



Social Organization Solidarity Model of Aisyiyah in the COVID-19 Pandemic Era

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ABSTRACT

The social solidarity that is designed in the 'Aisyiyah organization, Muhammadiyah University of Ponorogo is an interesting matter to be studied, amid in of minimal collective awareness due to the COVID-19 pandemic, the purpose of this study is to analyse the solidarity model formed in the organization. This research is a descriptive qualitative, with primary and secondary data sources. The results of this study show that the type of solidarity that is made is organic solidarity, which occurs in modern times, with a high division of work specializations and a dominant individualistic nature. Organizational values are one of the important things that drive the emergence of collective awareness, which is then translated into a compensation program for people affected by COVID-19.

Keywords: *Aisyiyah Organization; Organic Solidarity, the COVID-19 Pandemic*

1. INTRODUCTION

Corona Virus Disease (COVID-19) has disrupted the social and economic life of the community, where people have begun to change patterns in communication by avoiding direct contact between individuals, on the other hand, economic activities are also hampered, due to the practice of buying and selling to decrease in intensity [1]. Layoffs decreased imports, the number of occupations and visits also decreased in the tourism sector, which made people experience a decrease in income or income [2]. The mass media greatly influences people's perceptions regarding the development of COVID-19, what the media convey is then responded to by the public, thus forming assumptions regarding this matter [3]. Teaching and learning activities that were previously carried out directly are now switching virtually, using internet-based applications, so that the process is technically hampered, and essentially learning outcomes are difficult to achieve [4]. The democratic party has experienced delays, due to the COVID-19 disaster on several occasions the government has tried to make policies related to general election simulations that are safe and according to health protocols, and debates often occur, whether they should be implemented or postponed [5]. The community's worship behaviour is also disrupted, many religious habits are limited so that the religious needs of the community are disturbed [6]. We can feel the impact of COVID - 19 which has a wide

impact on people's lives, it can be seen in various fields of life, such as: economy, social, education, culture, politics, from these conditions a joint effort is needed between the government, society, and also the private sector to support and strengthen each other so that we can get through difficult times like today. The role of the Country during the pandemic has been pursued by the central and regional governments, through various policies, with the aim of protecting the affected communities, but these efforts are deemed not optimal enough, given the geographic conditions of Indonesia's vast territory and the large population, making the government have to work hard, by conducting various strategic partnerships with Non-Government Organizations (NGOs) to participate in efforts to combat COVID-19, so that it can reach all levels of society. The participation of NGOs in efforts to deal with the impact of COVID-19 has been carried out a lot, one of which is by the Muhammadiyah organization. Muhammadiyah has proven its role and position as an NGO through various managed fields, such as: education, social, cultural, political, and religious [7]. Muhammadiyah's role in social activities is a distinctive feature of the philanthropic movement, and has been carried out for a long time, through various activities, then the organization is currently also participating in disaster management efforts due to COVID-19. Muhammadiyah members have the spirit of *fastabiqul khairot* as a form

of philanthropic movement, which encourages Muhammadiyah members to compete in goodness [8]. Muhammadiyah Covid-19 Command Centre (MCCC) is a task force formed by Muhammadiyah that focuses on the Covid-19 disaster management process [9]. Muhammadiyah through its charitable efforts, has carried out the UMS caring Covid-19 movement, by running a program of distributing food packages, spraying infectious agents on public facilities, and socializing the implementation of standardized health protocols [9]. University of Muhammadiyah Gresik conducted socialization, manufacture, and distribution of hand sanitizers to the surrounding community [10]. The special branch of 'Aisyiyah University of Muhammadiyah Ponorogo carries out social activities based on a sense of concern for fellow Muhammadiyah residents and also the Indonesian people, as a result of the impact of the Covid-19 pandemic, by distributing food packages to employees,

The role of Muhammadiyah in tackling COVID-19 is very real, carried out through its charitable businesses, with various kinds of programs, which target Muhammadiyah members and even the wider community who are outside the organization. The implementation of this activity emerged as a form of solidarity among Muhammadiyah members who felt the impact of COVID-19. The form of social solidarity that is carried out is the individual awareness of the members, which is moved through the spirit of Al-Maun as the spirit of the Muhammadiyah movement. Al-Maun's theology has become a kind of work ethic for Muhammadiyah members in an effort to support their charitable business activities.

The real action taken by Muhammadiyah members, such as giving compensation to the affected community, by 'Aisyiyah's branch is an interesting thing to study in depth, why this can happen, is it true that social solidarity is formed because of the process of organization, so that a common understanding emerges among its members. This study aims to provide an understanding of the social solidarity model formed and carried out by members of the 'aisyiyah branch for victims affected by COVID-19.

