyah is seen as having a very important role in spreading ideas of Islamic renewal and having a very strong influence in the middle class of Indonesian society (Imsawati, Soepeno, & Swastika, 2020). Muhammadiyah is an company that makes their motion on socio-non secular reform (Risfaisal; Rosnatang; Sriwahyuni, 2016).

One of the main foundations of the Muhammadiyah movement is the theological strength of the Al-Quran Surah Al-Ma'un which is implemented into three main activities, namely: education, health and support for the poor, and transforming religious understanding from merely sacred doctrines to a more social dimension. and human liberation (Gunawan, 2018). Muhammadiyah as a modern, reformist Islamic movement, and more specifically it is

called the tajdid or reformation movement, the education movement, the social movement, the da'wah movement, and the economic movement (Gunawan, 2018). Mitsuo Nakamura (Syahputra, 2014) said that since its establishment the Muhammadiyah organization has had the most prominent positive contribution as a civil society, there are ; first, Muhammadiyah creates national unity and integrity by participating in building and developing the existence of the Republic of Indonesia since its establishment; and Second, Muhammadiyah is a forum that plays a role in developing citizen initiatives independently.

Non-Government Organizations (NGOs) are organizations founded by individuals or groups of people who voluntarily provide services to the general community without aiming to benefit from its activities. NGOs are an institution, group, or organization that is active in striving for community empowerment and development, especially at the lower levels of society. NGOs are organizations that are not part of the government, bureaucracy, or the state. NGOs have the following characteristics: (1) Organizations that are not part of the government, bureaucracy, or the state; (2) In carrying out its activities, this organization is not profit-oriented; and (3) Activities carried out for the benefit of the general public, not only for the interests of members such as those carried out by cooperatives or other professional organizations (Bhaker, 2014). The term NGOs is used interchangeably with Voluntary Action, Voluntary Agencies (VOLAGs), Voluntary Development Organizations (VDOs), Voluntary Associations, Private Voluntary Organizations (PVOs), Non-Political Formations or Non-Party Political Processes, Social Action Groups, Grass root Organizations, Community Development Organization, Social Work Agencies etc. (Bhaker, 2014).

In Indonesia, the term NGOs is also known as a community organization. Community organizations are organizations that are established and formed by the community on a voluntary basis based on the same aspirations, desires, needs, interests, activities and objectives to participate in development for the achievement of the goals of the Indonesian State. According to Holloway (Ganjar & Herdiansyah, 2016), the concept of NGOs refers to a form of organization that considers the interests of the community independently and not for profit or an organization that provides benefits to society. Non-governmental organizations (NGOs) are non-governmental organizations that have a role as a bridge between the community and the government (Ronasifah, Ati, & Hayat, 2019).

The main role of NGOs is to help increase the capabilities and capacities of the community so they can live independently without dependence. The main role of NGOs is to help increase the capabilities and capacities of the community so they can live independently without dependence. According to Cohen, role is a behavior that is expected by others, from someone who occupies a certain status (Mutiawanthi, 2018). In the perspective of social work, the roles that social workers can play in helping the community include: enabler, broker, advocate, activist, mediator, negotiator, educator, initiator, empowere, coordinator, researcher, group facilitator, and public speaker (Zasrow, 2017).

In some developing countries, NGOs have an important role in efforts to improve community welfare (Roy, Raquib, & Sarker, 2017). For example, in Bangladesh there are NGOs named The Bangladesh Rural Advancement Committee (BRAC) which has several poverty alleviation programmes those have been aimed to alleviate poverty in a significant manner (Hassan & Forhad, 2013). In Nigeria, NGOs have played tremendous roles in rural development. Some of such roles include the following: Human Capital Development and technical assistance, Development of small scale farmers, Research, monitoring and evaluation, Enlightenment campaigns, Advocacy for the poor, and Conflict resolution and peace building (Ngeh, 2013). In Pakistan, non-governmental organizations (NGOs) are engaged in social development and have continuously benefited from international experiences in the management of emergencies, disasters, and other events. These non-governmental organizations (NGOs) play a critical role in the management, creation, and dissemination of knowledge, ideas, and solutions for recovery and social development (Rehman, 2012). In Ethiopia, the active involvement of NGOs in Ethiopia's overall development activity has its own significance,

primarily in improving the lives of Ethiopia's poor and vulnerable communities by providing basic services. NGOs, on the other hand, play a role in the economy and development programs of the country; in the process of democracy building, access to justice, and good governance; and in public awareness (Chekole & Bayou, 2015). In Hong Kong, many activism NGOs are becoming more active in the process of cultivating a participatory culture through community civic education and collaboration with civic educators in schools (Leung, Leung, & Yuen, 2016).

