

Social Movement as a Humanist Education of Muhammadiyah and Nahdlatul Ulama in Pamekasan

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Abstract. Muhammadiyah and Nahdlatul Ulama' present as a unifier of the ummah in terms of religiosity and diversity. This presence is manifested in a variety of social movements in society. It's real and has benefits. Therefore, their existence is undeniable, both before Indonesia gained independence even more after it. This nation receives a real education that shapes social awareness about humanity, caring and devotion, till this nation seems to depend on them and really identical in their interactions. The difference between them in their identity; the cities and villages, which are modern and traditional likely merged in the same intention, namely the intentions of da'wah and the humanist educational carriage of rahmatan lil'alam, mainly through practical social programs in everyday life. The meaning of humanist education in their social programs is undeniable. By using Abraham Maslow's human need paradigm, about the hierarchy of needs that based on motivation, it was found that self-actualization, especially in the actualization of ideology became the strongest motive in their social programs, as well as being oriented to the maturity of cadres as its logical implications.

Keywords: social movement, humanist education, Muhammadiyah and NU

INTRODUCTION

Having two major organizations, such as Muhammadiyah and Nahdlatul Ulama' (NU) is a tremendous blessing to this nation. Muhammadiyah as the older (1912 M.) has accompanied the nation with all the institutional, and personal efforts of its members, serving, working and doing best even before the nation is established as a state [1], [2]. Similarly, Nahdlatul Ulama' (1926 M.), its younger age did not reduce the value of its struggle that present to make this nation capable of walking so far [3].

Sounding the existence both of them in social community discourse at least known in two major movements between religious movements and educational movements.[4]. The confession of Zakiah Drajat, which refers to both as guardians of Islam modernist in Indonesia ensures that they enter the part of the dominant religious polarization in

Indonesia [5]. On the other hand, many institutions under the shade of Muhammadiyah and NU both structurally or culturally are the obvious examples of the dominant educational movement [6] - [12].

The implication of these two domains is that every social program they make is based on religion and education as the main axis, including social programs that they do to help the community directly. Therefore, this study is directed at their social program as a humanist education, because it is very beneficial for the community and has a high educational value, especially for each cadre. There are two main studies discussed, namely about the motivation of the existing program, and about the conservation or orientation of maintaining humanist education for cadres in the organization, with the formulation; what are the motives of Muhammadiyah and NU social programs? What is the shape of Muhammadiyah and NU social programs in Pamekasan as conservation of humanist education?

METHOD

This study is a qualitative research conducted on two major organizations in Indonesia by taking a location context in Pamekasan Madura. This study is devoted to discussing the social programs of Muhammadiyah and NU, which are assessed as conservation of humanist education from the perspective of the hierarchy of needs Abraham Maslow. The research techniques used are observations, interviews and documentation that followed by a deepening of literature.

RESULT & DISCUSSION

A. Motives of the Muhammadiyah-NU Social Program

Muhammadiyah's social program is based on three perspectives. First, the ideological perspective. This departs from an ideology summarized as *fiqh al- ma'un*, namely *mu'amalah al-duniawiyah* which is based on love where *ukhrawi's* interests are perfected by fulfilling worldly pragmatic affairs [13], on the one hand, it is worldly because it very practically takes the form of a real-life charity in society, but on the other side it has a transcendental orientation that directs the charity as worship. This is inseparable from the

struggle of the Prophet, Muhammad whose name became the Muhammadiyah's organizational label of the *khuluqiyah* treatise, the treatise of Godliness and safety that prioritized moral standards, and social relations [14].

The name *al-ma'un* itself refers to surah *al-ma'un* in the Qur'an, which consists of a complete editorial letter, beginning with an interrogative narrative that asked about religious liars and then answered with a statement about the negation attitude that they are people who treat orphans harshly, do not feed the poor, neglects prayer and acts *riya'* in worship [15]. The orientation of the Muhammadiyah social movement found its real form, namely protecting orphans and poor people so that the existence of the Muhammadiyah was later recognized as a pioneer of the philanthropic movement or defender of the weak in Indonesia [16].

The second is the national perspective. The condition of Indonesia society which was underdeveloped due to colonialism made Muhammadiyah concerned and prioritized social targets to be able to exclude Indonesia from its downturn, especially through the social, religious and educational fields [17]. Third, the constitutional perspective, namely the motives that originate in AD/ART Muhammadiyah as explained in the *Anggaran Dasar* (AD) chapter 3 article 7 which states that the determinants of policies and those responsible for charitable business, programs and activities are the leaders of Muhammadiyah [18], which means that existing programs are integrated from the centre, in addition to local programs that are considered to be good, to become national programs.

