Strengthening communities' disaster resilience during COVID-19 time: A case of Muhammadiyah in Indonesia

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ARTICLE INFO	ABSTRACT
	Since the early of March 2020, COVID-19 pandemic which broke out in Indonesia, had a significant impact on various aspects of life. The pandemic not only has pushed the government to take a strategic decision but also has forced the communities to accommodate this condition immediately. Muhammadiyah is one of Indonesia's largest religious organizations has played its role to overcome COVID-19 pandemic alongside with the government. This study aims to determine the contribution of Muhammadiyah to tackle the pandemic by strengthening the disaster resilience community. The study uses a qualitative approach and a descriptive method. The primary data were obtained by in-depth interviews with Muhammadiyah organization leaders and several working teams handling the pandemic. Literature study was conducted as the secondary data. To tackle the pandemic by strengthening communities' disaster resilience, Muhammadiyah carried out several programs, including (1) strengthening *da'wah* networks massively to enhance the community awareness about COVID-19 pandemic, (2) establishing several working teams handling the pandemic to enhance disaster resilience communities, including Muhammadiyah COVID-19 Command Center (MCCC), Muhammadiyah Disaster Management Center (MDMC), and philanthropic body of Muhammadiyah (LazisMu), and (3) Muhammadiyah engagement with stakeholders and development agency, such as the collaboration with the Ministry of Health, BNPB, DFAT and USAID to COVID-19 preventive and curative action.

Introduction

Since the end of 2019, various countries across the world have to fight against the pandemic caused by the Novel Corona virus known as COVID-19. The virus was first discovered in the Chinese city of Wuhan in December 2019. It claimed the Huanan traditional market in Wuhan to be the site of the initial spread of the corona-virus (Aida, 2020b). One of the initial causes of COVID-19 is thought to be transmitted or spread through bats which are then consumed by humans. It spread in several countries indicated positive, can be cured, and died because has a high human-to-human transmission rate. After many cases were found, the Chinese government immediately took emergency steps as a preventive measure to prevent the virus from spreading further. The initial step taken by the Chinese government was to quarantine the city of Wuhan and several other cities in Hubei province. The government closed all transportation access and, for the first week, stopped 50 international flights to 20 countries (Aida, 2020b)

On January 30, 2020, World Health Organization (WHO) declared corona-virus outbreak as a Public Health Emergency of International Concern (PHEIC) which is the WHO's highest warning level. WHO Director-General, Tedros Adhanom, re-establishes IHR Emergency Committee (EC). There were 98 cases in 18 countries outside China, without death cases. On March 11, 2020, WHO officially declared COVID-19 as a global pandemic. Within about 4 months after the first case appeared in China, COVID-19 continues spreading around the world with nearly 39 million confirmed cases in 189 countries. The United States, Brazil, Russia, Spain, Italy, Britain, and India were the countries with the highest cases. To prevent further transmission, governments in various countries have limited public mobilization and quarantined their citizen. Some countries that set quarantine policies include China, Italy, Spain, France, Malaysia, the Philippines, and New Zealand (Aida, 2020).

In Indonesia, the government confirmed the first two COVID-19 cases on March 2, 2020, then on March 6, 2020, the third and fourth cases were confirmed. Meanwhile, the Presidential Decree of The Republic of Indonesia Number 7 of 2020 concerning the formation of a Rapid-Response Team led by the Head of the National Disaster Management Agency (BNPB) was issued on March 13, 2020, when 69 people announced positive COVID-19 in Indonesia. The Head of BNPB further announced COVID-19 as a non-natural emergency, on the same day that the Minister of Transportation, Budi Karya, was announced to have infected COVID-19 on March 14, 2020, when 96 people announced positive COVID-19. The next day, the President and all the Cabinet underwent a test, when the number of positive cases had increased to 117 people (Vermonte & Wicaksono, 2020).

To overcome the pandemic, cross-sector collaboration is needed. Besides the government agencies, community organizations, NGOs, or civil society also have a big role. Muhammadiyah is the second-largest Islamic organization in Indonesia has an enormous network and big mass base. Therefore, the role of Muhammadiyah is very important in assisting the government in handling COVID-19 pandemic.

The initial response of Muhammadiyah Central Board after the Government confirmed the first case of COVID-19 was to form a special agency for handling the pandemic, namely the Muhammadiyah COVID-19 Command Center (MCCC). Muhammadiyah Central Board through General Health Supervisory Council (MPKU) and Muhammadiyah Disaster Management Center (MDMC) have jointly formed the

Muhammadiyah COVID-19 Command Center (MCCC). The purpose of the MCCC is to coordinate the implementation of programs and actions to deal with COVID-19. The MCCC also makes special guidelines related to preventive behavior, worship, new life habits, and how to stop the spread of COVID-19 (Dayasos, 2020).

Muhammadiyah turned out to become an example of building awareness in Indonesia to face COVID-19 pandemic. It has been clear in its strategic role in building and generating awareness of this non-natural disaster. Rahmawati Husen from MCCC said Muhammadiyah could take advantage of all donations aimed at overcoming the spread of COVID-19 with all Muhammadiyah communities collaboration providing assistance to tackle the pandemic (Subarkah, 2020). From the background described above, the focus of this research is to identify each step or program implemented by Muhammadiyah in helping the government overcome the pandemic, how Muhammadiyah strengthens its communities *da'wah* network, and how Muhammadiyah builds community awareness that is responsive and has disaster resilience. And the crusial question is what this social movement by Muhammadiyah means from a sociological perspective.