How is the case in Indonesia? This research is focused on examining the role, dynamics and processes of the social welfare movement carried out by Muhammadiyah organizations at the local level. This study was conducted on the leadership of the Muhammadiyah organization in Malang City. The main problem which is the focus of this research are: (1) What is the role of the Muhammadiyah Malang City organization in carrying out social welfare movements at the local level ?; and (2) What are the dynamics and processes of the social welfare movement carried out by the Muhammadiyah Malang City organization?

Literature Review
Islamic Perspectives on Social Welfare

According to the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare, it is stated that Social Welfare is a condition for the fulfillment of the material, spiritual and social needs of citizens in order to live properly and be able to develop themselves, so that they can carry out their social functions. Zastrow (2017) said that the aim of social welfare is to meet all individuals' social, economical, health, and recreational needs in a community.

One of the indicators of welfare can be seen from the conditions of decent living, that is, when humans are able to meet their needs, they will be able to achieve a decent life. According to Payne, what is meant by decent living, namely: 1) Economic wellbeing, which has sufficient income to meet basic needs; 2) Being Healthy, where you are physically, mentally healthy and live a healthy life; and 3) Staying Safe, where life is safe, from danger and exploitation and is able to maintain personal safety. Apart from being

able to live properly, welfare must also be reflected in the human ability to be able to meet the needs of being able to develop himself. Ability to develop themselves, including: 1) Enjoying and achieving, which is characterized by a happy life and developing skills that are useful for life; and 2) Making positive contributions, which are marked by the ability to participate in community activities and contribute to society (Setiawan, 2019).

In general, there are six objectives for the implementation of social welfare, namely: First, to increase the level of welfare, quality, and survival; Second, restoring social functions in order to achieve independence; Third, increase the social resilience of the community in preventing and dealing with social welfare problems; Fourth, increasing the capacity, concern and social responsibility of the business world in the implementation of social welfare in an institutional and sustainable manner; Fifth, to increase the capacity and awareness of the community in organizing social welfare in an institutional and sustainable manner; and sixth, improving the quality of management in implementing social welfare (Sodiq, 2016).

In an Islamic perspective, the basic principle of social welfare lies in the existence of balance and justice between individuals and society. In theological-normative and rational-philosophical terms, Islam is a religion that is very concerned about realizing social welfare. This is reflected in: First, that Islam means safe, secure, safe and peaceful; Second, in terms of content, it can be seen that all aspects of Islamic teachings are always related to social welfare issues. Relationships with God, for example, must be accompanied by relationships with fellow humans (habl min Allah wa habl min an-nas); Third, related to the concept of human caliphate on earth, namely that the effort to achieve social welfare is the mission of the caliphate that has been carried out since Prophet Adam As; and Fourth, in Islamic teachings there are institutions and institutions that are directly related to efforts to create social welfare, such as waqf, infaq and alms, zakat and so on (Kholis, 2015).

