

Muhammadiyah Political Role In Increasing Rural Community Economic (The Role Of Institutional Assessment Branch Of Muhammadiyah In Resources Management)

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Abstract This article analyze political role in improving the economic organization of society Muhammadiyah village. Focus observe extent of the contribution of institutional Muhammadiyah branch organizations in the region Seluma to resources around the branches of Muhammadiyah. Stages of the research done by conducting interviews with Leaders of Muhammadiyah and re-checking the statement with the conditions that exist in the field. The results showed that the political role of the organization Muhammadiyah as the largest yet performed to the maximum. Management of resources in the form of their government's policies, for example, the policy of the Village Fund has not become a branch of Muhammadiyah institutional strategic opportunities in optimizing its political role

Keywords-component, formatting, style, styling, insert (key words)

I. INTRODUCTION

Indonesia has a number of villages of approximately 74,910 villages. The village is classified into 13,454 villages that are classified as very underdeveloped , 33,592 are classified as underdeveloped , and 22,882 are developing categories and 3,608 have become developed villages and 174 villages are independent categories (Village Development Index, 2015).

Bengkulu Province has 1,341 villages. The villages have a status or classification of villages consisting of 8 independent villages, developed villages consisting of 63 villages, developing villages consisting of 619 villages, 615 underdeveloped villages and very underdeveloped village status consisting of 40 villages (read table 1) .

TABLE 1, CHARACTERISTIC VILLAGE IN BENGKULU BASE ON VILLAGE BUILDING INDEX (IDM) YEAR 2017

No.	Districts	Frilah	Md	Mj	Brk	Trl	S-Trl
1	South	14		3	120	1	
2	Rejang	12	1	7	45	6	5
3	North	21	1	1	119	8	1
4	Kaur	19		7	65	11	6
5	Seluma	18	5	5	66	9	1
6	Muko Muko	14	2	1	81	4	
7	Lebong	93		1	34	5	5
8	Kepahiang	10		6	64	3	5
9	Central	14		6	25	11	2
	total	1.3	4	6	619	61	4

Note: Md = Independent; Mj = Forward; Brk = Evolving; Trl =

Source: PMD Office of Bengkulu province, in 2017.

The table above describes Bengkulu Province has an index level of development that is to say self-contained village consisting of 0.3%, ahead village consisting of 4.7%, growing village consists of 46%, as much as 46.1% rural villages and villagers were left behind as much as

3% , Meanwhile, the village Seluma have as many as 180 villages, with a very undeveloped village category amounted to 16 villages, 93 villages backward village, the village develops totaling 66 village, the village developed consist of 5 villages.

In addition, the development of Seluma quite worrying, the poverty rate from year 2013 to 2018 is still a range above 20%. The percentage of poverty level is categorized as high. Other indicators of the welfare of the community to see how high the Human Development Index (HDI), in 2013 Seluma keep the ranking to 11 out of 11 districts / cities in Bengkulu [1] 2015 HDI level Seluma still occupies the lowest position of the district / city in the province of Bengkulu.

On the governance side, based on financial management capacity Seluma has not been done effectively and efficiently. The indicator is revenue (PAD) Seluma contribute only 3% of the budget [2], Judging from the Human Resources State Civil Apparatus (ASN) administration Seluma district has a capacity capable yet [3].

Central government policies for rural reconstruction has been done with the effort to provide the allocation of the village (DD) is very large. DD 2016 recorded 46.98 trillion budgeted range (MoF, 2016) increased allocation occur in 2017 to 60 trillion. 2016 Seluma get village funds amounting to 109 690 billion, in 2017 increased to 139 486 DD transfer billion, allocated to 182 villages. The number 3 has ranked among districts / cities in the province of Bengkulu.

The description above, all the elements of society especially Muhammadiyah members should be able to read that this condition is an opportunity to all the elements that exist in the community. Deservedly, Muhammadiyah community led by the Branch can make a real contribution to the economic development of communities in the districts Seluma. This is in line with the results of Muhammadiyah Congress 47th that responsible for Economic Council and entrepreneurship to drive and implement Muhammadiyah program in economics.

In general, Muhammadiyah political role in the democratic process in Indonesia contributed positively to the implementation of governmental tasks. Muhammadiyah organization has contributed to several fields, including the political field of law. politics contributions is embodied in the form of law to facilitate and oversee the process of creating constitution (perundang-undangan) with the concept of Islamic law. In addition, the organization of Muhammadiyah driving force for creating organizational that good governance. However, the most beneficial contribution is through education and social institutions in society.

