

Muhammadiyah Norms in the Dimensions of Communication Actions for the Covid-19 Task Force Team

1st Erwin Rasyid

Department of Communication
Universitas Aisyiyah Yogyakarta
Yogyakarta, Indonesia
erwin.rasyid@unisayogya.ac.id

4th Muhammad Najih Farihanto
Department of Communication
Universitas Ahmad Dahlan
Yogyakarta, Indonesia
muhammad.farihanto@comm.uad.ac.id

*2nd Moch Imron Rosyidi

Department of Communication
Universitas Muhammadiyah Magelang
Yogyakarta, Indonesia
imron.rosyidi@ummggl.ac.id

5th Ade Putranto Prasetyo Wijjharto
Tunggali
Department of Communication
Universitas Aisyiyah Yogyakarta
Yogyakarta, Indonesia
ade.putra.tunggali@unisayogya.ac.id

3rd Ansar Suherman

Department of Communication
Universitas Muhammadiyah Buton
Buton, Indonesia
ansar.suherman@gmail.com

6th Hari Akbar Sugiantoro

Department of Communication
Universitas Aisyiyah Yogyakarta
Yogyakarta, Indonesia
hariakbarsugiantoro@unisayogya.ac.id

Abstract— For more than a century, Muhammadiyah has demonstrated its essential role by being present amid society in various sectors of life. Muhammadiyah, as an Islamic da'wah organization, is not solely concerned with religious activities. Muhammadiyah is a progressive Islamic movement that is also concerned with health issues. This research aims to determine how Muhammadiyah norms influence the dimensions of communication actions of the Muhammadiyah Covid-19 Task Force Team. This study employs a qualitative approach based on Interpretative Phenomenological Analysis (IPA). According to the study's findings, Muhammadiyah norms are the primary structure and perspective of the Muhammadiyah Covid-19 Task Force Team in communicating in the epicenter area. The Islamic Life Guidelines for Muhammadiyah Citizens (PHIWM), as a Muhammadiyah norm, is a driving force in moving its citizens to consistently obey and carry out orders to overcome covid 19.

Keywords— Norms, dimensions of communication actions, Muhammadiyah, Covid-19

I. INTRODUCTION

Muhammadiyah is a progressive Islamic movement that focuses on health and supports efforts in Indonesia to combat Covid-19. Muhammadiyah's involvement in the handling of Covid-19 in Indonesia is part of a manifestation of a progressive Islamic movement. Over more than a century, Muhammadiyah has produced several philanthropic activities that have influenced Indonesian society's social order [1]. Muhammadiyah has made significant contributions in a variety of fields during the current Covid-19 era. It started with health, education, and the economy and progressed to social rehabilitation in various regions.

Because Covid-19 has generated stress and panic in humans, the use of fear as a health communication method should be avoided [2]. During health crises such as the COVID-19 pandemic, health communication is critical to reducing the population's impact (Finlay & Wenitong, 2020). Because the most pressing challenge right now is to limit the spread of COVID-19 as much as possible, one method is to

implement surveillance and response programs [3]. As a result, to prevent Covid-19, Muhammadiyah must employ a cultural da'wah strategy.

It is critical to creating a risk and crisis communication program for a specific and targeted audience [4]. The Covid-19 pandemic issue, as we all know, has ushered in a new period in people's social lives. These changes include changes in the institution's communication with the community, the community's communication with the institution, etc. This is referred to as structuration by Anthony Giddens. This study aims to investigate how norms influence the dimensions of communication acts of the Muhammadiyah Covid-19 Task Force Team.

II. METHOD

This study uses a qualitative method to describe how the Muhammadiyah norms are in the dimensions of the communication actions of the Muhammadiyah Covid-19 Task Force Team. The subjects in this study were the Muhammadiyah Covid Command Center (MCCC), which served in the Jakarta Capital Region and South Sulawesi Province. The data collection method in this study was operationalized in two ways, namely an online model Focus Group Discussion (FGD) using the Zoom Cloud Meeting application and observing how Muhammadiyah norms applied in the communication action dimension of the Muhammadiyah Covid-19 Task Force Team. The data analysis technique used is Interpretative Phenomenological Analysis (AFI) or Interpretative Phenomenological Analysis (IPA).

III. RESULT AND DISCUSSION

Structuring is a process in which an organizational action or structure in society establishes norms of rules, positions, or other social structures that will impede or affect future activities [5]. This concept was used in organizational communication by Marshal Scott Poole and Robert McPhee.

According to Poole and McPhee, structure in corporate communication is both a manifestation and a product [6].