The Islamic economic system will be able to improve people's welfare because it emphasizes four characteristics at once, namely:

unity, equilibrium, responsibility, and free will. Therefore the Islamic economic system is different from the economic system of Capitalism, Socialism, and the Welfare State. For example, it differs from capitalism in that Islam opposes exploitation by the owners of capital against poor laborers, and prohibits the accumulation of wealth (Fadilah, 2020). Efforts to realize social welfare in Islam are based on the basic values of the Islamic economic system, including: **First**, the basic value of ownership, where Islam recognizes individual, community and state ownership, but this ownership is not absolute, but relative. Ownership that is in a person, community or state is not fully owned and the result of their efforts, but as a mandate and trust from God, which must be guarded, maintained and used properly; **Second**, the basic value of freedom, where Islam really respects human freedom. However, this freedom is limited by *ahkâm al-Syarî'ah* or religious laws and regulations; **Third**, the basic value of justice. Justice, namely giving every right to their respective owners without exaggerating and reducing; **Fourth**, the basic value of balance, namely the balance between the interests of individuals with common interests, between the interests of the world and the hereafter, physical and spiritual, mind and spirit, idealism and facts, capital and activities, production and consumption as well as the circulation of wealth; and **Fifth**, the basic values of brotherhood and togetherness. Togetherness in Islam is an indicator of one's faith. Islam prohibits the practice of injustice and injustice against others and the exploitation of certain natural resources by a certain person or group (Abbas, 2012).

Prosperous society (al-muflihûn) offered by the Qur'an is the ideal and struggle of Islam. The struggle to create a prosperous society is built on the foundation of faith and piety. By faith, a person has five strengths in himself, namely: (1) *tawjih al-hayat*, a clear orientation in life, seeking the pleasure of Allah; (2) *tanwir al-hayat*, an enlightened life so that his mindset is open, his attitude towards life is positive, and his behavior is dynamic; (3) *tahrik al-hayat*, a life that moves dynamically, gives birth to a patient work ethic (resilient and enduring), and strives to improve one's destiny tirelessly, because improving one's destiny is a valuable social worship; and (4)

istiqamah al-hayat, living steadfastly, having principles that give rise to a stable mentality, being patient when failing, being grateful (Ismail, 2015).

Perspective on Social Welfare Movement

Efforts to achieve social welfare need to be done through a social movement. What are Social movements? To clarify the concept of Social Movements, various definitions of Social Movements are proposed.

According to Macionis, social movement is an organized activity aimed at encouraging or hindering social change. From the definition of a social movement as put forward by Macionist, two main characteristics of social movements can be underlined, namely the existence of organized activities and the existence of goals related to social change. Social movements are collective efforts aimed at a new life order change. The main characteristic of Spencer's view is the existence of collective (joint) efforts and these efforts are directed at changing an order that is better than the existing order. According to Locher, when a group of people organize or organize themselves in an effort to encourage or reject some type of social change, they are creating a social movement (Sukmana, 2013).

According to Greene, social movements are a form of collective behavior that lasts a long time, is structured and rational (Sukmana, 2013). Some of the characteristics of a social movement include: (1) a number of people; (2) general objectives to support or prevent a social change; (3) the existence of a structure with generally recognized leadership; and (4) the existence of an activity that is maintained for a long time. Social movements are relatively more permanent and organized than other types of collective behavior

One of the theoretical frameworks in explaining the dynamics and processes of social movements is the perspective of the Resource Mobilization Theory. Resource Mobilization Theory (RMT) focuses its attention on the social processes that enable the emergence and success of a movement. One of the analysis models in the Resource Mobilization Theory approach is The Organizational-entrepreneurial model or also

known as The Professional organizer models (Pichardo, 1998). According to the Organizational-entrepreneurial model, organizational dynamics, leadership and resource management are more significant factors in determining the success of social movements. Based on the perspective of resource mobilization theory, especially the perspective, the determinants of a social movement can be formulated, namely: (1) Social movement organization; (2) leaders of social movements; (3) resource mobilization; (4) Network and participation; and (5) Community opportunities and capacities (Sukmana, 2013).

Thus the implementation of social movements in realizing social welfare carried out by Islamic NGOs must be based on the existence of an organization as a forum for social welfare movement activities, the role of social welfare movement leaders, the existence of resource management as capital for the social welfare movement, a network of cooperation and participant support. the social welfare movement, as well as the opportunities and capacities of the community in supporting the dynamics of the social welfare movement.