Method

The present research used a descriptive method. The descriptive method is the search for the correct interpretation of facts used to study problems in society, as well as the procedures that apply in society and certain situations, including the relations of activities, attitudes, views, and processes that take place and the effects of a phenomenon (Mohammad, 1998). According to Cassell and Symon, qualitative methods are social science research methods that describe and interpret the meaning of symptoms that occur

in a social context accurately. Qualitative methods emphasize the importance of extracting data through written or spoken sources (Cassell & Symon, 2004).

By using qualitative methods, it was expected that this study could provide complex textual descriptions of how people experience a research issue. It provides information about the "human" side of an issue – that is, the often-contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals. Qualitative methods are also effective in identifying intangible factors which can help us interpret and get a better understanding of complex reality. The qualitative method has been used to analyze how Muhammadiyah overcomes the pandemic by strengthening *da'wah* and building a disaster-resilient community.

The data collection method of the research includes primary and secondary data, namely the combination of *in-depth interviews* and literature review. The first category focuses on digging out the disaster-resilient works in each person in charge's responsibilities. *In-depth interviews* are optimal for collecting data on individuals' personal histories, perspectives, and experiences, particularly when sensitive topics are being explored. The researchers selected the informants based on the purposive sampling by selecting the person in charge in each division. In this research, *in-depth interviews* were addressed to three informants from Muhammadiyah COVID-19 Command Center (MCCC) on Central Board, Muhammadiyah Disaster Management Center (MDMC) and LazisMu in Kudus regency. Meanwhile, the second focuses on the aspects of the research through any relevant literature studies by examining related/previous studies. The researchers conducted a literature review by collecting data from journals, books, news, officially issued documents, and the official websites of MCCC, Muhammadiyah, and its councils. The combination of the data

collecting technique aims to get validity on precise data, which can be confirmed by the informants.

To check the validity of findings, the researchers used triangulation methods. Triangulation according to Sugiyono (2011) is defined as a technique that combines various data collection techniques and existing data sources (Sugiyono, 2014). Using triangulation is to track dissimilarities between data obtained from one informant (the informant) and other informants. In this study, the triangulation done is 1) Triangulation of sources, namely by comparing what said subject with said informant with the intention is that the data obtained can be trusted because it is not only obtained from one source only namely the research subject but the data is also obtained from some other source such as several working teams of Muhammadiyah; 2) Using reference materials. This reference material is a supporting tool for proving the data found by the researcher. Like data, interview results need to be supported by recordings. In this study, the researcher used the tools recorder to record the results of interviews with informants.

Results and Discussion

Muhammadiyah as an Islamic movement and its contribution to social development

Shepard (2004) categorizes Muhammadiyah as an Islamic modernism movement that focuses attention on the *da'wah* movement in society than on state affairs. It means that this modernist Islamic organization with a non-political-cultural nature concentrates more on education and social welfare. Muhammadiyah was declared to differ from Islamic Revivalism, which was engaged in the political sphere but also did not become like the modernism movement

with a secular and radical view. *Wasathiyyah*, by Muhammadiyah, is used as a moderate ideology that presents a richer view and becomes an alternative point of view. It cannot be interpreted as an unclear or fickle understanding, because Muhammadiyah in practicing *wasathiyyah* (middle wing community) is believing, understanding, and implementing Islamic values so that everything carried out is always actual and becomes a religion for civilization throughout the ages (Nashir, 2019).

Muhammadiyah, which was born amid colonialism by KH. Ahmad Dahlan had a subjective view that the condition of society needed to develop goals under Islamic values practice to all areas of life (*aqidah, worship, morality, and mu'amalah*). In addition, the issues brought by KH. Ahmad Dahlan was also the development of life, which was reflected in the establishment of organizations and institutionalization of education and health facilities. Because of these two, the founder of Muhammadiyah (KH. Ahmad Dahlan) built this multi-sector organization to be both orthodoxy and orthopraxy. Muhammadiyah in particular will form councils or bodies adapted to its needs to serve the problems of the *ummah*. This decision will be inseparable from the contextualization of the problems faced by the community.

According to Baidhawy (2016: 90), the concept of the *ummah* in the Qur'an comprises (1) nation, (2) group/society, (3) religion, (4) a certain period, (5) human being, and (6) religious communities. It underlined the six meanings that *ummah* has a value factor so that it can be interpreted that there is an attachment to certain values that are believed. Besides to the value factor, the time factor is aimed at our attachment to life in a certain period. Finally, there is the spatial factor which is referred to as the scope in which the process occurs, namely at the smallest level

of religious groups, communities, nations, and the *ummah* (Baidhawy, 2016).

Because its movement relies on offering solutions to the problems of the *ummah*, Muhammadiyah, According to Baidhawy (2016: 99), is also classified as a civil society which can play a role in the social interaction space between politics and the economy. In this social space, Muhammadiyah moves from the family (*usrah*), community (*qaryah*), society to the scope of the state (*baldah*). This role is not directly in the vortex of political stakeholders and economic power holders, but appears more in alternative activities in the life of democratic associations and in the cultural public sphere (Baidhawy, 2016).