Institutional and systematic pattern of work on the organization Muhammadiyah, especially muhammadiyah branch that directed contact to public with goal to be able to participate in persuade community so they are able to run Islam value truthfully. However, to achieve this, the participation of branches is very important in making the resources available around the branches needed. The smallest institutions owned by Muhammadiyah are the branches. The active role of Muhammadiyah branch becomes a necessity that must be done in order to create the true Islamic society.

Successful management of branches of Muhammadiyah for people benefit, reflecting the overall Muhammadiyah organization. Twig spearheading the success of the Muhammadiyah movement in the villages. Twig in grassroots as the driving force for the delivery of preaching amar ma'ruf nahi munkar movement. The branches are direct contact to public so its understand about the social conditions, economy and the needs of the surrounding community.

Muhammadiyah has branches throughout Indonesia. Twig is the smallest unit in the organizational structure of Muhammadiyah, located in villages or wards. Under the level of leadership, twigs has a strategic role in the organization Muhammadiyah. One of the strategic role that is authority in moving da'wah "ma'muf amar nahi" and help build the community in the context of globalization in accordance with the needs of local communities in rural or urban.

General political concept can be interpreted as a process performed by a person or organization to achieve for both of individual and organizational goals. Process activity played by members of the organization may affect or benefit the organization and those that exist around the organization.

In the context of the political role of Muhammadiyah understood how the branches of Muhammadiyah can portray these processes to achieve organizational goals of Muhammadiyah. Muhammadiyah can contribute to the planning, implementation and development of the village administration. This concept is Muhammadiyah's political participation in the activities that undertakes to be involved in the decision-making process of implementing village governance.

Political participation is an opportunity for muhammadiyah organizations to influence the decision making in village government development. For example, economic empowerment program to avoid debt-collector program in the village with the concept of Islam cooperative. Factually, Muhammadiyah political participation should not be a taboo. It is the necessity that becomes the impact of the gathering of many individuals in the muhammadiyah organization. Thus, the Muhammadiyah has a political contribution in making the management of existing resources around the twig. Based on the above, the question in this study is how the political role of the Muhammadiyah organization to see the potential resources around the neighborhood branch.

To answer the question above, the method of this study is to approach the case study. The case studies focus on understanding the phenomenon in depth, even exploring and elaborating the research object condition that is Muhammadiyah branch. To obtain a deep knowledge of the symptoms studied, to know the process of how the smallest organization Muhammadiyah can contribute to resource management in the vicinity. The data obtained through interviews with the Chairman of Muhammadiyah branches and paired with the data - supporting secondary data, namely Decision Muhammadiyah Congress, legislation and the results of previous research related to the theme of this study. Then the data is coded, displayed,

reduced and verified after it is analyzed and conclusions drawn.

II. DISCUSSION

A. *existing Studies*

Seluma has 180 villages, with a total area of 4,128 km². The total population of approximately 297 876 inhabitants. Muhammadiyah twigs on Region Seluma, recorded 29 branches. consists of sukaraja sub-district there are 4 branches, ulu talo sub-district and surrounding are 10 branches, Pajar Bulan, High Bunut and its surroundings consists of 11 branches, Tais and around it consists of 4 branches. However, in the region of Seluma twigs are shown to be active only six branches, namely in Seluma 4 branch, Talo 2 and sukaraja 1 branch. The minimum distribution of branches in the area Seluma implies the Muhammadiyah organization's contribution to the society.

The lack of the presence of branches also has an impact on the management of branches that have not been able to move the community, to create economic centers or home industries in the community. In addition, there is no systematic and structured programs development and manufacture in economics fields by the economics and entrepreneurial assemblies of PWM, PDM, and aisyyah or Nasyyatul Aisyyah. Furthermore, Muhammadiyah figures explained that the twig activities in the new seluma regency in the field of community development are recitation conducted once a month and social activities in the form of religious activities when a community member dies.

Results of interviews indicate Muhammadiyah branch has not significantly contribute to the economic development of the Muhammadiyah community and the general public in the region Seluma. The results of discussions with elders Muhammadiyah Seluma explain the causes is the limited infrastructure, the mastery of technology and lack of human resources both in quality and quantity of Muhammadiyah members. This condition, factual political role Muhammadiyah has not been run in accordance with the general political concept, which believed as a process played by members of the organization activities may affect or benefit to the organization and the people that are around the organization.

