

Journal of Government & Civil Society

Journal of Government
and Civil Society

Volume 6

No. 1

Pages 1 - 182

April 2022

ISSN 2579-4396



Daftar Isi (Table of Content)

Journal of Government & Civil Society

- Analysis of The Impact of Policy and Political Economics in The Development of The Rattan Craft Industry in Cirebon
- Haryono¹, Titik Sumarti², Didin S. Damanhuri³, Sofyan Sjaf²**
- 1 – 15
- (¹ Mahasiswa Pascasarjana Program Studi Sosiologi Pedesaan IPB, Indonesia)*
(² Department of Communication and Community Development Sciences, Faculty of Human Ecology, IPB University, Indonesia)
(³ Department of Economics and Environmental Resources, Faculty of Economics and Management, IPB University, Indonesia)
- Village Law, Village Government, and Community Empowerment: The Case Study in Sub-district of Kedawung, Cirebon
- Ros Awaliyah Rosadah¹, Muhammad Iqbal Bin Samadi²**
- 16 – 31
- (¹ D3 Hospitality Study Program, Faculty of Economics, Universitas 17 Agustus 1945 Cirebon, Indonesia)*
(² Universiti Kuala Lumpur-Royal College, Malaysia)
- Does COVID-19 Pandemic Transform the Performance Management of North Indralaya Sub-district Government?
- Faisal Nomaini¹, Sofyan Effendi², Oemar Madri Bafadhal³, Anang Dwi Santoso⁴**
- 32 – 49
- (^{1,3} Department of Communication Science, Faculty of Social and Political Sciences, Universitas Sriwijaya, Indonesia)*
(^{2,4} Department of Public Administration, Faculty of Social and Political Sciences, Universitas Sriwijaya, Indonesia)
- Transparency of Local Financial Management: Evidence from Local Governments in Indonesia
- Toni Nurhadianto¹, Slamet Sugiri²**
- 50 – 70
- (¹ Department of Accounting, Institut Informatika dan Bisnis Darmajaya, Indonesia)*
(² Department of Accounting, Universitas Gadjah Mada, Indonesia)
- Diffusion of Ideology and Role of Local Party Control to Understand Aceh Post-War
- Vellayati Hajad¹, Susetiawan²**
- 71 – 88
- (¹ Department of Public Administration, Universitas Teuku Umar, Indonesia)*
(² Department of Social Development, Universitas Gadjah Mada, Indonesia)

The Implementation of Pertisun as A Policy Innovation in Absorbing Public Aspirations in Merangin Regency

Pahrudin HM¹, Agus Mustawa², Riant Nugroho³, Abdul Halim⁴

89 – 103

(¹ Departement of Governance Science, Faculty of Social and Political Sciences, Universitas Nurdin Hamzah, Jambi, Indonesia)

(² Student of Post Graduate Program of Political Science, Faculty of Social and Political Sciences, Universitas Andalas, Padang, Indonesia)

(³ Masyarakat Kebijakan Publik Indonesia (MAKPI), Jakarta, Indonesia)

(⁴ Faculty of Ushuluddin and Religious Study, UIN Sulthan Thaha Saifuddin, Jambi, Indonesia)

Non-Pharmaceutical Intervention Policies in Overcoming COVID-19 in Aceh: A Cross-Sectional Online Survey

104 – 120

Saddam Rasanjani¹, Aryos Nivada², Ratnalia Indriasari³, Iqbal Ahmady⁴

(¹ Department of Government Studies, Universitas Syiah Kuala, Indonesia)

(^{2,4} Department of Government Politics, Universitas Syiah Kuala, Indonesia)

(³ Jaringan Survei Inisiatif, Indonesia)

The Transparency Honorary Board of Election Organizers in The Violations Trial of The Election Ethics Code Organizers in Indonesia

121 – 137

Lulu Qurrata A'yun¹, Nuryanti Mustari², Ahmad Harakan³, Nursaleh Hartaman⁴

(^{1,2,3,4} Department of Government Studies, Faculty of Social and Political Sciences, Universitas Muhammadiyah Makassar, Indonesia)

Rent-seeking Practices in The Budget Policymaking Processes at Local Government: Case Studies in Indonesia