2. METHOD

The study of the 'Aisyiyah Subdistrict Social Solidarity Model, Muhammadiyah University of Ponorogo, used a critical paradigm. This paradigm emphasizes the linkage in conducting historical research around it, which can then explain how the research conditions are influenced by the social, economic, and political conditions around them [11]. In connection with this paradigm, the type of research chosen was qualitative, the method was chosen because through the critical paradigm this study wants to see the existing reality as a dynamic as well as a struggle, so a deep

meaning must be sought. The scope of this research is related to the social situation behind the 'Aisyiyah branch of Muhammadiyah Ponorogo University in carrying out a movement to care for victims affected by COVID-19, which is considered a form of social solidarity with Muhammadiyah members towards the organization and the surrounding environment.

This study collected data from various sources, from primary and secondary data, including: interviews, documentation, literature studies, through a good and correct scientific process. The data collected was then processed for analysis. In this study, the data was obtained using the informant determination technique, which was predetermined by the researcher acting as an observation participant, so that the determination was based on special considerations.

This research used purposive sampling technique to determine informants, namely through the selection of informants according to the criteria, namely: a member of the 'Aisyiyah branch of Muhammadiyah University of Ponorogo, divided into 3 (three) criteria, namely: management, members, and participants. The data that has been collected will then be processed through several stages, as exemplified by Miles and Haberman, including: 1) Data reduction, 2) Data presentation, 3) Verification [12].

The next stage in this research was to test the validity of the data using the triangulation method with the type of triangulation model, namely through several stages: 1) checking the results research several data collection techniques or information obtained through a method interview then the data is checked through observation or documentation, 2) checking the degree of confidence of several data sources using the same method [13].

3. RESULT AND DISCUSSION

This research was conducted at the Ranting 'Aisyiyah organization, Muhammadiyah University of Ponorogo, involving informants from the management and also members of the organization, consisting of 17 administrators and members of the organization that show on Figure 1.

Solidarity is important, in the midst of difficult conditions like this, where COVID-19 has not yet ended, so there is a need for the solidarity of existing social groups to go through the pandemic situation so that they can survive and remain survive. The 'Aisyiyah branch organization of Muhammadiyah University Ponorogo carried out a movement, by providing assistance to Muhammadiyah residents and also the general public who were affected by COVID-19, the compensation was given to employees, students and also the surrounding community.



Figure 1 Organization Structure of Aisyiyah's Branch

The compensation given by the 'Aisyiyah branch of Muhammadiyah University of Ponorogo is a manifestation of group social solidarity which is interesting to examine in depth, what is the cause of the movement being carried out.

3.1. Track records of members of Subdistrict 'Aisyiyah'

Members of the 'Aisyiyah branch organization are some mothers consisting of lecturers and also employees at the Muhammadiyah University of Ponorogo, they are

the activists of compensation activities for people affected by COVID-19. Institutionally, members of this organization have a long track record in the Muhammadiyah organization, so they have an understanding, collective awareness, and strong attachment. This condition then strengthens the members of the organization, who have the same views, values that are believed [14]. The diagram on Figure 2 shows that organizational experience with a long-time duration has made 'Aisyiyah's members better understand the organization so that the common perception of organizational values becomes more solid.



Figure 2 Diagram of organizational experience

Organized experiences ultimately strengthen shared perceptions, thus forming a collective awareness, encouraging members of the organization to contribute to the organization, especially in difficult conditions in the midst of the COVID-19 pandemic, finally moving them to take the initiative in helping others, through the COVID-19 compensation program.

3.2. Initiation of a compensation program for victims affected by Covid-19

Members of the 'Aisyiyah Branch of Muhammadiyah University of Ponorogo are aware of and understand the difficult conditions in the midst of the COVID-19 pandemic, making them initiate solidarity movements for others and also outside the affected association members, through concrete activities in the form of compensation or love to lighten the burden in the midst of these conditions.

How to initiate this, because of this, what's the name of this, a pandemic, and everyone knows and we also understand that this, it will not be resolved unilaterally by

the government, but we from the organization also have the initiative and to do this movement [15].

The initiation, starting from fundraising, then when it has been collected, we give it a package and then we distribute it to those affected by Covid [16].

“Alhamdulillah, yesterday, eeee, the beginning of Covid, and this, it actually just went on, later if someone needs it too, eee so we, eeee, from branches, that's our program, social assistance for Covid, that's first, we ee yesterday, to students who needed it, ma'am, so there were students who, eee what are these around Ponorogo, maybe their parents, what is the name of a victim of Covid, so maybe they were laid off or so on, now we help” [17].

“Yes, there is, ma'am, eee, the distribution of basic food packages to, indeed, the main target is students, who are affected by Covid, then it continues to expand into the surrounding environment and the people involved in Unmuh Ponorogo” [18].