The NU, which is considered as a responsive movement toward reformist groups such as Muhammadiyah and the Islamic *Syarikat*, was born on the basis of the *Pesantren* community as its motorbike [19], so that NU's social movement is built through 3 perspectives, namely cultural, national and constitutional. The DNA of *Pesantren* in NU's body organisms has become a cultural motive that has a flexible and conditional social character. However, the model and style of *Pesantren* include its rich socio character. However, the model and style of *Pesantren* include its rich socio-religious dimension with a wide spread of power. In almost every village there are *Pesantren* with their respective programs, presenting a variety of religious and educational social programs that run according to culture without regulations that are structured from the centre [20],[21].

The national spectrum of NU is not much different from Muhammadiyah, born from the condition of a colonized nation, *ulama'* gather themselves to rise up and improve the condition of this nation [22]. While the constituent spectrum is

set in AD/ART Chapter IV Article 8, that NU is a religious, social organization established by *Ulama'* of *Pesantren* with the purpose of applying Islamic teachings that embrace the ideology of the *Ahlussunnah wal jama'ah* for the realization of the society that is justice for the benefit, welfare and mercy for the universe. NU then made several attempts to encourage empowerment in all fields as described on the *Anggaran Rumah Tangga* (ART) Chapter V article 16 of the institutions in the NU. Its programs are set up through a daily of *Syuriah* and *Tanfidiyyah* meeting at each level of management, including the institution itself, adapted to the needs of local program handling [23].

B. Form Of Muhammadiyah And NU Social Programs in Pamekasan as Conservation of Humanist Education

Humanist education puts forward the concept of individual awareness of human nature, social reality and high responsibility towards it [24]. This educational orientation is aimed to establish interpersonal relations in society with a variety of inherent problems to be solved, at least as illustrated in the paradigm of progressivism and constructivism [25], [26], [27]. Abraham Maslow's hierarchy of needs as part of the humanism approach confirms that the five needs, between physiological, security, affection, respect and self-actualization are necessary and affect human behaviour [28]. In line with this, the Muhammadiyah and NU social programs carried out in Pamekasan show the same substance that the existing programs are socially oriented to the community, as well as the education of cadres in the organization amidst their distinctive identities.

From the existing data, the spectrum of a hierarchy of needs sees that both cadres have a similar orientation, that their program motivation is based on the central program; an orphanage for orphans *duafa'* and orphans' compensation, orphans' cleft lip surgery, free haircuts for orphans and *duafa'*, mass circumcisions and provision of staple foods to the elderly and *duafa'*, *Duafa's* house surgery, and disaster relief. From these programs that have been mentioned only disaster management which is general in nature, while others are directed at orphans and *duafa'*.

The reasoning of this program is based on the realization of the ideology which they call theology or *fiqh al-ma'un*, which is supported by four pillars of values in it: first, **The value of faith** which is positioned as the motor spirit and movement motivation, that all physical actions are oriented to the calling of the soul, religious vocation, and vocation as a servant to the Almighty. Second, **The value of *al-rahmah***. The basic principle of humanity is the capacity of self that is beneficial in affection so that it can reflect mutual respect, and

love one another with high care. Third, **the value of gratitude**, a form of thanks for the favours obtained. In this context, Muhammadiyah has a pattern which is manifested in the form of hard work, especially in managing educational institutions. Fourth, **value of mutual help**. For Muhammadiyah the true demand for life is not personal success but community life by taking the role of shared happiness in the context of *ukhuwah*, *hurriyah*, *musawah*, and *'adalah* which is summarized in mutual help [29].

Aswaja as the ideology of NU is general on religious issues, not detail as the real form of social movement as *al-ma'un* for Muhammadiyah, which is more possible, NU has a guideline of thinking with five evidence of a struggle, namely about *Jihad Fisabilillah*, *Izzul Islam Wal Muslim*, *Al-Tawasshuth/ Al-I'tidal/ Al-Tawazun*, *Saddudz-Dzaria'ah* and *Amar Ma'ruf nahi Mungkar* [30], [31].

In the context of the conservation of Humanist education, orphanage, orphans and *Duafa'*, surgical cleft lip, mass circumcisions and the provision of food for the elderly and *Duafa'* are intended to provide an understanding of cadres that the programs are oriented to collateral fulfilment of basic needs and access of their education, poor and orphans. This is the fulfilment of the needs that are in the Maslow hierarchy referred to the physiological needs of daily needs which is borne by Muhammadiyah, as well as a sense of security, compassion, appreciation, up to the needs of self-actualization that allows them to develop well [32].