138 – 161

Salahudin Salahudin¹, Achmad Nurmandi², Kisman Karinda³, Tinuk Dwi Cahyani⁴

(¹ Department of Government Studies, Universitas Muhammadiyah Malang, Indonesia)

(² Department of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia)

(³ Government Studies, Universitas Muhammadiyah Luwuk, Indonesia)

(⁴ Department of Law, Universitas Muhammadiyah Malang, Indonesia)

Muhammadiyah Social Movement: Networking and Philanthropy in Handling Covid-19 in Indonesia

162 – 182

Dian Eka Rahmawati¹, Cahya Wulan²

(¹ Departement of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia)

(² Master of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia)

Muhammadiyah Social Movement: Networking and Philanthropy in Handling Covid-19 in Indonesia

Dian Eka Rahmawati^{1*}, Cahya Wulan²

¹Departement of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia

²Master of Government Affairs and Administration, Universitas Muhammadiyah Yogyakarta, Indonesia

*Email Correspondence: dianekarahmawati93@gmail.com

ABSTRACT

The government's limited resources in dealing with the Covid-19 pandemic require civil society organizations (CSOs). Since the first outbreak of Covid-19, Muhammadiyah has become one of the CSOs active in handling Covid-19 in Indonesia. Muhammadiyah's experience and resources are a tremendous asset to sustain the country's limitations. One of these assets is Muhammadiyah's philanthropic and network strength. Therefore, this study aims to find and analyze the philanthropic movement and the Muhammadiyah network. This research uses qualitative research methods, with interview and documentation data collection techniques. Interviews were conducted with several sources from MCCC and Lazismu and previous studies. The study results indicate that the extent of the network and public trust in Muhammadiyah are potent modalities for obtaining and managing resources, especially assistance. In various forms, the help of Muhammadiyah members shows a strong sense of brotherhood during the pandemic across religious, ethnic, and economic class boundaries. Assistance from various domestic and foreign donor agencies shows the trust and confidence of Muhammadiyah to manage its trust. With it, we can reach and distribute it to the grassroots level. In addition to the resources that Muhammadiyah has, many philanthropic social movements carried out during the pandemic are supported by these resources. This proves that in limitations during the Covid-19 pandemic, Muhammadiyah, as a CSO, can fill the country's restrictions through philanthropic movements in health, economy, religion, and education.

Keywords: Civil society organization (CSO), Muhammadiyah, networking, philanthropy movement

ABSTRAK

Keterbatasan sumber daya pemerintah dalam menangani pandemi Covid-19 membutuhkan organisasi masyarakat sipil (ORMAS). Sejak pertama kali mewabahnya Covid-19, Muhammadiyah menjadi salah satu CSO yang aktif dalam penanganan Covid-19 di Indonesia. Pengalaman dan sumber daya Muhammadiyah adalah aset yang luar biasa untuk mempertahankan keterbatasan negara. Salah satu aset tersebut adalah kekuatan filantropi dan jaringan Muhammadiyah. Oleh karena itu, penelitian ini bertujuan untuk menemukan dan menganalisis gerakan filantropi dan jaringan Muhammadiyah. Penelitian ini menggunakan metode penelitian kualitatif, dengan teknik pengumpulan data wawancara dan dokumentasi. Wawancara dilakukan dengan beberapa sumber dari MCCC dan Lazismu dan penelitian sebelumnya. Hasil penelitian menunjukkan bahwa sejauh mana jaringan dan kepercayaan publik terhadap Muhammadiyah adalah modalitas yang kuat untuk memperoleh dan mengelola sumber daya, terutama bantuan. Dalam berbagai bentuk, bantuan anggota Muhammadiyah menunjukkan rasa persaudaraan yang kuat selama pandemi melintasi batas-batas agama, etnis, dan kelas ekonomi. Bantuan dari berbagai lembaga donor dalam dan luar negeri menunjukkan kepercayaan dan keyakinan Muhammadiyah untuk mengelolanya dengan amanah. Dengan itu, dapat menjangkau dan mendistribusikannya ke tingkat akar rumput. Selain sumber daya yang dimiliki Muhammadiyah, banyak gerakan sosial filantropis yang dilakukan selama pandemi didukung oleh sumber daya tersebut. Hal ini membuktikan bahwa dalam keterbatasan di masa pandemi Covid-19, Muhammadiyah

