

THE POLICY OF ORGANIZATION, THE SPIRIT OF PROGRESSIVISM ISLAM, AND ITS ASSOCIATION WITH SOCIAL WELFARE EDUCATORS

KEBIJAKAN ORGANISASI, SEMANGAT PROGRESIVISME ISLAM, DAN KEBERSAMAANNYA DENGAN PENDIDIK KESEJAHTERAAN SOSIAL

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ABSTRACT

The purpose of this article examines the advantages of understanding the spirit of progressive Islam, compliance with organizational policies related to social welfare. The research is carried out at SDIT Muhammadiyah Cirebon. The subjects of this study were the principal, 15 Educators, and 5 Education Personnel. This research uses qualitative which uses instruments in form of interviews, observations, and documentation, also strengthened quantitatively by questionnaires. The approach used is cultural interpretation. Descriptive statistical analysis is used to describe the general state, and the data obtained from the questionnaire will be analyzed statistically descriptively. The results showed that organizational policies are based on the spirit of progressive Islam, and the policy of SDIT Muhammadiyah's principal through transforming, habituating, as well as forming values. Another finding is that the educators at SDIT Muhammadiyah are socially and financially prosperous. It can be concluded that education personnel have prospered socially in addition to compliance with the principal's policies, also because the progressive Islam principles' understanding.

Keywords: *Progressive Islam; Organizational Policy; Social Welfare; Muhammadiyah*

ABSTRAK

Tujuan artikel ini meneliti keunggulan terhadap pemahaman spirit Islam berkemajuan, kepatuhan terhadap kebijakan organisasi yang berkaitan dengan kesejahteraan sosial, kemudian dilakukanlah penelitian di SDIT Muhammadiyah Cirebon. Adapun, subjek penelitian ini adalah kepala sekolah dan 15 Tenaga Pendidik dan 5 Tenaga Kependidikan. Penelitian ini menggunakan kualitatif yang menggunakan instrumen berupa wawancara, observasi, dan dokumentasi, juga diperkuat angket selaku instrumen kuantitatif. Adapun pendekatan yang digunakan adalah pendekatan penafsiran budaya. Sementara analisis statistik deskriptif digunakan untuk mendeskripsikan keadaan umum, dan data yang diperoleh dari angket akan dianalisis secara statistik deskriptif. Hasil penelitian menunjukkan bahwa kebijakan organisasi berdasarkan pada spirit Islam berkemajuan, kebijakan kepala SDIT Muhammadiyah yaitu melalui pembentukan nilai, pembiasaan, dan nilai. Temuan lainnya yaitu tenaga pendidik di SDIT Muhammadiyah sejahtera secara sosial dan finansial. Dapat disimpulkan bahwa tenaga pendidikan telah sejahtera secara sosial selain disebabkan oleh kepatuhan kepada kebijakan kepala sekolah, juga karena pemahaman tentang prinsip Islam berkemajuan.

Kata Kunci: Islam Berkemajuan; Kebijakan Organisasi; Kesejahteraan Sosial; Muhammadiyah



INTRODUCTION

The struggle of Muhammadiyah is a gait that enforces and upholds the major religions namely Islam so manifests adherents of the religion of Islam. The gait of Muhammadiyah is implemented through the movement of *amar ma ruf nahi munkar* in every field of life with the goal of the ummah, both at the level of individual or group (Maarif, 2000). The course of this gait was passed long enough.

Make note especially to the aspects of what power can maintain the integrity as well as the benefit of a movement (*harakah*) makes time for so long. While not a few similar movements in the land of water, not only it, as well as various other parts of the world who are younger, have to face the splits let alone not look back from the stage of history. It is not mean that Muhammadiyah could not face the crisis. As usual, something the organization (the organization) as well as the movement that manages a lot of *sega* aspects of life and material both humans and about others, the ability was still there. Moreover, as the movement of the imaged patterned with followers who think modern, levels of crucial can be bigger, for the space of freedom articulate indeed opened wide so that the comparison of thought, as well as the option of deeds, could greatly so intertwined. But, Muhammadiyah, is still able to appear and share its contribution to the benefit of the people and the nation. their mission creates lead civilization (Muthoifin, 2017). The age-old travel gait Muhammadiyah traversed based on the knowledge and full way, not perfunctory.

