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Submission date: 26-Apr-2024 02:01PM (UTC+0700)

Submission ID: 2362392276

File name: 5._MUHAMMADIYAH_AND_AISYIYAH.pdf (114.26K)

Word count: 3384

Character count: 20018

MUHAMMADIYAH AND AISIYIAH INVOLVEMENT IN PUBLIC POLICY MAKING IN PONOROGO DISTRICT

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Article history: received 09 May 2023; revised 18 June 2023; accepted 08 July 2023

DOI:<https://doi.org/10.33751/jhss.v7i2.7197>

Abstract. This paper will provide a description of the involvement of Muhammadiyah and Aisyiyah in making a public policy made by the Regional Government of Ponorogo Regency. The focus of the research is how the pattern of organizational involvement through four indicators, namely 1) Participation in decision making, 2) Participation in implementation, 3) Participation in making use of, and 4) Participation in evaluation. This study uses a qualitative method with research informants namely Muhammadiyah Regional Leaders represented by the Economic Council, Aisyiah Regional Leaders, and representatives from an autonomous organization, namely the Muhammadiyah Student Association. Collecting data using observation, structured interviews, and documentation. The results obtained from this study are that the three units in the Muhammadiyah Regional Leadership and Aisyiyah Regional Leadership play an active role and always follow developments in Ponorogo Regency, besides that the Ponorogo Regency Government itself also always involves the two organizations in accordance with the policies set forth being prepared by the regional government starting from decision making, implementation, utilization, and evaluation

Keywords: engagement; organization; public policy

I. INTRODUCTION

Ponorogo Regency is known as a plural area, including religious-based social organizations. Even so, each of these social organizations has its own characteristics so that each has its own characteristics [1]. Both in their activities, the traditions they carry out, to the approach taken with the government as a constituent. From a regulatory standpoint, community involvement in development planning has been supported by the central government through law number 25 of 2004 concerning the National Development Planning System (SPPN). According to Law 25/2004, community participation is the participation of the city government to include benefits in the development planning process. Community means a group of people, including individuals, the general legal community or legal entities, who are interested in development activities and results either as funders, stakeholders, beneficiaries and risk bearers. Regulatory guarantees already exist at the national level, but regulations at the local level are more technical and applicable details of participation or citizen participation processes [2]. A community group in the process of making public policy. The lack of regulations at the local level will certainly complicate Muhammadiyah a bit to play a broader role in a more optimal manner. As previously mentioned, this research focuses on the involvement of an Islamic community organization, namely Muhammadiyah, in the process of making government policies in Ponorogo Regency. This is because Ponorogo Regency is a diverse area and has a strong

religious base, so that the strength of this base is also in line with their role in controlling and assisting local governments in formulating public policies.

Muhammadiyah and Aisyiyah are Islamic movements that carry out the function of da'wah amar ma'ruf nahi munkar with the intent and purpose of upholding and upholding the Islamic religion so that a true Islamic society is realized [3]. Muhammadiyah and Aisyiyah are of the view that taking part in the dynamics of national and state life is one of the manifestations of the mission of da'wah amar ma'ruf nahi munkar as its role has been since the movement era, the early days of independence, the post-independence period, the new order era, to the present. This role is played strategically and tactically in accordance with Muhammadiyah's personality, Muhammadiyah's past beliefs and life aspirations, as well as the outline of Muhammadiyah's struggle in realizing a life that is "Baladun Thoyyibatun Wa Rabbun Ghafur" [4]. There are two strategies or fields of struggle pursued by Muhammadiyah within this framework, namely: First, through power-oriented or state-oriented political activities as practiced by political parties and formal political forces (recruitment function). The goal is to participate in forming good governance; Second, through community development or empowerment activities as well as political activities indirectly to influence policies with moral force struggles (functions of communication, socialization, articulation, aggregation). The goal is to participate in forming the main community or civil society [5].

Religion and government relations both have processes of mutual influence and attraction of interests. Religion has a strategic role in constructing and providing a framework of values and norms in building the structure of the state and disciplining society. Meanwhile, the government uses religion as dogmatic legitimacy for citizens to comply with existing rules [6], [7]. With this reciprocal relationship then creates a dominating relationship between the two entities. In today's practice of state life, the relationship between religion and the state can be classified into three forms [8], namely integrated (union between religion and state), intersectional (intersection between religion and state), and secularistic (separation between religion and state). The form of the relationship between religion and state in western countries is considered to have been completed with its secularism or separation between religion and state [9]. This understanding, according to The Encyclopedia of Religion, is an ideology, in which its supporters consciously condemn all forms of supernaturalism and institutions devoted to it, by supporting non-religious or anti-religious principles as the basis for personal morality and social organization [10].