Citation : Rahmawati, D. E., & Wulan, C. (2022). Muhammadiyah Social Movement: Networking and Philanthropy in Handling Covid-19 in Indonesia. *Journal of Government and Civil Society*, 6(1), 162-182. <https://doi.org/10.31000/jgcs.v6i1.4177>

sebagai CSO dapat mengisi keterbatasan negara melalui gerakan filantropi di bidang kesehatan, ekonomi, agama, dan pendidikan.

Kata Kunci: Organisasi masyarakat sipil (OMS), Muhammadiyah, jejaring, gerakan filantropi

INTRODUCTION

Muhammadiyah remains active in national activities and discourse, continuously responding to the ever-changing times (Qodir et al., 2020). The COVID-19 pandemic currently hitting various countries, especially in Indonesia, requires excellent solutions and cannot be underestimated. Data on the growth of COVID-19 until November 3rd, 2020, shows that the number of people exposed to COVID-19 in Indonesia was recorded as 418,375 confirmed people, with a classification of 349,497 recovered, and 14,146 people died. Indonesia is ranked 19 in exposure to COVID-19 cases globally among 216 other countries accessed on 09/11/20 at 10:46 WIB. In handling this pandemic, various parties require synergistic cooperation from the government, private sector, and society. Muhammadiyah, in this case, as one of the CSOs in Indonesia, took an emergency response to the COVID-19 pandemic phenomenon by forming a special TEAM unit to handle COVID-19. With the issuance of the announcement of the Muhammadiyah Central Executive Number 02/MLM/I.0/H/2020 concerning the 2019 Corona Virus Disease (COVID-19) Outbreak, the Muhammadiyah Central Executive through the Public Health Advisory Council (MPKU) and the Muhammadiyah Disaster Management Center (MDMC) collaborated to form the Muhammadiyah COVID-19 Command Center (MCCC) on March 5th, 2020 as the center for coordinating the implementation of programs and actions for handling COVID-19 in Indonesia. These programs are in services, prevention, handling, health, education, and empowerment roles.

The limitations of the government in several ways have made it necessary for the involvement of civil society, which includes Non-Governmental Organizations (NGOs), Civil Society Organizations, Social Organizations, Mass Organizations, Professional Organizations, Religious Organizations, Labor Unions, and other groups in achieving the goals of the nation. With most Indonesians being Muslim, in this case, Muhammadiyah is one of the most prominent Islamic community organizations founded by KH. Ahmad Dahlan, on November 18th, 1912/8, Dzulhijah 1330 in Yogyakarta, his many contributions to the nation. The role of Muhammadiyah as a Civil Society Organization (CSO) for the country is undoubted. This has been proven through Muhammadiyah's ideas and materials contribution to Indonesia from independence to the present. The concrete evidence of Muhammadiyah's gift is the Muhammadiyah movement involved in various lines, both in the social, economic, health and education sectors. Until early 2020, Muhammadiyah had 457 Muhammadiyah Health Business Charities, 185 Child Social Welfare Institutions (Orphanages), 23,772 Educational Business Charities, 568

Cooperatives, Assistance, and economic empowerment through BUEKA (*Bina Umat Keluarga' Aisyiyah*) as many as 1,426 units scattered throughout Indonesian territory from Sabang-Merauke. Therefore, Muhammadiyah itself is the most significant contributor to educational institutions in Indonesia to outperform government-owned educational institutions.

Hospitals at the forefront of handling COVID-19 are a vital infrastructure. Given the development of the number of positive COVID-19 patients in Indonesia, which has increased significantly every day, the government is overwhelmed in dealing with the COVID-19 patients. Therefore, Muhammadiyah's contribution through the MCCC in addressing this problem is preparing 85 Muhammadiyah and Aisyiyah Hospitals (RSMA), which are ready to contribute to handling COVID-19 out of 107 total RSMA in Indonesia. Of several RSMA that manage positive COVID-19 patients, some RSMA are designated by the district/city and provincial governments as referral hospitals for taking COVID-19 in the regions. At this point, the trust is not automatically due to the closeness between Muhammadiyah and the government or other internal matters. However, the government is fully aware of Muhammadiyah's contributions to disaster response actions and is accustomed to serving the community.