As an Islamic organization and civil society, Muhammadiyah places its ideological contextualization development according to its period. It is reflected in several agreements from the highest deliberation. One of those is the Preamble of Muhammadiyah Articles

(*Muqaddimah Anggaran Dasar Muhammadiyah*) due to the importance of controlling the development of the spirit in the organization and strengthening the ideology from other external influences. The first formulation of the organizational ideal was the "True Islamic Society". The correlation of the *ummah* concept, Muhammadiyah ideology and its target in civil society can be seen in table 1 (Baidhawy, 2016):

In the economic term, Muhammadiyah actualizes the contribution to independence, upholding justice and driving the economy in society. For its function, Muhammadiyah has a trusted philanthropic institution to manage *zakat, infaq, and sadaqah* in the practice of interpreting *Al-Ma'un*. Muhammadiyah also defends the rights of the *mustadh'afin* (the oppressed) in life. For good institutionalization, Muhammadiyah can also build business institutions that distance themselves from the goals of capital.

Table 1. *Adaptation from the Tangent Point between the Ummah, The ideal of Muhammadiyah and Civil Society.*
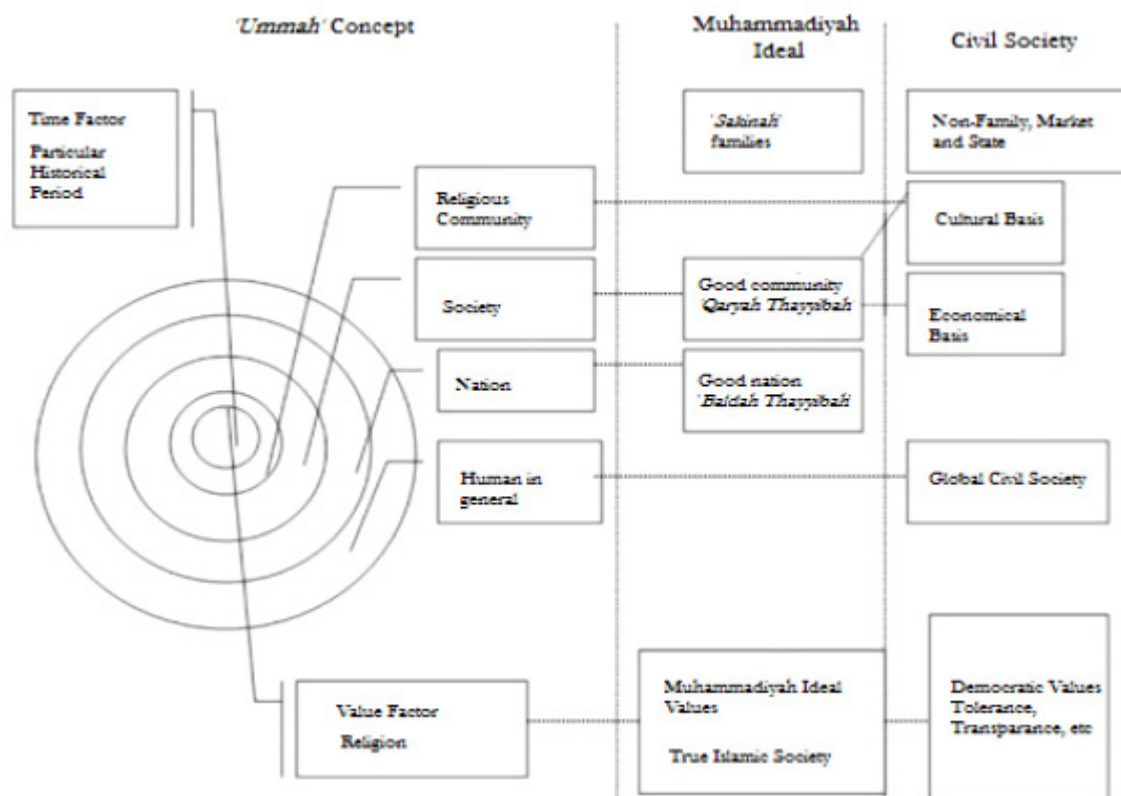
As for the cultural term, Muhammadiyah can play a role in the intellectual and moral space and strengthen ideology in its alignments. It can be done by bringing renewal (*tajdid*) in thought and movement while transcendence to face the emerging moral problems. In addition, Muhammadiyah can control the government policies, which can both be a partner when the government does what it should and also can be an alternative movement or a critic when the state cannot carry out its duties.

As for the political term, Muhammadiyah plays a role in the political sphere by playing in the public sphere as a power of public voice that continuously discusses the public interest. It has the intention of absorbing public opinions and organizing them into control over government institutions. In addition, there is a function of influencing the policies implemented by the state indirectly.

To bring on the Muhammadiyah ideals, Muhammadiyah built several particular councils and bodies to overcome its specific goals, for instance, Public Health Advisory Council (*Majelis Pembina Kesehatan Umum*) and Social Services Council (*Majelis Pelayanan Sosial*) that develop and expand the strength of the movement basis so that it becomes a big coverage to the general health services and social services in an integrated and broader way, *Tarjih* and *Tajdid* Council that turning on *tarjih*, tajdid, and Islamic thought in Muhammadiyah as a dynamic-critical renewal movement in people's lives and proactive in carrying out problems and challenges of socio-cultural development, *Tabligh* Council that increase the quantity and quality of Muhammadiyah's role as a social *da'wah* movement that has a direct influence on creating an Islamic society, Higher Education, Research and Development Council (*Majelis Diktilitbang*), Community Empowerment (*Majelis Pemberdayaan Masyarakat*) as a solid foundation for the pioneering and development of empowerment activities as well as encouraging the process of social transformation in society, Muhammadiyah Disaster Management Center (MDMC), and Islamic philanthropic funds management (*LazisMu*) (P. P. Muhammadiyah, n.d.).