B. *Political role of Muhammadiyah Organization*

Muhamadiyah Tajdid concept in organizations is one part to adjust the current conditions in line with the social shift in society premises. Tajdid for Muhammadiyah movement is how Muhammadiyah stakeholders can accept the changes, rational and adaptive organization that made modernity. Institutionally, Muhammadiyah is known as a symbol of change, progress, and therefore known as the modern movement of Muhammadiyah. As the Islamic Movement, Muhammadiyah fully aware that Muhammadiyah has an obligation to contribute to the State Indonesia to carry out the mission of preaching and tajdid for the realization of a true Islamic society.

Muhamadiyah is believed to resolve the major problems that faced by society in every field of economy, education, health, cultural and social. It can be used as the foundation for stakeholders to contribute by strengthening Muhammadiyah branches that are in the grassroots. The twigs are more aware of the social conditions of society. In this context, the role of Muhammadiyah is to prepare human resources capable of directing the religious, social, cultural, economic and political.

Muhamadiyah organization or Persyarikatan Muhammadiyah established with a noble purpose. The highest goal of the Muhammadiyah movement is creating beings in order to survive the next world. Persyarikatan Muhammadiyah movement has a concept, an Islamic movement that is based on pure belief in Tawheed (Islamic), guided by Qur'an and Sunnah of the Prophet (Hadith), has the character of tajdid or renewal, and always carries out the Islamic da'wah in all areas of life with the aim of realizing the true Islamic society, the phrase "true Islamic society" can be interpreted broadly, that is, a society that has good quality, the quality that is fostered by Islamic teachings, a humanitarian community, a community devoted to Allah SWT, a society that has affinity with God and fellow human beings

societies in which the primacy of the welfare and broad happiness evenly and can generally be described as *baladatan thayyibatun wa rabbun ghafur*. To achieve the thing above. Persyarikatan Muhammadiyah should have a qualified institutional. Institutional smallest owned by Muhammadiyah are the branches. Therefore, Muhammadiyah branch should play an active role to realize the true Islamic community .

Successful management of branches of Muhammadiyah for people benefit, reflecting the overall pharmaceutical Muhammadiyah organization. Twig spearheading the success of the Muhammadiyah movement in the villages. Twig in grassroots as the driving force for the delivery of preaching *amar ma'ruf nahi munkar* movement.

The missionary movement commanding the good and forbidding the evil. The branches are directed contact to the public and fully understands the social conditions, the economy and the needs of the surrounding community. To optimize the strategy role of twigs, muhamadiyah stakeholder should work hand in hand to strengthen the institutional branch – the capacity of Muhammadiyah branch . starting from improving leadership capacity, members of twigs, muhamadiyah community, By having a strong institutional capacity, the potential - another potential (resources) can be managed optimally, for example, branches can create and manage - economic centers in the village. The first thing to do to make that happen is to strengthen institutional capacity. To build an organization or institution that is capable, we should use the concept of Capacity Building, there is no doubt, some literature also confirms that Capacity Building is the right solution to improve institutional performance [4].

C. *Economic Concepts in Muhammadiyah Organization*

Dakwatuna.com, released a statement of the chairman of Muhammadiyah Mr. Haedar January 7, 2013 which says that Muhammadiyah will focus on developing an integrated economic community with 'civil society'. That is, Muhammadiyah began to focus on economic activities program. According to the Chairman of Muhammadiyah, Haedar Nasir, to create a civil society, Muslims in Indonesia must be strong in economic terms. Therefore, Muhammadiyah want to strengthen the power of civil society in Indonesia. The achievement of the economic program is not regardless of the economic council and entrepreneurship can play an active role to facilitate the branches to be enterprising move and economically empowering people in their environment.

Mr. Haedar's statement was none other than to strengthen the results of the 44th Conference which formulated the vision and mission of Muhammadiyah's economic development. The vision is "Establishment of Muhammadiyah's strong economic power, quality, fairness and prosperity based on Islamic teachings." While the mission is Muhammadiyah's economic development is "Amar ma'ruf nahi munkar in the economic field", manifested in the following:

1. Creating an Islamic economic life.
2. Fixing a participatory and empowering people to improve the quality and competitiveness of the economy of Muhammadiyah, Muslims, and Indonesin in general.
3. Improve the capacity and institutional strengthening citizens and charities persyarikatan (organizational) efforts in: a) Development of funding and financing of economic activities; b) Marketing of products and production inputs of economic activity; c) Networking among institutions and individual actors in all fields of economic activity; d) Utilization of advanced technologies for the development of economic activities of citizens and businesses charities; e) Increasing entrepreneurship and modern management of the majority of citizens and charities organizational (Persyarikatan) effort.
4. Advocating economic policy in favor of an Islamic populist economic life.