In handling the COVID-19 pandemic, a synergistic collaboration between the government, private sector, and the community is needed to comply with all policies that have been determined to reduce the spread of this virus. WHO recommends temporarily suspending activities that could potentially create crowds. As for the efforts of the Indonesian government to prevent the expansion of the spread of COVID-19, including through an appeal to maintain social distancing and the implementation of PSBB (Large-Scale Social Restrictions)

Based on Government Regulation of the Republic of Indonesia No. 21 of 2020 in handling COVID-19, which includes school and work vacations, restrictions on religious activities, and activities in public places or facilities. This statement has triggered several regions in Indonesia to compete to carry out regional lockdowns, especially areas with a relatively high number of COVID-19 case findings. With this government policy, people are encouraged to carry out their home activities (stay at home), work, study, and worship. Implementing this policy raises the pros and cons of positive and negative impacts on the public.

The positive impact of all the government's policies is to accelerate the handling of COVID-19 and reduce the risk of its spread. The adverse effects of government policies' implementation have resulted in new obstacles among the public, especially in the economic sector. In terms of work, several work sectors have closed both business sectors due to decreased buyer interest, restrictions on the distribution of goods, and other government prohibition procedures. From this policy, many people have lost their jobs and even been

laid off (Work Relationship DecisiThe after-effects of this pandemic have made many people unable to fulfill their daily needs. Based on the background described above, the author is interested in researching the Muhammadiyah Social Movement: Networking and Philanthropy in Handling Covid-19 in Indonesia. The novelty of this research is that the researchers looked at the Muhammadiyah movement during the COVID-19 pandemic.

RESEARCH METHOD

Types of Research

The research used descriptive qualitative research. Descriptive qualitative research aims to make a systematic, factual, and accurate description of the population of a particular area (Moleong, 2018). Qualitative research is a research method based on the philosophy of postpositivism. It is used to examine natural objects (as opposed to experiments) for which the researcher is the key instrument.

Data Source

In collecting data sources, researchers used two sources of data collection in the form of primary and secondary data. Preliminary data was taken directly by the researcher through interviews with several informants from MCCC, Lazismu, and MDMC. At the same time, the Secondary data sources include online media and previous research related to philanthropy-based muhammadiyah social movements during the pandemic. Detailnya dapat dilihat pada gambar berikut:

Table 1. Data Collection Technique

No	Data Type	Data Source	Data Collection
1	Primary Data	Muhammadiyah Disaster Management Center (MDMC) Lazismu Muhammadiyah Covid-19 Command Center (MCCC)	Interview Interview Interview
2	Secondary Data	Social Media	Social Media Analysis

Data Collection Techniques

The data collection technique in this study uses the triangulation model, a combination of various methods used to examine interrelated phenomena from different perspectives and perspectives (Moleong, 2018). This research combines observations, interviews, and documentation. This data is collected from researched and reliable sources or informants. This study aims to see how the Muhammadiyah Social Movement: Networks and Philanthropy in Handling Covid-19 in Indonesia. This study will answer one question: RQ1: Muhammadiyah Social Movement: Networks and Philanthropy in Handling Covid-19 in Indonesia?

DISCUSSION

1. Muhammadiyah Philanthropy Movement during the Covid-19 Pandemic

The conception of the presence of the Islamic religious movement known as Muhammadiyah remains to this day about the life of the Muslim community, including its socio-religious, cultural, and economic (Qodir et al., 2021). Since its inception, Muhammadiyah has been consecrated to be a mass organization or even a CSO. Muhammadiyah has presented itself more as a charity movement (*a philanthropical movement*). *With the substance of the application of the theology al ma'un (help)*, it makes the reason for the existence of Muhammadiyah as a philanthropic movement. It continues to develop where philanthropy has become embedded in Muhammadiyah, with its background, spirit, and ethos being a religion. The motion to help carried out by Muhammadiyah is cross-ethnic, religious, and group, thus making Muhammadiyah's presence always missed by the people and the nation (Qodir et al., 2020).