The contribution of Muhammadiyah to build disaster-resilience community during the pandemic era

The United Nations Office for Disaster Risk Reduction (UNDRR) defines resilience as the ability of a system, community, or society to encounter the disaster by resist, absorb, accommodate, adapt, transform, and recover from effects and hazards in a timely and efficient manner, including to preserve and restore the essential basic structure-sand function through risk management (*Community Engagement for Disaster Resilience*, 2000). Meanwhile, society is defined as a system of habits, procedures, authority and cooperation between various groups, classification, and control of human behavior and habits. Society is living together for a long enough period to produce a custom. Selo Soemarjan defines society as people who live together who produce culture and they have a common area, identity, have habits, attitudes, traditions, and feelings of unity that are bound by similarities (Soekanto, 2006).

The definition of community resilience can be understood as: a) the capacity to absorb crushing pressures or forces, through resistance or adaptation; b) capacity to manage, or maintain certain basic functions and structures, during future events catastrophe; c) capacity to recuperate or 'bounce back' after the incident disaster (Twigg, 2004)

The terms 'resilience' and 'vulnerability' are basically relative terms. Therefore, it is necessary to examine the individual, which societies and systems are vulnerable or resistant to disaster. A 'disaster-resilient

society' is something more desirable. No society is completely safe from disasters or hazards associated with human activities. Thus, a society that endures disaster or disaster resilience can be imagined as the society with the highest level of security can design and build in an environment that contains a risk of disaster, which minimizes vulnerability by maximizing the implementation of Disaster Risk Reduction measures (Indiyanto & Kuswanjono, 2012). To improve community disaster resilience, five forms of capital are needed, as described in table 2 (Mayunga, 2007)

Social capital of Muhammadiyah to build communities' disaster-resilience

Putnam (1995) defines social capital as the characteristics of social organizations such as networks, norms, and social trust that facilitate coordination and cooperation to achieve mutual benefits. In community resilience, social capital reflects by the quality and quantity of social cooperation. Social networks are beneficial because they allow individuals to use the resources in their social communities and increase the likelihood that those communities will address their collective problems (Mayunga, 2007). During the recovery phase of a disaster, social capital serves as a resource frequently employed by local, regional,

Table 2. *Conceptual framework on the relationship between capital domains and community disaster resilience*
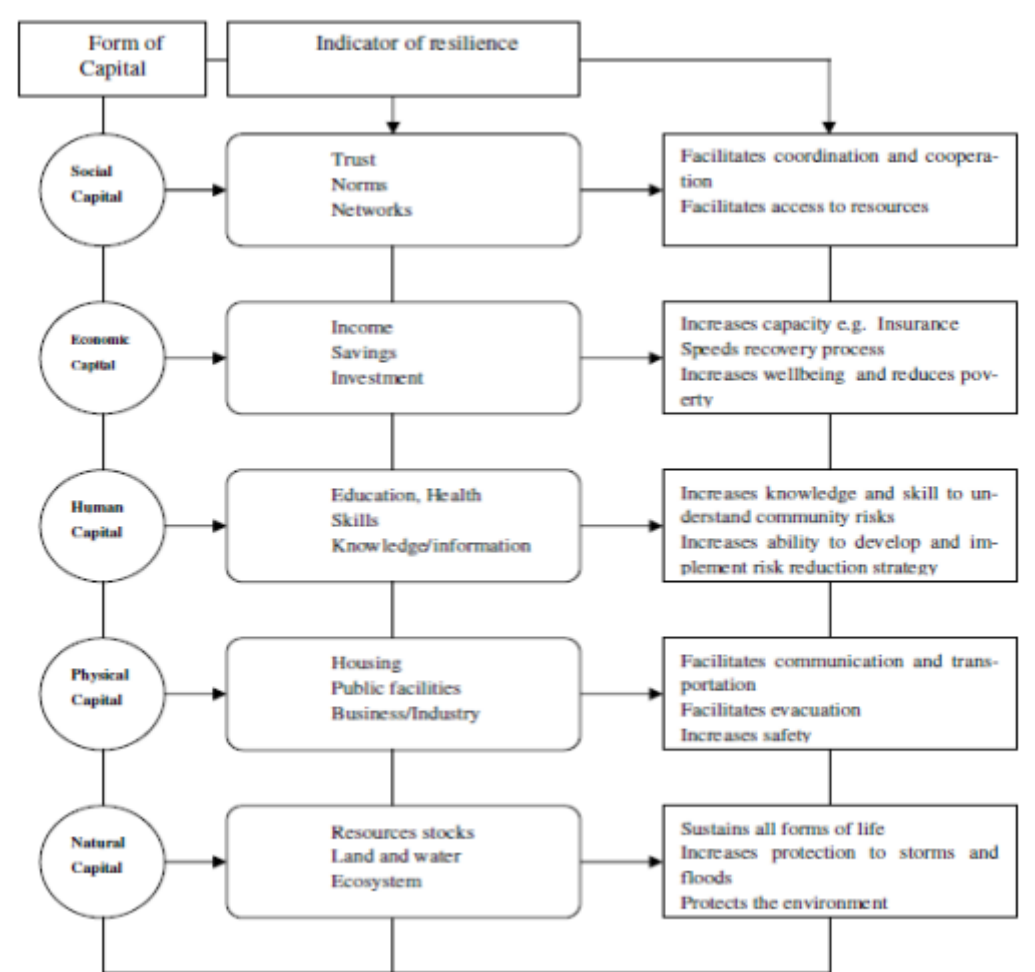
and national governments. The populated communities often provide more chances as a larger bridge for social capital, which can contribute to the formation of new ideas and innovations. Community engagement and the power of social networks may help identify objectives and solutions that are more suitable, long-lasting, and supported by influential communities. (Jewett et al., 2021).