Methods

This study uses the interpretive-constructivism paradigm (constructivism-interpretive), the research approach used is a qualitative approach (Denzim & Lincoln, 2005; Marvasti, 2004), and type of descriptive research. The research setting (location) is determined in the area of Malang City, namely the Head of the Muhammadiyah Organization of Malang City. Subjects and research information are determined based on purposive or *judgmental sampling techniques* (Denzim & Lincoln, 2005; Marvasti, 2004), namely: the Chairperson, Secretary, and Management of the Malang City Muhammadiyah Organization Social Service Council, as well as Muhammadiyah intellectuals. In this study, in general, the data process uses 2 (two) main methods that are interrelated and complementary, namely: Interview and Documentation. The resulting data is in the form of qualitative data, then analyzing it uses an interpretive approach (interpretive approach). The research data analysis technique is based on qualitative data

techniques, which include the stages of qualitative data processing which include: data collection, data condensation, data presentation, and drawing conclusions (drawing/verification) (Miles, Huberman, & Saldana, 2014).

Results

The Role of Muhammadiyah in the Local Social Welfare Movement

In general, the purpose of the activities of the Muhammadiyah Daeran Leadership (PDM) organization in Malang City cannot be separated from the general objective of the Muhammadiyah Organization, namely that Muhammadiyah is an Islamic movement based on the Da'wah of Amar Makruf Nahi Munkar, having Islamic beliefs and originating from the Al-Qur'an and Sunnah. Muhammadiyah is a social organization in the form of an organization that operates in the area of enlightenment amar ma'ruf nahi munkar and tajdid, sourced from the Al-Qur'an and Sunnah. Muhammadiyah is based on Islam, while the aims and objectives of Muhammadiyah are to uphold and uphold the religion of Islam so as to create a true Islamic society. In order to achieve this goal, various efforts are carried out, which are manifested in charities, programs and activities of the organization.

The aims and objectives of Muhammadiyah according to Article 6 of the Articles of Association of Muhammadiyah are upholding and upholding the religion of Islam so that an Islamic society is created in accordance with the Al-Quran and the Sunnah of the Prophet. From these aims and objectives, Muhammadiyah always strives for: (1) Practicing Islam in the midst of society, especially among its members; (2) Forming a main, just, and prosperous society with good religion, good brotherhood and good economy, namely by holding recitations, helping out and forming savings and loan cooperatives; and (3) Always strive to get the pleasure of Allah and in doing things at Muhammadiyah he always considers whether his actions are pleasing to Allah or maybe blessed by Allah.

To achieve the aims and objectives of Muhammadiyah, namely by implementing

Da'wah Amar Ma'ruf Nahi Munkar which is manifested in efforts in the fields of Religion, Education, Social and Economy. Muhammadiyah efforts are manifested in the form of charitable businesses, programs and activities which are regulated in Muhammadiyah's Bylaws and Articles of Association.

The Muhammadiyah organization is based on four principles of struggle, namely: **First**, Muhammadiyah is an Islamic da'wah movement that does charity in the field of public life and has no affiliation with any political party; **Second**, every member of Muhammadiyah, according to his / her principle, can enter other organizations as long as they do not deviate from the Articles of Association and Bylaws of Muhammadiyah organizations; **Third**, Muhammadiyah as an Islamic missionary movement, carries out the amar makruf nahi mungkar movement constructively and positively; and Fourth, mandating the Muhammadiyah Central Leadership to outline and take steps in economic, social and mental spiritual development.

In examining Muhammadiyah activities and dynamics, it can be seen from three aspects, namely Muhammadiyah as a movement, Muhammadiyah as a thought, and Muhammadiyah as an organization. In the context of Muhammadiyah as a movement, there are 4 (four) categories, namely: (1) Muhammadiyah as a religious movement, namely that Muhammadiyah is a movement of tajdid and purification of Islam, which is intended as an interpretation, practice, and embodiment of Islamic teachings by sticking firmly to the Koran and As-Sunnah Ash-Sahihah .; (2) Muhammadiyah as an intellectual movement, which aims to restore the intellectual spirit of Islam and build civilization and Islamic renewal, especially in the flow of modern Islamic thought; (3) Muhammadiyah as a moral political movement, namely that Muhammadiyah is not a political organization but aims to maintain moral and political ethics; and (4) Muhammadiyah as a social welfare movement, namely that the goal of Muhammadiyah is to create a prosperous society.