Progressivism Islam needs a method of systematic work and epistemic not dealing with bias, also hijacking the meaning as well as the orientation in the process of its grounding. How to-how to work similarly needed for away from the gap between the ideals of the perfect Progressive Islam as a concept with what appears in nature praxis (Hamsah, 2016). So need to be examined more in the meaning of progressivism Islam such is

Subarkah (2017) argues that as an illustration of the practical dimension in the Education Sector within Muhammadiyah, the movement in the field of education is very clear until now, Muhammadiyah manages formal, informal, and non-formal education. In formal education institutions, it can be seen since elementary school (2,604), junior high school (1,772), senior high school (1,143), and Muhammadiyah College (172). Besides, Suarsa et al. (2021) argue that The practice of educational management based on Muhammadiyahs educational philosophy makes MBS From Zero to Hero and as a national reference school. The philosophy of Muhammadiyahs education supported by the ideology of "Ikhlas" plays an important role in the human resource management practice. Routine "Pengajian" as a tool to transform ideology. Management replies "Ikhlas" with facilities as a reward that has an impact on the quality of human resources.

Theoretically, progressivism Islam means it has the progress, as the effort contextualism Islamic thought of the turn of the atmosphere as well as state citizens, with the help of us as the criterion (Burhani, 2016). The policy is a series of concepts and principles so the outline as well as under the plan in the implementation and action of any work, leadership, and methods play a role in the organization; the statement of the ideals, goals, principles, or good faith as guidelines for management to reach the target. There is also, social welfare is the subject or the conditions of peace; security, safety, and peace (Sari, 2017). In the role of theory, the role of the leadership is so dominant in the formation of the soul and selfhood followers (Karim, 2011). The leader and the organization as the two sides could not be separated.

The gap between discourse experts show that the consequence of the presence of an organization is the need for a supra-structure of clear leadership and resilience so that the organization can run effectively as well as effectively. History convincing if not a little organization that does not walk much

less disbanded, due to weak leadership. Leadership from time to time experienced a shift in the theoretical steady beginning of the charismatic, managerial (Karim & Afnan, 2020; Karim, Faiz, et al., 2020; Karim, Mansir, et al., 2020), spiritual (Karim & Hartati, 2020), ethic (Karim et al., 2019), to the ethnic leadership (Karim, Purnomo, et al., 2020). But the opposite also, many organizations can survive let alone be able to grow rapidly in the middle of the pace of the current growth of human civilization, one of them is the Muhammadiyah association. Muhammadiyah organization is the oldest religious as well as with the most followers in Indonesia, especially very large when viewed in terms of the amount and type of charitable efforts that are spread almost in all corners of the archipelago (Normuslim, n.d.). Thus, there is no doubt the role of Muhammadiyah as an organization for citizens, the nation, and society.

It's just a lot of citizens who have not mastered yet the concept of Progressive Islam. Sentences progressivisme Islam again discussed as the idea of the update, which is not directly going to affect the lives of citizens. Not only that the concept of progressivism Islam also wishes to influence the economic progress and learning of Islam in Indonesia (Normuslim, n.d.). It means, to recognize the true nature of progressivism Islam as well as the welfare of the members of the organization seen from the policy - the policy of the organization.

The advantages that arise from SDIT Muhammadiyah Cirebon, namely the understanding of the spirit of progressivism Islam and adherence to organizational policies also indicate the presence of social welfare. Thus, the question of this research is how is the relationship between the understanding of the spirit of progressivism Islam and adherence to the policy of the organization with the social welfare educators in SDIT Muhammadiyah Cirebon. The purpose of this study is to prove that the social welfare workforce education is related to adherence to the policy of the organization and

understanding of the spirit of progressivism Islam.

METHOD

The object of this research is the effectiveness of the policy with the spirit of progressivism Islam which is then parsed point by point, but the implication of his influence on the welfare of the citizens of Muhammadiyah. Meanwhile, place the main research in SDIT Muhammadiyah Cirebon. Meanwhile, the subject of this research is the head of the school and 15 teachers and 5 staff.