Because of COVID-19 rapid spread, Muhammadiyah assists and protects other communities in efforts to break the dissemination chain and deal with pandemics. Since its emergence in Indonesia, the immediate step of Muhammadiyah to respond to the pandemic is to form a special body, namely Muhammadiyah COVID-19 Command Center (MCCC). MCCC is competent in managing crises from the pandemic warning period to the beginning of increasing the case numbers until currently this July, with diverse programs directed in all areas. It has been over 2 million confirmed cases out of 41,000 daily cases. Based on the person in charge as Coordinator of Information Dissemination and Communication Division of MCCC Central Board, Budi Santoso, stated in an interview:

> "MCCC urges Muhammadiyah internal and interfaith public to take promotive, preventive, curative and rehabilitative steps. Promotional examples are education through educational car services, etc. Preventive by socializing the prevention of the spread of COVID-19 as posters and explanations on 65 radio networks, lastly the provision of shelters. Curative by serving COVID-19 patients at Muhammadiyah-'Aisyiyah Hospital ... There is a vaccination program, collaboration with 28 PTMA (Muhammadiyah 'Aisyiyah Colleges) and doctor support for handling, public health for epidemiology, *ulama* for ease of worship during a pandemic and educational support

while studying at home. For rehabilitation, there are psychosocial services for religious services, psychological and health support."

The COVID-19 pandemic is forcing people to adapt to new life habits based on restrictive policies from the government, including to carry out worship and religious activity. This restriction aims to prevent the transmission of the virus and minimize the death rate. Restrictions on community activities cause unrest in the community. Some Indonesians still believe that COVID-19 is just a conspiracy, therefore they don't want to implement health protocols and new habits. This issue is a major concern for Muhammadiyah. Muhammadiyah uses *da'wah* to build an understanding of the *jama'ah* and the general society regarding the importance of raising awareness that COVID-19 is a non-natural disaster that must be faced together. In response to the pandemic, the Central Board Muhammadiyah issued an intimation namely *Surat Maklumat Pimpinan Pusat Muhammadiyah* Number: 02/MLM/1.0/H/2020 *Tentang Wabah Corona Virus Disease 2019* (COVID-19).

The existence of its internal network helps Muhammadiyah to reach the wider community, even to the grassroots in efficient time. Its systematized communication also helps the effectiveness of the prevention and treatment programs from the national to the district level. To improve performance in overcoming the pandemic, Muhammadiyah also expands cooperation with external parties, comprising the government, civil societies, NGOs, media, development aid, and others. Several collaborations were with the Ministry of Health to establish COVID-19 emergency hospitals, BNPB and DFAT to build call centers and several webinars in the COVID-19 prevention, and USAID to distribute medical devices (P. P. Muhammadiyah, 2021). The following is the partnership between Muhammadiyah and

Figure 1. The Collaboration Partnership of Muhammadiyah and other institutions

other institutions in handling COVID-19 pandemic can be seen in figure 1 (MCCC, 2020b).

The second aspect of social capital is the norms. During the pandemic, Muhammadiyah set norms to regulate the activities of Muhammadiyah members and society. Muhammadiyah publishes laws provided by the *tarjih* assembly on the attitude during a pandemic, including varied policies on certain adjusting worship regulations that can be carried out during the pandemic. It can provide a warning to the Muhammadiyah members and the community to always follow the rules established in order to decrease the pace of growth in instances and minimize the hazards that can develop. These norms are massively socialized through various media, one of which is through a special sermon during a pandemic carried out virtually. This sermon was named "*Muhammadiyah with You*". This sermon provides a variety of different themes, including health themes (every Wednesday and Saturday), psychology themes (every Tuesday and Friday), religious themes (every Monday and Thursday), and stories from COVID-19 survivors (every Sunday). Besides online sermons, norms are also socialized through Muhammadiyah social media, printed media, television, radio, posters and others (Mediamu, 2021).

The third aspect of social capital is social trust. Trust in this context refers to how the community trusts its fellow community members (community leaders), public trust in the government, and community trust in other organizations involved in disaster response (Fraser & Aldrich, 2021). Social trust in Muhammadiyah is strengthened by involving the role of *Ulama* to increase public awareness. *Ulama* actively guides the community in carrying out activities during the pandemic by always actualizing religious values and benefiting others. *Ulama* has a crucial role is to strengthen the *ummah* throughout the epidemic of establishing a resilient community. As on the person in charge in MCCC Central Board, Budi Santoso, stated in an interview:

"Muhammadiyah can be a best practice for other civil society because the application of Islamic values is the basis for comprehensive handling during the pandemic."

The economic capital of Muhammadiyah to build communities' disaster-resilience

Economic capital refers to the financial resources that people use to achieve their livelihoods. The contribution of economic capital to community resilience is to increase the ability and capacity of individuals, groups, and communities to absorb the impact of disasters and the recovery process (Mayunga, 2007)

To increase the capability of individuals, groups, and communities to absorb the impact of disasters and the recovery process, Muhammadiyah and its Philanthropic funds' management, LazisMu, has disbursed Rp 347.801.832.234,00 to 32.052.238 total of beneficiaries since the first COVID-19 case announced in Indonesia. The funds are excluded from the cost of COVID-19 patients' treatment in Muhammadiyah - 'Aisyiyah hospitals and volunteer operational cost.