Muhammadiyah as a civil society based on religious ideology, which operates in the socio-religious realm, has an active role in the effort to build the nation. Its role as a community organization is not only focused on the socio-religious realm, but includes all aspects of life including political aspects. In general, Muhammadiyah's role in carrying out the social welfare movement includes: (1) The role of reformer, where Muhammadiyah carries out reforms in various aspects of community life. The Muhammadiyah organization is an organization for the reform movement, both in the fields of religion, education, social, economy, politics, law, and so on; (2) Role as Negostator, Muhammadiyah is in a position as a community negotiator to channel the aspirations and interests of the community, especially to the government to influence government (state) policies so that they continue to run according to the constitution and the noble ideals of the nation; (3) Role as a Facilitator, where Muhammadiyah provides various facilities in providing services to the community, including health, education, social, and religious facilities; (4) Role as a Communicator, where Muhammadiyah conveys dakwah messages to the community, both in religious, educational, social, health, and so on. Apart from that, the Muhammadiyah Organization also delivers messages from the community to the government, as well as messages from the government to the community; (5) Role as a Mediator, where Muhammadyah acts as an intermediary between the community, government, private sector, and various other stakeholders; (6) Role as an Advocate, where Muhammadiyah carries out advocacy activities for individuals, families, groups and communities experiencing injustice, discrimination, and so on; (7) Role as Empowerer, where Muhammadiyah carries out activities in order to empower the community in the fields of religion, economy, social, politics; law, education, health, and so on; and (8) Role as Public Speaker, in which Muhammadiyah acts as a party that voices the interests and hopes of the public to various parties, especially to the government. Muhammadiyah organizations are the callers and give appeals in the context of public interests and affairs.

Table 1: Summary of Muhammadiyah's Role in the Social Welfare Movement

Number	Role Form	Description
1.	Reformer	Carry out renewal movements in various fields of life, such as: religion, economy, social, education, and so on.
2.	Negotiator	Conducting negotiation processes with various parties, especially the government to fight for the excellence of the community.
3.	Facilitator	Providing various social service facilities, education, health, and so on for the benefit of the community.
4.	Communicator	Doing da'wah and conveying messages from the community to the government, and vice versa
5.	Mediator	Become an intermediary between the community, government, private sector, and various other stakeholders
6.	Advocate	Take action to defend individuals, families, groups and communities who experience injustice and oppression.
7.	Empowerer	Carrying out activities in order to empower the community in the fields of religion, economy, social, politics; law, education, health, and so on
8.	Public Speaker	Voicing the interests and expectations of the public to various parties, especially the government

Source: Research results

Dynamics and Processes of Muhammadiyah Social Welfare Movement at Local Level:

Based on the research data, it is found that in general the dynamics and processes of the social welfare movement carried out by Muhammadiyah organizations at the local level are based on the following factors: (1) organizational dimensions and strengths; (2) leadership model; (3) ideological basis; (4) participation support; (5) resource management; (6) cooperation network development; and (7) community support capacity. Explanations related to the dynamics and processes of the social welfare movement carried out by the Muhammadiyah organization of Malang City as follows:

First, the organizational dimension. The organizational aspect is fundamental in a social movement (social welfare movement) because basically the social movement (social welfare movement) is an organized collective action. Therefore, a social movement or social welfare movement cannot be implemented without an organization as a forum for the movement. The leadership of the Muhammadiyah organization of Malang City is organizationally built and cannot be separated from the Muhammadiyah organizational levels starting from the central, regional, regional, branch and branch levels. Therefore, organizationally, the dynamics and processes of the Muhammadiyah social welfare movement are supported by an established movement organization. The Muhammadiyah organization of Malang City has 5 branches and 57 branches. Through the Muhammadiyah organization, social welfare programs can be implemented in a systematic and planned manner.