Islamic Philanthrop a mission for poverty alleviation and improving welfare for zakat recipients (Arifin & Anwar, 2021). In the COVID-19 Talk Part 75 discussion conducted on Friday, July 10th, 2020, at 16.00 - 17.00 WIB with the theme Philanthropic Movement in the Pandemic Era, which Dr. H. Hamim Ilyas filled, MA (Deputy Chairperson of the Tarjih and Tajdid Council of Muhammadiyah Central Leadership) and Khusnul Hidayah, Ph.D. (Deputy Chair of the Research and Development Institute, Central Leadership 'Aisyiyah). On that occasion, Dr. H. Hamim Ilyas, MA said that the philosophy meant in Muhammadiyah is generosity to solve problems and improve welfare from the source. This applies to all members of society, not only Muhammadiyah members. Meanwhile, Khusnul Hidayah, Ph.D., expressed the importance of the social taawun movement, which is the character of Muhammadiyah. Implementing the social taawun activity in handling COVID-19 in Indonesia has been carried out since the beginning of the pandemic and continues to be echoed and even made social taawun days (Khoirudin et al., 2020). Another statement that proves Muhammadiyah as a philanthropic movement is strengthened by

a survey conducted by the Institute for Strategic and Development Studies (LKSP). This survey shows that the Muhammadiyah organization, including Aisyiyah, is the organization that cares most about handling COVID-19 in Indonesia by spending funds up to billions of rupiah (Covid-19 Talk Part 75, 202).

The implementation of this philanthropic movement is fully supported by the Charity Zakat Infaq and Shodaqoh Muhammadiyah (Lazismu) by making Lazismu the direct support for funding from a series of programs and activities carried out by the MCCC . Lazismu can show its flexibility to adapt to new trends in philanthropy (Baidhawiy, 2015). Through a network of Lazismu service offices that have reached Muhammadiyah Branch Leadership (PCM) to the branch level (PRM) spread across the archipelago. Lazismu gathered philanthropic strength from the Muhammadiyah members to deal with COVID-19. This is evidenced by the assistance of funds amounting to 5.5 billion rupiahs for handling COVID-19 in Indonesia, which was given to the Public Health Advisory Council (MPKU) PP Muhammadiyah and then submitted to MCCC on March 24th, 2020 (MPKU, 2020). On this occasion, Hilman Latief, as Chairperson of the PP Muhammadiyah Lazismu, conveyed that the COVID-19 handling aid funds collected through Lazismu hoped that it could be used to procure Personal Protective Equipment (PPE), upgrade the needs of wards or rooms in the hospital. Added enthusiasm for the medical team's works day and night. Also, as the Amil Zakat Institution, Lazismu, together with other amil zakat associations, can think about the impact of COVID-19 on the affected community with daily-based income. Extensive programs can be formed to provide some subsidy platform or other incentives because the community's awareness is part of *Mustahiq Zakat* (people who are entitled to receive zakat). Another form of the implementation of the philanthropic movement carried out by Muhammadiyah is in the form of the following programs:

a. Food Barn

This program is aimed at helping residents who have been directly affected by the COVID-19 outbreak. This program manifests the distribution of necessities (rice, cooking oil, and other staples), which will then be distributed to residents affected by COVID-19. Most of them work as daily laborers, online motorcycle taxis, grocery traders, street vendors, and the elderly. The activation of the food barn program by Muhammadiyah during this pandemic is distributed through the coordination of Lazismu by classifying food barns into three, namely: first, the barn is identical to a food storage warehouse and can only be used by one community in urgent situations, for example, famine; two, the barn can also take the form of cooperation in managing foodstuffs; three, Muhammadiyah's cooperation network with farmers and breeders.