One of several effects of economic issues on the pandemic era is unable to consume food for vulnerable persons during the pandemic. It happened because of the decreasing income in the family, the one who has been laid off, the one who didn't receive any financial aids from the government or any private institutions, or a family with a lot of members. To help the community access an adequate diet is to provide a family food security movement called GETAPAK (*Gerakan Ketahanan Pangan Keluarga*). It is the collaboration project of Muhammadiyah Community Empowerment council, MDMC and DFAT Australian Government reached for 4,381 people in 4 regencies in 15 different cities per 3 July 2021 (P. P. Muhammadiyah, 2021). The programs include Urban Farming and Micro, Small and Medium Enterprises Education Video and Modul, Serial Talk show and Webinar, Sharing Basket (*Cantelan*) program, and Facilitator training. It has been reported in the news releases of 32 online media and 3 printed media. The total funding and beneficiaries can be seen in table 4 (MCCC, 2020a),

Meanwhile, in educational institutions, Muhammadiyah Higher Education,

Table 4. *Total Funding and Beneficiaries of Family Food Security Movement*

Program	Cost	Beneficiaries	Coverage
Urban Farming and Micro, Small and Medium Enterprises Education Video and Modul	Rp 66.000.000,00	5,000 persons	Families affected by COVID-19 in 60 villages
A serial Talk show and Webinar	Rp 90.000.000,00	500 persons on Youtube	All communities
		600 persons	
Sharing Basket (Cantelan) program	Rp 90.000.000,00	200 women participants	Families affected by COVID-19 in 60 villages
Small and Medium Enterprises fund	Rp 1.600.000.000,00	800 participants	-
Urban Farming fund	Rp 5.280.000.000,00	3,520 participants	-
Facilitator training	Rp 13.800.000,00	31 men and 29 women (60 persons)	4 regencies in 15 different cities

Research and Development Council also had 40 universities taking part in COVID-19 recovery process (P. P. Muhammadiyah, 2021). The council provided tuition fee cut and internet quota for its students. These tuition fee cuts reached Rp 57.975.000.000,00 while the internet quota has been used by 187, 667 students in Muhammadiyah universities/higher education in Indonesia. The purpose of this program is the students can learn optimally from their own home without direct physical interaction with each other so that the learning process in the pandemic can be held successfully.

Alongside with food security and education program, Muhammadiyah also disbursed Rp 7.839.666.500,00 for the cash assistance with continued assistance so that the recipients of the program can manage the fund optimally (*MCCC and Its Commitment to Flatten The Curve, 2020*).

In addition, several regions provided financial aids for self-isolation persons. As the person in charge in LazisMu Kudus, Latif Muhtadin, stated in an interview:

"The food security for self-isolation is held recently, 2021. Because it is urgent until the Central Board asked. For the recent disbursement, it costs 1,2-1,4 million depends on the assessment from the number of family members in each house... MCCC informed the assessment form for self-isolation, then

it is shared with Muhammadiyah members and *jama'ah* to estimate the funds (by LazisMu)."

'Aisyiyah, a semi-autonomous organization of Muhammadiyah, in collaboration with MDMC has a family resilient program called Katavid (*Keluarga Tangguh COVID-19*) in the first year of COVID-19 in Indonesia (Aisyiyah Jateng, 2020). The orientation of this program is to optimize the financial burden on the nearest neighborhood. The financial-support program comprises (1) charity fundraising which not only financial aids but also groceries and vegetable seeds, (2) home gardening as planting easy to grow vegetables in the backyard, and (3) strengthening family economic resilience as managing financial matters and buying at the nearest neighborhood, because of COVID-19 case has become worsen, the Katavid program was replaced by the funeral ceremony process called Kamboja team. As the person in charge of MDMC Kudus, Satriyo Yudo, stated in an interview:

"As the first year (of COVID-19) we focused on Katavid, then saw the situation and condition (the confirmed patients died in several hospitals), we focused more on the funeral ceremony process because it cannot be carelessly (based on Islamic values)."

Table 5. *Food resource aid program*

Type of resources	Total Amount
Ready-to-eat meal	61,878 persons
Eggs for additional nutrition	9,800 kg
Rice	26,160 kg
Vegetable seeds	20,000 persons
Groceries	495,140 packages
Suhoor and Iftar meal	12, 920 persons

The physical capital of Muhammadiyah to build communities' disaster-resilience

Physical capital refers to the built environment, such as physical infrastructure, transportation system, shelters, etc. It also includes critical infrastructure, such as hospitals. Physical capital is one of the most important resources in building community capacity in dealing with disasters which can support the community during an emergency (Mayunga, 2007).

Health care services always become a priority on Muhammadiyah agendas. It is the best way to propagate Islamic values, empowering the Islamic community, and enhancing the Muslims social conditions (Fuad, 2002). Since it was established in 1912, Muhammadiyah had a strong orientation on the community health care so that soon after the first Indonesian COVID-19 case was announced, Muhammadiyah in Central Board Information Letter prepared its health enterprise to align with the Indonesian Ministry of Health protocol to tackle COVID-19 cases (Aisyiyah Jateng, 2020). From the total of 114 hospitals (*Data Rumah Sakit Muhammadiyah Aisyiyah*, n.d.), 86 hospitals of Muhammadiyah and 'Aisyiyah are available to provide COVID-19 patient treatments in Indonesia (P. P. Muhammadiyah, 2021) and most of them are in Central Java and East Java. The number is projected to increase because there are 29 more hospitals being ready to open their services. The centralized data system in MCCC website applied to ensure every member gets information of prevention programs and relatable actions in order to tackle COVID-19.