Apart from supervising the Muhammadiyah Branch at the sub-district level and the Muhammadiyah Sub-district level at the kelurahan level, the Malang City Muhammadiyah Organization also has assemblies, institutions, and autonomous organizations. The Council consists of: (1) Majelis Tarjih and Tajdid; (2) Tabligh Council; (3) Elementary and Secondary Education Council; (4) Cadre Education Council; (5) Social Service Council; (6) Economic and Entrepreneurship Council; (7) Community

Empowerment Council; (8) Public Health Advisory Council; (9) Library and Information Council; (10) Environmental Council; (11) Law and Human Rights Council; and (12) Waqf and Material Council. Institutions consist of: (1) Charity Zakat Infaq and Shodaqoh; (2) Financial Supervisory and Supervisory Agency; (3) Branch and Subdistrict Development Institutions; (4) Wisdom and Public Policy Institutions; (5) Disaster Management Institution; and (6) the Cultural and Sports Arts Institute. Meanwhile, the Autonomous Organization (Ortom) consists of: (1) Aisyiyah; (2) Muhammadiyah youth; (3) Nasyiyatul Aisyiyah; (4) Muhamamdiyah Student Association; (5) Muhammadiyah Student Association; (6) Hizbul Wathan; and (7) Tapak Suci

Second, the dimension of leadership. In addition to the organizational dimension, another important thing in a social movement is the aspect of leadership. The leadership system in the Muhammadiyah organization in Malang City is a collegial collective leadership system. The collegial collective system is a system within an organization where to achieve a goal it is necessary to have a coordination between one leader and another. Muhammadiyah organizational leaders also act as actors who are actively involved in implementing social welfare programs and social services for the community.

Third, the dimension of ideology. Muhammadiyah as the Islamic movement of Da'wah Amar Ma'ruf Nahi Munkar, and tajdid originating from the Al-Qur'an and As-Sunnah Al-Maqbullah have an ideological system. Muhammadiyah ideology is a system of beliefs, ideals and struggles of Muhammadiyah as an Islamic movement in realizing a true Islamic society. Three things in the ideology of Muhammadiyah: first, about the understanding of Religion in Muhammadiyah; second, the principles of Muhammadiyah thought as a paradigm; and the third strategy of struggle regarding Muhammadiyah.

Fourth, the dimension of participation. Participant support from members of social movements is also a determining factor for the dynamics and processes of social movements. Nationally, the Muhammadiyah organization is an Islamic organization which has the second largest partisan (member) mass base in Indonesia.

Nationally, it is estimated that the number of Muhammadiyah members is around 50 million. Likewise at the local level, the Muhammadiyah organization of Malang City has the second largest number of partisans (members) after the Islamic organization Nahdlatul Ulama. Muhammadiyah organizational participants are also supported by a strong base of social identity and social solidarity as Muhammadiyah members. The values of social identity and social solidarity make the spirit of militancy among Muhammadiyah organizational cadres.

Fifth, the dimension of Resource Management. Social movement organizations can carry out activities and action processes for social movements if they are supported by resources that are managed effectively. Social movement resources can be in the form of human and non-human resources, such as financial support, facilities, equipment, and so on. In the context of Muhammadiyah, resources can also be in the form of various facilities for social service institutions and Muhammadiyah charity businesses. Various business charities owned by the leadership of the Muhammadiyah organization in Malang include: schools ranging from kindergarten to tinng colleges, hospitals and health service centers, social service institutions, such as orphanages, etc., religious facilities, and so on. Muhammadiyah organizations manage resources professionally so as to make Muhammadiyah organizations financially independent.

Sixth, the dimension of Cooperation Network Development. In an effort to optimize the process of the social welfare movement, the management of the Muhammadiyah Organization of Malang City builds and develops cooperation networks both internally and externally. The internal network is carried out through the use of structural relationships, both vertical and horizontal, such as with the Central Executive of the Muhammadiyah organization, the Regional Leaders of the Muhammadiyah organization in East Java Province, the Head of Cabanag of the Muhammadiyah organization, and the Leadership of Muhammadiyah organizations in Malang City. Horizontally, the collaboration network is carried out with Muhammadiyah Higher Education, Aisyiha College, and so on. Meanwhile, external

cooperation networks are carried out with the government, other religious organizations, NGOs, and so on.