From the objectives of the research, the research is taking the approach of understanding the culture. The cultural approach is used for depicting the culture (Rahmat, 2009), use the type of qualitative (Moleong, 2008) with reinforced questionnaire as the instrument of quantitative (Rahmat, 2009).

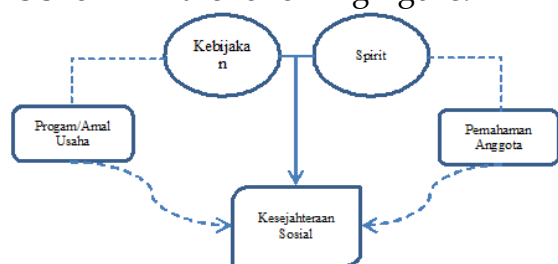
The method used in this qualitative research is the case study research (Myers, 2009) with this type of interpretative (Masrukhi, 2008). The method of information collection in this research is (1) a method of in-depth interviews (Myers, 2009) as well as the individual (Cooper & Emory, 1997) which were structured. The information about confirmation wearing semi structured interview, with the informant, (2) the method of observation as well as research documentation, and (3) the method of questionnaire for information about the influence of the power to the spirit of progressivism Islam with policy towards the welfare of the community Muhammadiyah through the formula of the linear regression (Arikunto, 2006).

The information that has been obtained was analyzed through 4 steps: (1) Categorization, (2) Reduction of Information, (3) Display as well as the classification of the information, (4) Interpretation and verification. The testing of the validity of the information is to test triangulation (Cohen et al., 2005) between the information on the results of interviews, observation, and research documentation, or between the source of the information one information source to another, a kind of

information questionnaire (Arikunto, 2010).

RESULTS

After the study was over, the found data about the understanding of the spirit of progressivism Islam, policy organizations, and social welfare, which is shown in the following figure:



Gambar 1. Alur Kerja Spirit Islam Berkemajuan, Kebijakan Organisasi, dan Kesejahteraan

Based on the verification of the results of the interviews show that the policy of the organization SDIT Muhammadiyah Cirebon is based on the spirit of progressivism Islam, which is poured in the form of programs/efforts, and together are also the understanding of educators, so that gave birth to the social welfare of perceived shared by all educators

The head of the school SDIT said, that:

"Progressivism Islam for educators and education that continue to improve and motivate him for better quality from the side of the teaching and learning activities, learning can reflect the civilization that is Islam, where the application of learning religious focus more and more is reflected in every theme of learning."

Concerning the data about the programs and charitable efforts in realizing the spirit of progressivism Islam in SDIT Muhammadiyah can be described as follows:

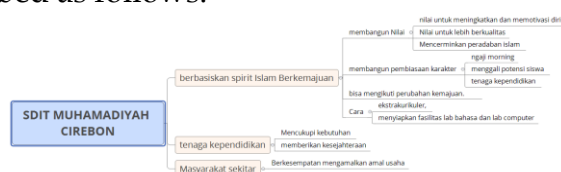


Figure 2. The implementation of the Spirit of progressivism Islam in SDIT Muhammadiyah

Figure 2 above shows that the policy of the head of the school in realizing the spirit of progressivism Islam that build value, build habituation characters, bias, follow the changes in progress can be in the form of extracurricular activities, and setting up of the facilities. As for the meaning by building value in SDIT Muhammadiyah that value to motivate yourself, the value for more quality, and reflect the Islamic civilization. Building habituation characters can be in the form of the koran morning, exploring the potential of students and educators.

Concerning program data/charitable efforts in realizing the spirit of progressivism Islam, the results of the interview with the head of the school show that:

"Hold habituation characters such as the koran morning, exploring the potential of students and educators through extracurricular activities, preparing facilities, language lab, and computer lab, so that both students and educators can follow the changes progress."