COVID-19 patients who have been treated by Muhammadiyah health enterprise per 3 July 2021 were 3,773 ODPs (People Under Monitoring), 3,366 PDPs (Patients Under Supervision), and 22,080 persons were confirmed positive COVID-19. It also has several probable cases accounted for 3,119 and suspected cases for 15,900 cases, so the total number of all patients was 43,488 people.

When the hospitals across the country were collapse following an immediate surge in bed occupancy and a sharp increase of severe cases, Muhammadiyah has prepared 317 rooms in several parts of Jakarta, Central Java, East Java and Yogyakarta regency to serve as a shelter for those who infected COVID-19 with moderate illness. The shelter, called *Pesantren COVID-19*, has the standby health workers, basic health care service equipment, COVID-19 symptom medicines, and programs to speed up the recovery. The total amount of patients who have been treated in the shelter was 867 persons. In Kudus, MCCC did not cover all the self-isolation costs, but the person treated was asked to pay as they can afford. As the person in charge in LazisMu Kudus, Latif Muhtadin, stated in an interview:

> "(The shelter) was built in the first June. It is still being operated on the first process is screening in 'Aisyiyah hospital. In the shelter, the cost of isolation is not purely borne (by MCCC), the family (of the patient/s) will be charged as they can afford. So, if the isolation is 10 days, per person, nearly 170,000 per day."

Along with the health care center, Muhammadiyah has provided an ambulance service. It provides patients to travel from the hospital to their house or vice versa. It also serves funeral delivery out of the town. The driver was also equipped with Personal Protective Equipment for the safety of both parties. Meanwhile, for prevention, Muhammadiyah has facilitated public places with decontamination chambers and portable sink aids. The body chambers have been used by 211.025 persons while 26,500 people have used the portable sinks (P.P. Muhammadiyah, 2021).

The human capital of Muhammadiyah to build communities' disaster-resilience

Human capital is often associated with education, including knowledge and skills accumulated through the forms of education, training, and experience providers. In disaster resilience, human capital also includes individual knowledge and skills about hazards, hazard history, and hazards (Mayunga, 2007).

In this pandemic era, to increase the individual knowledge of Muhammadiyah members and the public, Muhammadiyah has compiled various educational programs about the COVID-19 Pandemic. The wider the knowledge of the community, the level of awareness will also be higher. Some of the educational programs implemented include mobile education cars, webinars, distribution of posters/leaflets, preparation of COVID-19 guidebooks, Covid-Talk programs, and radio broadcasts. Educational themes that socialized to the public included how to carry out self-isolation properly; how to protect families from COVID-19 transmission; how to manage and circulate COVID-19 corpses; what are the benefits of vaccines; and many others.

This educational program started by MCCC has been running consistently since the beginning of the pandemic until now. By consistency, the understanding of the community is increasingly well-formed, although there are many challenges, especially at the grassroots level. Grassroots communities have heterogeneous characteristics, both in terms of education, work, and sociocultural aspects. Many people at this level do not believe in the COVID-19 Pandemic or the assumption that their bodies will not be attacked by COVID-19 because they are used to working hard so that the body is always strong. To deal with a society with these characteristics requires a different approach, namely with the habits and patterns that they understand.

Another aspect of human capital is skills capital. In COVID-19 pandemic, the efforts made by Muhammadiyah to improve community disaster resilience are to equip the community with skills in dealing with the pandemic. Besides having excellent knowledge related to COVID-19, skills in dealing with a pandemic are also needed. One program started by MCCC is the COVID-19 Resilient Family (Katavid) program. The Katavid program is run on the synergy of MCCC with Aisyiyah – an autonomous Muhammadiyah organization. Katavid is a family that has resilience as awareness, knowledge, skills that are continuously developed to reduce the impact COVID-19 for families.

Katavid is also expected to optimize family functions, namely religious, social and cultural functions, love, protection, reproduction, education and socialization, economy, and environmental development. Its programs comprise of 5 types of activities: charity raising, making live stalls, socializing and educating clean and healthy lifestyles, making masks fabrics, strengthening family economic resilience, and rapid COVID-19 response movements. To guide the running of Katavid, Aisyiyah's leaders have compiled technical guidelines and implementation guidelines which are distributed to various regions in the province (MCCC, 2020a).

Besides to the Katavid program, Muhammadiyah also recruits volunteers from various Muhammadiyah autonomous organizations to work under the coordination of MDMC and MCCC. As stated by Satriyo as the MDMC and MCCC Coordinator of Kudus Regency who stated that:

> "We recruited volunteers from various autonomous organizations, some from the Muhammadiyah Student Association, Hizbul Wathan, Pemuda Muhammadiyah, Nasyiatul Aisyiyah, Tapak Suci, and

Aisyiyah. We have previously provided these volunteers with training, even before that there were volunteers for disasters in Indonesia, such as the earthquake in Palu. Most of the volunteers are students. Their enthusiasm is very high. We involve these volunteers in activities such as evacuating COVID-19 patients, curing COVID bodies, funerals for COVID-19 bodies, and others."