Seventh, the dimensions of community capacity and support. The program targets of the Muhammadiyah organization in Malang City in improving social welfare and providing social services are not only for members of Muhammadiyah members, but also for members of the community in general. The capacity of the community in receiving social welfare programs and social services is quite good. Therefore, the social support of the community for the Muhammadiyah organization in carrying out the social welfare movement and social services is quite good. There has never been any rejection from the community towards the programs and activities of Muhammadiyah organizations in carrying out the social welfare movement and social services.

In an effort to provide services to the community, the Muhammadiyah organization of Malang City organizes business charities in various fields, including: (1) Education, including: Aisyiyah Bustanul Athfal Kindergarten, Special School, Elementary School, Madrasah Ibtidaiyah / Diniyah, School Junior High, Madrasah Tsanawiyah, Senior High School, Vocational High School, Madrasah Aliyah, Islamic Boarding Schools, Academies, Polytechnics, Universities, Aisyiyah Colleges, and Colleges; (2) Health sector, including: Hospitals, Maternity Hospitals, Maternal and Child Health Centers, Medical Centers; (3) Social sector, including: orphanages, charity institutions, family care, nursing homes, disabled rehabilitation; (4) Religious field, including: Mosque Prosperity Board, prayer room, and other religious dakwan facilities; and (4) the economic sector, including: economic development institutions, LazisMu, Productive Economy Joint Business Group, and Entrepreneurship.

Table 2: Summary of the Dynamics and Process of the Social Welfare Movement of the Muhammadiyah Organization

No.	Dimensi	Deskripsi
1.	Organization	The Social Welfare Movement is carried out in an organized, planned and systematic manner through the Muhammadiyah organization.
2.	Leaderhsip	The leadership model of the Muhammadiyah organization is a collegial collective. The leader as an active actor in the process of the social welfare movement.
3.	Ideology	The ideological basis of the social welfare movement is Islamic values that come from the Koran, especially the spirit of the Al-Maun surah.
4.	Participation	Support for participation based on social identity and social solidarity as Muhammadiyah members.
5.	Resource Management	Resources are managed in a professional manner, so that the Muhammadiyah organization has financial independence in financing the activities of the social welfare movement.
6.	Networking and Cooperation	Muhammadiyah organizations build and develop cooperation networks both internally and externally.
7.	Community capacity and support	The target of the Muhammadiyah organization's social welfare movement program is not only for Muhammadiyah members, but also for members of the general public. Muhammadiyah organizations receive support and sympathy from the community.

Source: Research results

Conclusion

In examining the activities and dynamics of Muhammadiyah organizations, it can be seen from three aspects, namely Muhammadiyah as a movement, Muhammadiyah as a thought, and Muhammadiyah as an organization. In the context of the Muhammadiyah organization as a movement, there are 4 (four) categories, namely: (1) Muhammadiyah as a religious movement, namely that Muhammadiyah is a movement of tajdid and purification of Islam, which is intended as an interpretation, practice, and embodiment of Islamic teachings by sticking to it. stick to the Koran and As-Sunnah Ash-Sahihah ; (2) Muhammadiyah as an intellectual movement, which aims to restore the intellectual spirit of Islam and build civilization and Islamic renewal, especially in the flow of modern Islamic thought; (3) Muhammadiyah as a moral political movement, namely that Muhammadiyah is not a political organization but aims to maintain moral and political ethics; and (4) Muhammadiyah as a social welfare movement, namely that the goal of Muhammadiyah is to create a prosperous society.

As Islamic NGOs, Muhammadiyah organizations have played a role in carrying out the social welfare movement. In general, the Muhammadiyah organization has done various important things in improving social welfare, namely the roles of: Reformer, Negotiator, Facilitator, Communicator, Mediator, Advocate, Empowerer; and Public Speakers. The success of the Muhammadiyah organization in carrying out the social welfare movement is based on and supported by: a fairly well-established organizational strength, a collegial collective leadership mode, an ideology based on Islamic values sourced from the Al-Quran and Sunnah, social identity-based participation and social solidarity, management. professional resources, development of cooperation networks both internal and external, and community support capacity.

Acknowledgments

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