In fact, the struggle for the aspirations of the people does not always take the form of Islamic political parties, but also through social organizations or religious organizations. In Indonesia there are many religious-based community organizations, some of which have been established since before independence and are still showing their existence in dedication to the people and nation of Indonesia, such as Muhammadiyah. Islamic mass organizations can act as civil society or interest groups that can take part in the process of making public policies and criticizing public policies that are not in line with the interests of the people and the aspirations of the people. Even during the New Order era, Islamic mass organizations were the most consistent group of people in criticizing the government, at a time when parliamentary institutions and the political community were powerless to do so [11].

The term policy or policy according to Graycar can be viewed from a philosophical, product, process and framework perspective [12]. As a philosophical concept, policy is seen as a set of principles, or desirable conditions; as a product, policy is defined as a series of conclusions or recommendations; as a policy process refers to ways in which an organization can find out what is expected of it, namely programs and mechanisms in achieving its products; and as a framework, policy is a process of bargaining and negotiation to formulate issues and methods of implementation. Meanwhile, the definition of public is a translation of public which is generally translated as: many people (general); everyone who comes (watches, visits, and so on), and is also translated as 'the people'. In the Oxford dictionary the word 'public' has a meaning, "of or concerning people in general; provided, esp by government, for the use of people in general; not private; known about by many people by through news paper, television, etc; open or known to people in general" [13]. From the two definitions above, the terms policy and public which are combined into a unit have many definitions, in international literature it is commonly referred to as public

policy, namely public policy: "is an attempt by a government to address a public issue by instituting laws, regulations, decisions, or actions pertinent to the problem at hand. Numerous issues can be addressed by public policy including crime, education, foreign policy, health, and social welfare [14].

II. RESEARCH METHODS

This research use descriptive qualitative approach. Denzin and Lincoln stated that qualitative research is research that uses a scientific background, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods [15]. In this study, researchers will look further at the role of Muhammadiyah and Aisyiyah as an Islamic community organization in their position in the government, especially in the context of formulating public policies in the regions. This research was conducted in August - October 2022 in Ponorogo Regency. The informants in this study were the daily administrators of Muhammadiyah regional leadership, Muhammadiyah autonomous organizations, and businesses owned by Muhammadiyah in Ponorogo Regency. Data obtained from observations, interviews, and documentation. For processing research data will be analyzed using an interactive model.

III. RESULTS AND DISCUSSION

This study aims to determine the pattern of involvement of the Muhammadiyah organization in formulating government policies in Ponorogo district, to find out the pattern of involvement, there are four indicators, namely 1) participation in decision making, 2) participation in implementation, 3) participation in utilization, and 4) participation in evaluation

Participation in Decision Making

This participation must be carried out by all members of the community, all members of the community have a voice in forming and making decisions that are directly or through organizations that represent the interests of the general public [16]. Participation in decision making is community involvement in forming decisions through development plans [17]. Such as participation in attending village development meetings, giving opinions in village meeting activities, providing information at village development meetings, and also participating in the decision-making process. Participation in the decision making of the Muhammadiyah organization in Ponorogo Regency is known from the form of participation such as contributing ideas or thoughts, attending meetings, discussions and responding or rejecting the programs offered. Participation in the decision-making of the Muhammadiyah organization in Ponorogo Regency was known based on the results of interviews with the leadership of the Aisyiah Regional Management, the Muhammadiyah Student Association and the leadership of the Muhammadiyah Regional Management Economic Council.

The results of interviews from the three are as follows: According to the Aisyiah Regional Management Leader, participation in the decision making of the Muhammadiyah organization in Ponorogo Regency includes policies, especially in making regional regulations such as concerning Indonesian Workers, Green Open Spaces, and Women and Children. Aisyiah Regional Leaders were invited to attend the meeting and provide input on every regional regulation related to Ponorogo Regency. According to the leadership of the Muhammadiyah Student Association, participation in the decision-making of the Muhammadiyah organization in Ponorogo Regency is like the government requesting religious and youth activities. This involvement is usually the leadership of the Muhammadiyah Student Association invited to attend meetings and provide input. Meanwhile, according to the Muhammadiyah Regional Management Economic Council, participation in determining policies related to markets, prices and trade. Examples in the economic field such as being invited to meetings and providing input related to regional laws and regulations regarding home industries.