In many districts and cities implementing Large-Scale Social Restrictions (PSBB) policies, Muhammadiyah established public kitchens supported by planting movements during the COVID-19 pandemic. In this planting activity, MCCC prepares various types of fast-harvesting plant seeds. By utilizing the vacant land or yards at home, planting is essential amid difficulty getting necessities. This planting movement continues to be campaigned to anticipate the food crisis carried out by Muhammadiyah.

b. National Ta’awun Movement

The national ta’awun movement was formed based on a letter of instruction from the Central Executive (PP) Aisyiyah to carry out national-scale social ta’awun activities to distribute basic food packages to the regional leaders Aisyiyah and structural leaders at the branch levels. The social ta’awun movement activity is distributing necessities, masks, and nutritious food to teachers, education staff in Aisyiyah’s charitable business, groups of poor people, and residents directly affected by COVID-19. The hope is that this national ta’awun movement can increase social awareness among the community and strengthen brotherhood (Jalil, 2020).

Deputy Chairperson of the Research and Development Institute, Central Leadership’ Aisyiyah explained that her contribution efforts were honest from the form of the social ta’awun movement carried out by Muhammadiyah and Aisyiyah until Friday, July 10th, 2020, in several fields as follows:

Table 2. Social Ta’awun Movement Program

SECTORS	SOCIAL TA’AWUN MOVEMENT
Health	<ul style="list-style-type: none"> → Economic assistance to medical personnel → Aisyiyah helps village midwives prevent COVID-19 and integrated services post from house to house.
Economy	<ul style="list-style-type: none"> → Distribution of basic foodstuffs for households that are threatened by the economy → Distribution of nutritious food for vulnerable groups (toddlers, pregnant women, the elderly, & with disabilities) → Long-term economic training (Aisyiyah/ BUEKA Family Economic Development Training, making food, nutritious home plants, etc.) → Providing business capital assistance → Marketing training (for example, the Jogja ketulung platform)

Education	→ Assistance to teachers (especially for kindergarten and early childhood teachers because of the late tuition rate, which affects the payment of teachers' salaries). The Lazizmu movement supports teachers to be wise about education
Religion	→ Supporting preachers who experience difficulties in preaching by making online recitation training & greeting their congregations well

Source: Covid-19 Talk Part 75 Friday, July 7th,2020

c. Ramadhan at Home Program

Towards the holy month of Ramadhan, Muhammadiyah formed a Ramadhan program at home. This program was an initiative of the Central Leadership (PP) Aisyiyah, Lazizmu, and the Community Empowerment Council (MPM) to distribute food packages during this pandemic. This program's coordination is through Aisyiyah and Lazizmu, which have structures from the main level to the branches, while MPM distributes basic food packages to orphanages and PAUD teachers.

d. Family Food Security Movement (Getapak)

Through the MCCC and support from the Australian Department of Foreign Affairs and Trade (DFAT), they initiated the Family Food Security Movement (Getapak) to support the food security of people affected by COVID-19. Technically, this movement will be implemented by the PP Muhammadiyah Community Empowerment Council (MPM). The main target is 80% of households in urban areas, and the other 20% are households in rural areas affected by COVID-19. The classification of recipients of this movement is vulnerable groups in the economic sector consisting of layoffs victims who do not have permanent jobs, who do not get social assistance, and who do not receive service from the government or private sectors (Ritonga et al., 2022).

This movement targets 15 districts/cities in four provinces, including Surabaya, Sidoarjo, Gresik, Lamongan, Malang, and Batu in East Java. Solo, Sragen, and Karanganyar in Central Java. Denpasar, Badung, Gianyar, and Karangasem in Bali, and Yogyakarta City in DIY. Then in each district/city, five villages were taken. Two neighborhoods were born in each town, so the total number of recipients of the movement program was 4,320 households. The timeline for implementing this program will occur from July 1st 2020-March 31st, 2021

In addition, it was conveyed to the principal director of Lazismu PP Muhammadiyah the opportunity to interview on 09/11/2020 at 13:30 WIB via the Zoom Meeting application, and he said that:

“To support the economic empowerment program during the pandemic, InsyaAllah, in mid-November, the fourth session of food security will be scheduled by involving the Lazismu Network nationally, to hold the same program at the same time, which is part of getting publications in the media. Apart from that, in the previous program, which coincided with Eid al-Adha, we implemented the philanthropic movement for food security by distributing quranic meat, which we pack in canned ready-to-eat food”(Edi Suryanto).