The ‘Aisyiyah branch organization took the initiative to provide compensation, because it was motivated by the conditions of the COVID-19 pandemic which lasted quite a long time, so that it affected the social, economic conditions of the members, and also residents around the Muhammadiyah University Ponorogo Campus.

3.3. The process of making a compensation program for victims affected by Covid-19

In simple terms it is also explained that in the preparation of the Ranting Aisyiyah Muhammadiyah University Ponorogo program for victims affected by COVID-19, it was carried out in several ways, including: 1) Hold Coordination Meetings and Subdistrict Leadership Deliberations, 2) Through organizational mechanisms, 3) Through a work program discussed in their respective fields, then discussed together in a board meeting, 4) Referring to directions from the Regional Leadership of ‘Aisyiyah, then breakdown according to

the needs of the Management of the ‘Aisyiyah Sub-Branch Campus (PRAK) Muhammadiyah University of Ponorogo 5) Field meetings and observations, 6) Coordinating, doing planning, making procedures, discussed at the top level and authorized to be done, 7) Analyse the needs of the organization to respond to social developments in society, make program planning, program implementation, and evaluation, 8) Through a meeting of the Campus ‘Aisyiyah Branch Management (PRAK) Muhammadiyah University of Ponorogo, 9) Conducting Deliberation in the organization, 10) At the beginning of each year a leadership is formed, then the work unit (satker) prepares a work program (proker) globally and each assembly prepares a work program and timeline, 11) Early in the formation of leaders, work deliberations were held to compile an overall work program. The next step for each assembly is to arrange activities based on the work program and timeline [19].

The process of compiling work programs, as well as initiating compensation, is carried out in an organizational manner, by promoting simultaneous and planned deliberation and communication. What is more important is that there is an organizational mechanism that is run as a professional and independent organization.

The program that has been agreed upon and approved in the deliberation process is then continued with the stage of collecting *ta'awun* for victims affected by COVID-19, through various collection methods, such as: through social media, invitations and / or word of mouth.

To carry out this movement, and this movement is called "*getok tular*" yes, "*getok tular*" to each member, each via WhatsApp group that show on Figure 3, so that this movement can be welcomed by all Muhammadiyah members, members of the association [20].

Sources of funds come from sympathizers, some from outside as well, and also from the Unmuh people who are also involved [21].

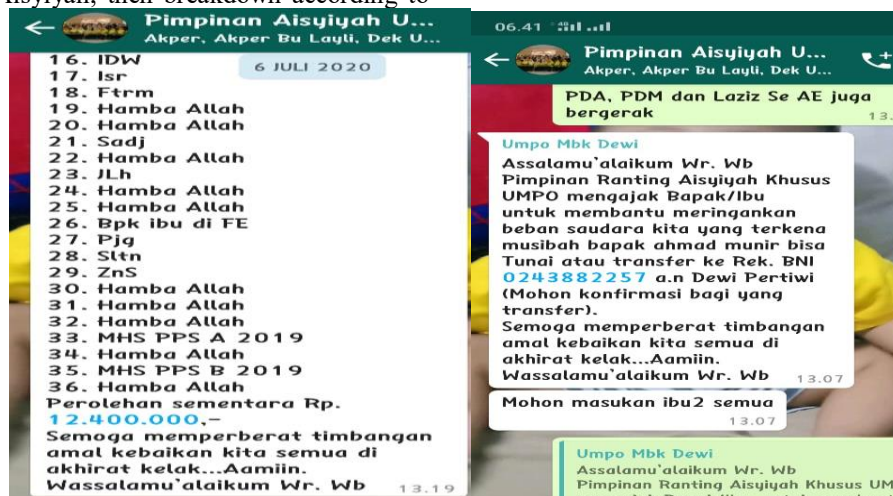


Figure 3 The process of collecting *ta'awun* from the Aisyiyah Sub-Branch, Muhammadiyah University of Ponorogo

3.4. The process of providing compensation for victims affected by Covid-19

Compensation programs are carried out for several groups, such as: students, employees, and also the



community around the Muhammadiyah University of Ponorogo, of course by complying with health protocols for the safety and convenience of the process of providing assistance. The activities captured on Figure 4.



Figure 4 Documentation of the process of giving Taliasih from Branch 'Aisyiyah
Sources of data are processed from: (researcher documentation)

3.5. Model of social solidarity for members of Subdistrict 'Aisyiyah

Compensation program Branch 'Aisyiyah Muhammadiyah University Ponorogo, is a model of social solidarity that arises because it is motivated by the condition of the COVID-19 pandemic that has not ended and has an impact on organizational members and local residents. The initiation of this program was carried out by 'Aisyiyah members, Muhammadiyah University of Ponorogo, through a process of deliberation and organizational communication.