Table 1. The results confirm the interview about social welfare

	N	Minimum	Maximum	Sum	Mean	Std. Deviation
P1	20	3.00	4.00	69.00	3.4500	.51042
P2	20	3.00	4.00	67.00	3.3500	.48936
P3	20	3.00	4.00	68.00	3.4000	.50262
P4	20	1.00	3.00	50.00	2.5000	.60698
P5	20	2.00	4.00	61.00	3.0500	.39403
P6	20	2.00	4.00	63.00	3.1500	.58714
P7	20	2.00	4.00	70.00	3.5000	.60698
P8	20	2.00	4.00	65.00	3.2500	.55012
P9	20	2.00	4.00	65.00	3.2500	.55012
P10	20	3.00	4.00	69.00	3.4500	.51042
P11	20	3.00	4.00	69.00	3.4500	.51042
Valid N (listwise)	20					

Table 1 about the confirmation of the teacher to answer interview the head of the school shows that the value of the average low is on question 4 (P4) with the average value of 2.5 is the average value of the highest at P7 with the average value of 3.5. Associated with the data about social welfare has been confirmed by the teacher.

The results of the interview with the head of school about the welfare of the guru SDIT Muhammadiyah show that: educators and education personnel can meet his day-to-day with an average

salary of minimum wage of regional (UMR). Educators SDIT Muhammadiyah Cirebon has a side business, and apply amal usaha of Muhammadiyah. Even the level of welfare of Educators and Education is prosperous.

DISCUSSION

The first data show that the policy of the organization SDIT Muhammadiyah Cirebon is based on the spirit of progressivism Islam. In another sense, Hikmawati (2017) argues that progress in Islamic thought is all one who gives birth to kindness both outward or spiritual. Muhammadiyah in the perspective view of life shows the thinking of progressive Islam (Hikmawati, 2017). Progressive Islam is the Islam that emphasizes compassion and brotherhood, thus the charitable efforts of learning, social, health, and economic rests on humanity as well as religiosity (Syamsudin, n.d.). Social welfare became the forerunner for the pace of social piety (Karim et al., 2017). Muhammadiyah master progressive Islam means Islam sows the seeds of truth, goodness, peace, justice, welfare, prosperity, and virtue of life dynamically for all mankind (Kahmad, 2011). Not only that, Muhammadiyah strives to create carry out the update in a variety of fields of life, which is adjusted with the progress of the era by not leaving the principles of Islam (Hikmawati, 2017).

The second data show that the policy of the head of the school in realizing the spirit of progressivism Islam that build value, build habituation characters. As said by Fanani (2015) that the movement of the enlightenment can be said as a methodology, progressivism Islam as the values, ethos, and spirit, and "Indonesia" are ideals. The personality of the citizens of the Islamic truth, one of the characteristics of a citizen of a developed and dynamic and can be an example (Amirrachman, 2015). Muhammadiyah looked at that Islam is a religion that has values as well as the doctrine of progress (Amirrachman, 2015). In realizing the progressivism of

Islam, Muhammadiyah used the path of da'wah and tajdid (Hikmawati, 2017). Dakwah Muhammadiyah notifies as well as actualizes the values of Islamic teachings that temper release, empower, and enlighten in all aspects of the life of mankind (Anshori, 2014). Renewal is necessary, not only at the level of thinking but also on the aspect of the action is also (Karim, 2016).

The third data show that that: educators and education personnel can meet his day-to-day with an average salary of minimum wage of regional (UMR). As confirmed by Sari (2017) that since the early of its establishment, Muhammadiyah saves attention to the welfare of the citizens. To be self-created to manage the charitable business is built assembly, as well as the institution, is; Assembly services, council of social services, the council of citizen empowerment, the Assembly area of life, and the Agency response to disasters. Muhammadiyah in the whole form of his statement in the implementation of charitable efforts, programs and activities that include: advancing the economy and entrepreneurship to the direction of the revision of the quality life, as well as improving the quality of health and welfare of the citizens (Arifin, 1987). It's just that, the other title that needs to be brought in this research is social welfare. Welfare is derived from the word peace which means comfortable, prosperous, and happy (apart from the whole range of constraints). Welfare means security as well as safety of life (the pleasures of life) (Purwadaminta, 1999).

CONCLUSION

The data presentation and discussion above implies a conclusion that guru SDIT Muhammadiyah prosperous specialized fulfilled and have a side business in charitable efforts that are associated with adherence to the policy of the head of the school in the form of program/business charity that is intended to realize the spirit of progressivism Islam

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