Duafa' house surgery that was carried out since 2012-2013 has managed to complete ten units of houses scattered in several places in Pamekasan; Pademawu, Larangan, Pakong, Sersan Misrul, and Agus Salim average spend a budget of about 10 million in each unit. Along with that, there is also the help of bathrooms and others to ensure the need for physiological and sense of security is fulfilled properly, as the basic needs are assessed most strongly in the Maslow hierarchy [32], [33]. This program ensures humanist education about caring for others that saving human rights should be a common concern while instilling caring, devotion and mutual help for cadres.

The humanitarian disaster program was conducted through the *Lembaga Penanggulangan Bencana* (LPB) of Muhammadiyah; it is also known as Muhammadiyah Management Disaster Centre (MMDC) including Pamekasan area. There has been they have done, which in the case of a Covid-19 pandemic at these 2020 years, formed the Muhammadiyah Covid-19 Command Centre (MCCC) with programs; The division of masks and spraying disinfectants in places of worship including the crutch and boarding school owned by NU in Pamekasan.

The fulfilment of physiological needs, security and compassion, make victims less burdened, because their physical needs such as means of life and health are well maintained. Victims also feel safer and get affection, so that their hopes and spirit of life grow well again. Deep in the fulfilment of these needs, the most important part is education about empathy, a sense in the depths of cadres to feel the suffering of others, so that in their time they are easy to help others in need [34].

Free haircuts as an original program of Pamekasan local referred by other regions have the same feel. This program is specifically for orphans and *duafa'* in the Friday blessing program, and this program has been running since 2017, carried out on the third Friday of every month with a target of the Districts of Larangan, Pakong, and Waru, each with a maximum of 10 people. A haircut is symbolic that Muhammadiyah shows care and affection by paying attention to the very simple things in the lives of orphans and *duafa'*, without waiting for the rich to have great extraordinary abilities.

Slightly different from Muhammadiyah, NU's social program is a local initiative program. The position of the central board is more of an appeal for certain programs that are accidental; first, blood donation. This activity was carried out in collaboration with the NU autonomous body, student organizations, *Ikatan Dokter Indonesia* (IDI) and *Palang Merah Indonesia* (PMI) Pamekasan, intended as health education which is the most important need in human survival, easy but meaningful to humans.

The second, socialization and advocacy of Family Planning cooperated with the population agency and National Family Planning in East Java which is devoted to the boarding school organizer and the young *Kiai* of NU as an effort to build a family that is *Sakinah Mawaddah*, reproductive health education efforts that are important to understand to support the ideal survival to be able to minimize themselves from bad possibility. This program is related to a sense of security and the security of family life for the generation of NU.

The third, the compensation for orphans and the poor in NU is done through their autonomous bodies and organizations; such as the *Ikatan Pelajar Nahdlatul Ulama* (IPNU) Pamekasan, *Muslimat NU* Pamekasan, even the *Pengurus Rayon Pergerakan Mahasiswa Islam Indonesia* (PR PMII) Branch of Pamekasan to build awareness that physiological needs, a sense of security and compassion must always be carried out by NU in its temporal social activities.

The fourth, humanitarian disaster assistance is channelled through the region management of the East Java *Nahdlatul Ulama'*. Such as Palu, Donggala and surrounding disasters that occurred in 2018. In the case of the Covid-19 pandemic, NU

through its Muslim PC carried out a move which they called the ABC program, *Ayo Basmi Corona* by injecting disinfectants and distributing masks and food to underprivileged people. The same was done by the NU autonomy agency, “*ngurmat nusantara*” Tlanakan which is distributed masks to the community at the Pamekasan Coastal Branta market on 04/16/2020. This is an effort to understand the sadness of others as suffering by own self. Through this program, NU is able to instill the fulfilment of physiological needs because eating, drinking, and other daily needs are maximized in addition to the need for security and affection to minimize suffering, trauma and a heavy burden of life after a disaster.

CONCLUSION

First, the motives of Muhammadiyah and NU social movements are based on the same two dominant needs, namely social needs, about love and self-actualization, especially about ideology actualization, even though the ideologies are different. Muhammadiyah has a more specific and clear character as stated in *Surat al-ma'un*, while NU is more general so that the aspects of implementing the Muhammadiyah program are more structured and NU is more cultural in nature.

Second, the form of NU and Muhammadiyah social programs as conservation of humanist education is carried out in a form that is in a different part, but with the orientation that relatively the same, trying to enlighten the cadres an at the same time helping the community in real terms, instilling the educational value that empathy, dedication, mutual help and the fulfilment of basic human needs are the main value and useful in sustaining the ideal human survival. These are as an implication of assumption that is fulfilled or not the needs that exist have a strong influence on human behaviour itself.

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