The wider community economic empowerment program requires institutions to training and mentoring for MFIs, UJ and the community as professional small entrepreneurs. For this purpose, the PP Assembly. Muhammadiyah formed a small business and entrepreneurship development institution which was named the Muhammadiyah Small Business and Entrepreneurship Development Center (P3K2M) that the mechanism is based on self-reliance, both in management and fundraising activities [5].

D. *Institutional concept*

Institutional strengthening in managing an organization is how the process of an organization can manage existing resources in order to improve the ability of all elements in the institution. The elements in strengthening institutional capacity according to [6] consist of individual areas, organizations and institutional

reforms. Strengthening institutional capacity according to [7] has dimensions namely strategy, organizational structure, management systems, leadership, human resources and networking.

Meanwhile, according to (UNDP 1997; Milen 2006) the elements are consists of the institutional capacity of individuals, organizations and systems. Individuals are human resources who have relationships with institutional, in terms of Village Fund management, human resources that are related are the village community, village officials (Village Fund manager) or stakeholders. Organizational elements are related to organizational structure, coordination, culture in managing institutions in order to support the stakeholders involved as individuals (HR) in order to be able to do the tasks assigned. The system element in strengthening institutional capacity is the process of human resources carried out both as individuals and as members of organizational unit. rural communities that can produce networks and social relationships so they also produce a value.

The experts suggest that in managing institutions so that they can be effective and efficient, they can be done through "capacity building" by increasing individual, HR (organizational) and organizational / institutional capacity and systems. In managing an organization it is important to increase capacity in a programmed and continuous manner [8]. Organizational capacity elements both internally and externally are strived to increase capacity so that organizational goals can be achieved [9]; (Link, 2007)

Strengthening institutional capacity, the role of the leadership is very dominant [10] the leadership factor that greatly influences the extent to which institutional capacity can be carried out. Horton explained that one element of institutional capacity can be seen from financial capacity. In order for village government finances to be managed optimally, it is necessary to have a strategy / facility, by strengthening the capacity of the human resources of the officials, strengthening institutions / reforms and strengthening systems in the form of making regulations.

Strengthening the management capacity of branches can be interpreted as efforts to build branches, leaders and members of the branches, the Muhammadiyah community, PDM, PWM, the Economic Council and entrepreneurship in collaboration with community economic empowerment assemblies, optimizing the partnership system, people and processes in a manner to carry out certain agendas or plans according to the goals. The results, will be useful, and have a positive impact. In that case, strengthening the institutional capacity of Muhammadiyah branches is directed to: 1) develop individual skills and competencies as branch managers so that each individual is able to carry out the tasks and responsibilities he carries; 2) institutional reform as an effort, processes into the authority / authority of the branch organization units in order to achieve the objectives of the respective branch organization units; 3) maxiramizing and strengthening external factors such as establishing cooperation with other parties (development and strengthening of external links) in order to foster an intensive, extensive and solid partnership.

III. Conclusion

The institutionalization of Muhammadiyah's branches in the Seluma Regency which incidentally as a mover at the grassroots, in terms of quantity and quality is in the minimal category. Even the activities have not yet touched the various aspects of rural community life, such as the economy, cultural health and so on. The low level of governance and the low capacity of the people of Seluma Regency are opportunities and challenges for the Muhammadiyah elites to be able to take part in empowering the potentials in the environment. To optimize the political role of Muhammadiyah, the branch is an institution with a strategy to increase its capacity. In addition, it is important for Muhammadiyah stakeholders to work hand in hand to play a role in utilizing all available resources around it. The resource that is of concern to the community right now is the village fund policy. The Village Fund policy is a strategic opportunity for Muhammadiyah branches in the village. The contribution of branches in managing village funds is manifested in village development programs as a benchmark for the political role of the Muhammadiyah organization.

ACKNOWLEDGMENT

This paper has been presented in international conference on Democratisation in southeast asia and thank you for the committee.

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