Participation in Implementation

At this stage of implementation, the community can make more concrete contributions such as contributions with labor, contributions with money, contributions with materials. Participation in the implementation of the Muhammadiyah organization in Ponorogo Regency is known from mobilizing financial resources, administrative activities, program coordination and elaboration. Participation in the implementation is a continuation of the plans that have been initiated before, both related to planning, implementation and goals. The participation in the implementation of the Muhammadiyah organization in Ponorogo Regency was known based on the results of interviews with the leadership of the Aisyiah Regional Management, the Muhammadiyah Student Association and the leadership of the Muhammadiyah Regional Management Economic Council. The results of interviews with the three informants are as follows: According to the leadership of the Aisyiah Regional Management, participation in the implementation of the Muhammadiyah organization in Ponorogo Regency includes participating in health activities in collaboration with other professions and community activities in the field of sponsoring disabled, orphans and dhu'afa children in the form of orphanages. According to the leadership of the Muhammadiyah Student Association, participation in the implementation of the Muhammadiyah organization in Ponorogo Regency includes participating in activities. Religious activities of the Muhammadiyah members that stand out are routine recitations. This routine submission was organized by almost all Muhammadiyah branch leaders and generally went relatively well, even though there were still some obstacles. In addition, according to members of the Muhammadiyah Regional Leadership Economic Council, participation in the implementation of the Ponorogo Regency Muhammadiyah organization includes participating in trade sector activities through the existence of shops and supermarkets. In Ponorogo Regency there are ten

supermarkets managed by Muhammadiyah members with the quite popular name "Swalayan Surya" spread across all sub-districts in the Ponorogo Regency area.

3 Participation in Taking Utilization

Participation in taking benefits is a manifestation of the community's role in participating in their village. Can their participation provide more positive benefits for the development of the government and village communities? The form of community participation can be in the form of participating in activities in maintaining the cleanliness of the house and the environment around the residence, participating in religious activities, participating in activities to maintain environmental security voluntarily, and also participating in activities held by the village such as business groups in the economic sector. Participation in taking the benefits of the Muhammadiyah organization in Ponorogo Regency is known from the implementation results that have been achieved both in terms of quality and quantity. In terms of quality, it can be seen from the output, while in terms of quantity, it can be seen from the percentage of program success. The participation in taking advantage of the Muhammadiyah organization in Ponorogo Regency was known based on the results of interviews with the leadership of the Aisyiah Regional Management, the Muhammadiyah Student Association and the leadership of the Muhammadiyah Regional Management Economic Council. The results of interviews from the three are as follows: According to the leadership of the Aisyiah Regional Management, participation in taking advantage of the Muhammadiyah organization in Ponorogo Regency is still lacking because several policies made by the local government in their implementation are still lacking, for example the no-smoking policy that wants to be implemented but the regent only smokes so that he is only given special rooms in public places to smoker. According to the leadership of the Muhammadiyah Student Association, participation in taking advantage of the Ponorogo Regency Muhammadiyah organization is starting to be felt in the field of education, where the Muhammadiyah community in Ponorogo Regency already has good educational facilities starting from elementary school to tertiary level. According to information from the leadership of the Muhammadiyah Regional Leadership Economic Council, participation in taking advantage of the Muhammadiyah organization in Ponorogo Regency has started well, especially in economic activities where people who have home industries have begun to be given the opportunity to enter modern markets in Ponorogo Regency.

Participation in Evaluation

Participation in the evaluation is community involvement in monitoring and providing an assessment of the implementation of results from the planning stage to the implementation stage. Community participation is in the form of criticizing the development process, providing arguments and suggestions for the development process, and most importantly providing an assessment which is then submitted to the village government as material for evaluation.

Participation in the evaluation of the Muhammadiyah organization in Ponorogo Regency is known from evaluating the implementation of pre-planned programs. The participation in the evaluation of the Muhammadiyah organization in Ponorogo Regency was known based on the results of interviews with the leaders of the Aisyiah Regional Management, the Muhammadiyah Student Association and the leaders of the Muhammadiyah Regional Management Economic Council. The results of interviews from the three are as follows: According to the leadership of the Aisyiah Regional Management, participation in the evaluation of the Muhammadiyah organization in Ponorogo Regency includes participating in activities to see to what extent the regulations that have been made are in accordance with implementation in the field such as regulations prohibiting smoking in public places, outreach to basic education and prevention of stunting. According to the leadership of the Muhammadiyah Student Association, participation in the evaluation of the Muhammadiyah organization in Ponorogo Regency includes participating in activities to provide input if the field is not in accordance with what has been made in regional regulations, for example, the implementation of social and religious activities. In the economic field, the Muhammadiyah Regional Leadership Economic Council participates in taking advantage of the Muhammadiyah organization in Ponorogo Regency, including participating in controlling activities and providing input when there are regulations that are not implemented by the local government, for example when the distance between the same business actor is at least 200 meters and it is not implemented in the Regency. Ponorogo, Muhammadiyah through legal aid institutions will write to and warn the local government.

IV. CONCLUSION

Based on the findings above, it is known that the Muhammadiyah and Aisyiah organizations through the autonomous organizations within them and their assemblies play a very important role and are interconnected with local governments, especially when making regional policies. There are four indicators in this pattern of involvement, namely 1) Participation in decision making, 2) Participation in implementation, 3) Participation in decision making, and 4) Participation in evaluation.

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