The natural capital of Muhammadiyah to build communities' disaster-resilience

Natural capital refers to natural resources which are important in supporting human life-nature balance (Mayunga, 2007). The environment or ecology, assets with all water quality, natural resources, can supply materials for human survival from nature (Belle et al., 2017). In the COVID-19 pandemic, which is categorized as a non-natural disaster, the natural capital aspect is how to cultivate plants and fish to support food security independently. It can be formed cultivation called *budikdamber*. *Budikdamber* (fish farming in buckets) is an aquaponics system that cultivates fish and vegetables in a single bucket (poly-culture of fish and vegetables). This technique of growth is thought to be more efficient than aquaponics, which requires power, a big plot of land, and pricey and intricate costs (R. Muhammadiyah, 2021). According to Satriyo, the regional MCCC coordinator, Muhammadiyah in implementing the use of natural resources during the current pandemic, each region is given a notification by the centre for each family to carry out *Budikamber* (fish farming in buckets) activities in order to meet their respective food needs in order to further minimize activities outside the house. MCCC reported its dispersion of total of 20.000 vegetable seeds.

The social movements and humanitarian mission of Muhammadiyah during the pandemic era

Society is always moving, developing, and changing. The dynamics of society can happen because of internal factors inherent in the community itself, and it could also be because of external environmental factors (Goa, n.d.). Meanwhile, the COVID-19 pandemic that has attacked since the end of 2019 has brought major social changes in people's lives. The community is required to adapt quickly to the pandemic conditions. Almost all aspects of life are affected by the pandemic. In the process of social change, the community needs support from various parties, both government and non-government.

Muhammadiyah as one organization that has a large mass base, has a major contribution to bring about social change in society, especially in terms of community resilience in facing the pandemic. Muhammadiyah maximizes the capital to build resilient communities, such as social capital, economic capital, human capital, physical capital, and natural capital.

Historically, Muhammadiyah's attention to humanitarian missions actually started with the idea of HM Syuja' which he conveyed at the "Friday Night Recitation/Association" in 1917. The humanitarian mission was then institutionalized into the General Affair Assistance, which is now known by the popular name PKU Hospital. However, the humanitarian mission carried out by the PKU was still limited to serving the poor in a centralized way in PKO. The humanitarian mission carried out by Muhammadiyah does not look at the background and differences in religion, ethnicity, and other differences, which sometimes become obstacles to providing assistance (Falahuddin, 2020).

Muhammadiyah views that all people affected by disasters, whoever they are, from

any background, must be assisted and must be empowered so that they can live decently. According to Budi Setiawan, Chairman of the Muhammadiyah Disaster Management Center (MDMC), the beginning of Muhammadiyah's concern for humanitarian missions for disaster victims was when Mount Kelud erupted in 1919, which claimed 5000 lives. Then in 1963 there was an eruption of Mount Agung, which coincided with Tanwir Muhammadiyah. In the Tanwir Session, it was agreed that a Task Force be formed to deal with disaster victims. Since then, until now, Muhammadiyah has been actively involved in humanitarian missions, not only at the local level but also at the global level. 301 At the local level, Muhammadiyah has been involved in humanitarian missions during the 2004 Aceh earthquake and tsunami, the 2006 Yogyakarta earthquake, the Bengkulu earthquake and the Padang earthquake. 2007, Masior flood in Papua 2010, Mount Rokatenda NTT erupted, Shia conflict in Sampang 2012, Lombok and Donggala earthquakes, Palu 2018, flash floods in Lebak, Banten 2019 and Covid-19 in 2020. At the global level Muhammadiyah sent logistical assistance, medicines and medical personnel during the 2015 earthquake in Nepal, the humanitarian crisis in Rakhine, Myanmar 2017 and others. This proves that Muhammadiyah is very concerned about the humanitarian mission (Falahuddin, 2020).

From a sociological perspective, Muhammadiyah's efforts to realize communities' disaster resilience have brought about social change, including encouraging people to adapt to new habits during a pandemic. This social change is also accompanied by a humanitarian mission that is realized by providing assistance in various fields such as education, health, and the economy for people affected by this pandemic. Not only for internal Muhammadiyah members, but also for all members of the community.

Conclusion

Muhammadiyah has played the role of handling COVID-19 pandemic alongside the government by strengthening the disaster resilience community for Indonesia. It showed in the five forms of capital of the disaster resilience which has been managed by Muhammadiyah specific working teams. To enhance the community awareness about COVID-19 pandemic, Muhammadiyah take *da'wah* as the social and human capital to escalate COVID-19 spreading prevention massively. As in economic and natural capital, Muhammadiyah and its several collaborations increased the capability of individuals, families, groups, and communities to overcome the impact of COVID-19 and the recovery process. Muhammadiyah had a strong orientation on the community health care. As in the first Indonesian COVID-19 case was announced, Muhammadiyah built facilities to support physical capital with several partnership.

One of the previous studies on Muhammadiyah's efforts to overcome the pandemic was written by Falahuddin entitled "*Respons Muhammadiyah Menghadapi Covid-19*". The approach taken in this research is the humanitarian mission carried out by Muhammadiyah. Responses made by Muhammadiyah in dealing with the pandemic include: 1) making social distancing more effective; 2) establish MCCC; 3) synergize with the government and all parties. The novelty element in this study is to use the communities' disaster-resilience approach. The researcher identified a conceptual framework on the relationship between capital domains and communities' disaster-resilience, comprising: social capital, economic capital, human capital, physical capital, and natural capital.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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