In a structuration, there are actors (agency) and structure. This study shows that Muhammadiyah norms are the main structure and perspective of the Muhammadiyah Covid-19 Task Force Team in communicating in the epicenter area. The Covid-19 condition has also increasingly made the Covid-19 Task Force Team empowered both in capacity and ability. Implementing the handling of Covid-19 by the Task Force Team is quite interesting if we look at it from the perspective of norms according to Antony Giddens' structuration concept. The norms of the social life of Muhammadiyah Not only invite its citizens to become mutaqqin human beings, but Muhammadiyah also invites its citizens to be able to socialize well, as stated in the PHIWM (Pedoman Hidup Islam Warga Muhammadiyah) and summarized as follows:

- Islam teaches that every Muslim must establish brotherhood and kindness with neighbors and other community members, respectively, by maintaining and honoring both fellow Muslims and non-Muslims.
- Every family and member of the Muhammadiyah family must show an example in being kind to other people.
- They are also taught to be kind and fair in neighbors of different religions, to have the right to obtain rights and honor as neighbors, to give halal food and to receive food from them in the form of halal food, and to maintain tolerance following the principles stipulated in the law taught by Islam.
- In broader social relations, every member of Muhammadiyah, whether as an individual, family or congregation (citizen) and jam'iyyah (organization), must demonstrate social attitudes based on the principle of social relations that are ishlah in nature towards the realization of a mainstream society.
- Congregational movements and congregational da'wah as a form of Islamic da'wah amid society enhance life both physically and intellectually to fulfill the ideals of the primary community that Allah SWT has blessed..

From the guidelines in society above, it can be concluded that Muhammadiyah invites its citizens to establish brotherhood, show exemplary in being kind to neighbors, whether fellow Muslims or of different religions, uphold the value of tolerance, instill compassion and prevent damage and carry out Islamic da'wah amid society. The community for the improvement of life.

If seen in the implementation of the communication, the Covid-19 Task Force Team still upholds these principles. When the community needs an example amid a flustered condition during a pandemic, the Task Force Team does not necessarily take a repressive approach.

As a result, the South Sulawesi MCCC received many questions regarding implementing worship at home. The pros and cons come from the general public and internal organizations. MCCC then added a team from the Tarjih Council to answer these questions. Because the problems

encountered are related to fatwas and explanations regarding the rules of worship during the pandemic. Positive statements and examples of behavior from several figures and regional leaders of Muhammadiyah in South Sulawesi also helped MCCC South Sulawesi provide understanding to the public. (Rasyid, E., Suherman, A., Rosyidi, I.M. (Interviewer) & Mr. Fadhil.H (Interviewee). 2020. [FGD Transcript]

From this perspective, it can be judged that the structure is the rules and resources that can be formed from and at the same time also include the repetition of social practice occurs. The rules as members of Muhammadiyah, according to PHIWM, are to carry out congregational movements and congregational da'wah as a form of carrying out Islamic da'wah amid society to improve life both physically and mentally so that it can achieve the ideals of the central community that Allah SWT blesses. The dimension of the communication action taken is cooperating with the leadership to strengthen the congregational movement. The result is quite adequate. Muhammadiyah residents can comply in the implementation of handling Covid-19.

Giddens views that the structure and agency must be dialectical for the repetition of dynamic social practices [7]. In practice, the synergy of rules and resources is also applied by the implementing team of the COVID-19 task force in Jakarta. The law that as a Muhammadiyah member remains subject to PHIWM, the mosque network, and various Muhammadiyah Charity Business facilities can be used as a communication space.

The locus, which is the main focus of MCCC Jakarta's maintenance and supervision, is the same as that of other provinces. Namely places of worship, schools, and all kinds of infrastructure owned by Muhammadiyah. There are five appeals from MCCC Jakarta, including educating, inviting the community to play an active role, supporting and monitoring, encouraging community leaders, and raising donations. (Rasyid, E., Suherman, A., Rosyidi, I.M. (Interviewer) & Mrs. Fera (Interviewee) 2020. [FGD Transcript]

It can be seen that from the above opinion, there is recognition and legitimacy that the stronger the rules and community resources, the more effective it is in communicating to the community. By utilizing the rules and resources of the Jakarta MCCC, they are actively involved in the education process for the Muhammadiyah community in dealing with Covid-19.

IV. CONCLUSION

The synergy of Rules and Resources, if maximized, will build an effective communication concept, especially among communities that have strong norms such as Muhammadiyah. Muhammadiyah with PHIWM is a force to move its citizens consistently to obey and carry out orders to overcome covid 19. So in an effort to build a strong and effective structure, it is necessary to have a structure, and an agency must have a dialectic so that dynamic repetition of social practices can occur because, in principle, the structure is a rule and resources (resources) can be formed from and at the same time also shape the repetition of social practices that occur.

This research is still not fully comprehensive because it only targets Muhammadiyah residents. It is necessary to conduct a review both in terms of methods and a wider subject in order to provide a deeper picture so that it can be adopted by implementing activities in the context of the Covid-19 task force communication.

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