The emergence of initiation in the making of the compensation program was driven by equality in understanding the values of the organization, given the track record of members who have long been involved in the organization. These values are related to: Spirit *al-maun*, and also the culture of the philanthropic movement which has been deeply rooted in Muhammadiyah. The moral values and beliefs embraced are contained in 'Aisyiyah's AD (Statutes)/ART (Bylaws), which must be implemented and practiced by its members, the beliefs and values that exist in the organization are a strong bond that appears to move the organization in various fields his efforts.

Philanthropic or the generosity movement cannot be separated from the breath of *persyarikatan*, where the spirit can be seen from the beginning of its birth, which is then followed by policies related to charity - business which is the strength of Muhammadiyah [22].

The social solidarity movement which is formed from the spirit of generosity in Muhammadiyah *persyarikatan* is motivated by the same moral beliefs between members, which encourages the movement to thrive, where places where they associate and work are experiencing hardships and difficulties, due to COVID-19, where these conditions raise awareness the importance of mutually strengthening and fostering social movements as a form of solidarity with group members or people around them. Social solidarity [23] that can be seen on Table 1, carried out by members of Ranting 'Aisyiyah Muhammadiyah University of Ponorogo is of an organic type, where this movement appears in the midst of modern life which is synonymous with low collective consciousness, high division of labour, and conditions of great interdependence, with abstract values being something that is important, and this organization has these values that are believed and deeply rooted, this has been described by Durkheim as a theoretical proportion that specifically explains the features of solidarity, which Johnson strengthens.

Table 1 Nature of Solidarity

Mecanic Solidarity	Organic Solidarity
Distribution of work to low	Division of labour that high
High of collective awareness	Low of collective awareness
Was more dominant repressive law	Restudied law that are more dominant
Low Individuality	Individualistic
The consensus on the important normative - patterns	The consensus on values abstracts and common be of importance
Community involvement in judge the distorted	The bodies or institutions that conducted the surveillance of deviant
Not mutually dependent each other	Interdependent
Traditional	Modern

In simple terms the theoretical concept of existing facts, we try to explain through the following theoretical framework, in order to make it easier to understand the

solidarity formed in the Organization of the ‘Aisyiyah Branch of Muhammadiyah University of Ponorogo. The model for the formation shows in Figure 5.

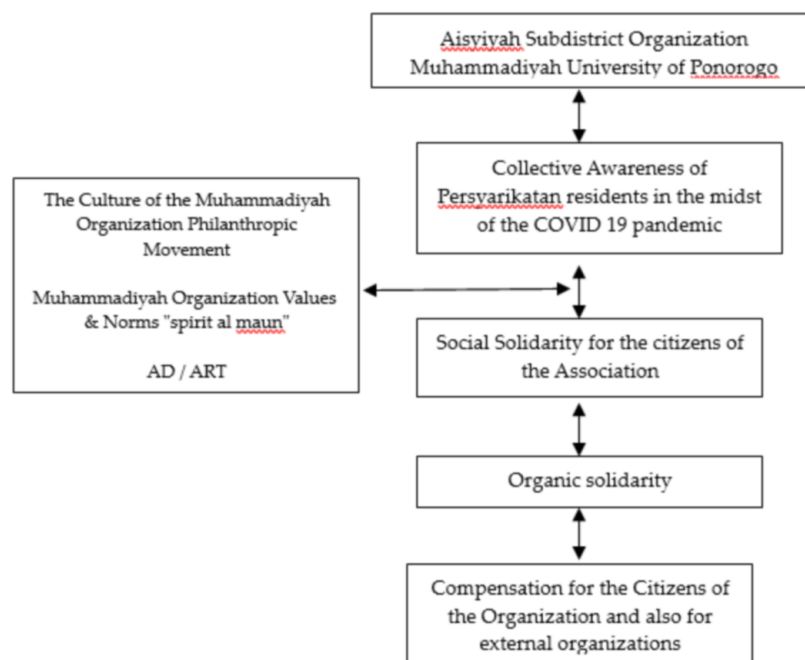


Figure 5 Model for the Formation of ‘Aisyiyah Subdistrict Solidarity, Muhammadiyah University of Ponorogo Sources of data are processed from: (researcher documentation)

4. CONCLUSION

Solidarity that is formed in the Ranting ‘Aisyiyah organization Muhammadiyah University of Ponorogo for affected victims is a type of organic solidarity, which is formed in modern society with high complexity of division of labour, accompanied by low collective awareness, but organizational values are considered important for members who then provide encouragement for members to foster solidarity with fellow members who then give birth to a compensation movement for employees, students and also the surrounding community affected by COVID-19.

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