Muhammadiyah, one of the CSOs involved in social/charity activities (a philanthropical movement) since it was first established, makes the reason for Muhammadiyah’s existence as a philanthropic movement until now continues to develop where philanthropy has become embedded in Muhammadiyah. The COVID-19 outbreak impacts many sectors of life, one of which is the economic sector (Setiyowati, 2019). The impact on this financial sector is a very influential impact on the heart of life. People wifelt mainlysed income mostly feel this impact. Besides, the economic effects of COVID-19 have also stopped economic growth. Because of decreased buying interest and large-scale social restriction policies, many employees were neglected and even dismissed from work during the COVID-19 pandemic. There was no financial income to undergo everyday life.

As a CSO, seeing this phenomenon, Muhammadiyah acts as a philanthropist who initiates programs to support the community’s economy during the pandemic. Initiative programs such as the food barn by Muhammadiyah (Lumbungmu), National Ta’awun, Ramadan From Home, the Family Food Security Movement (Getapak), and other Lazismu-supported philanthropic programs are realized as an effort to strengthen people’s food security amid a pandemic. It is hoped to become a solution for the community to survive various limitations during the COVID-19 pandemic without seeing the boundaries of religion, ethnicity, and race. In addition to the above programs, Muhammadiyah’s philanthropy is carried out by Lazismu by collecting donations from the community, especially Muhammadiyah *pesyarikatan* residents who want to handle COVID -19 and channel these donations to the MCCC.

2. Muhammadiyah Network to Support the Philanthropic Movement during the Covid-19 Pandemic: Transboundary Necessity

The role of CSOs as partners in handling COVID-19 in Indonesia reflects the cooperative relationship between CSOs and the government, donor agencies, or other private institutions. Networks between CSOs and these institutions unite and collaborate to carry out programs that have social goals for the community. These efforts are made because of each agency/institution's limitations in carrying out a program/action. A collaborative network can increase work effectiveness and efficiency in handling COVID-19 (Leskinen et al., 2022).

In handling COVID-19, carried out by Muhammadiyah as a CSO. In the form of MCCC as a special TEAM handling COVID-19 Muhammadiyah, Muhammadiyah has made many partners, especially in financial/funding matters. MCCC's primary funding comes from Lazismu as Muhammadiyah's infaq, zakat, and sadaqah institution. Given the large number of funding needs for MCCC, an MCCC fundraising body was formed. It is an extension of the Lazismu program to meet the funding needs for implementing the MCCC program activities in the face of the COVID-19 outbreak. In this case, Lazismu PP Muhammadiyah continues to raise funds while the Lazsimu region conducts fundraising for their respective regions' needs.

During an interview with the principal director of Lazismu PP Muhammadiyah on 09/11/2020 at 13:30 WIB via the Zoom Meeting application, he mentioned that "*Lazismu as support for MCCC funding carried out the transfer of the 2020 meeting which was set in 2019 considering that in early 2020 there was an outbreak of COVID-19. Our Lazismu programs that are ready to be distributed must be diverted to handle this COVID-19. With efforts to change the program, it turned out that it was still not sufficient to meet the needs of MCCC. Therefore, we had a special discussion with MCCC, which finally agreed to form a special fundraising TEAM. If previously only Lazismu focused on fundraising activities, now we involve many parties, with us expanding the scale. Several MCCC TEAMS have experience in fundraising. Then, we have extensive partners, and we involve them to become a fundraising TEAM together with Lazismu*" (Edi Suryanto). Seeing this statement, the steps taken by MCCC and Lazismu have carried out fundraising through various channels to attract different corporate, retail, influencers, and others to support the MCCC program in handling COVID-19 in Indonesia and channel their donations through Lazismu with advertising efforts in multiple media and other online strategies. Muhammadiyah partners in meeting the needs for implementing the MCCC program activities are as follows:



Figure 1. Supporting Partners of MCCC

Source: Muhammadiyah Covid-19 Prevention Report, October 6th, 2020 (<https://covid19.muhammadiyah.id/laporan-6-oktober-2020>/accessed on 11/10/2020 18:48 WIB)

a. National Cooperation Network

Table 3. National Cooperation Network

Institution		Influencer
Ministry of Health RI	TVMu	→ Teuku Wisnu
Indonesian Ulema Council (MUI)	Kompas TV	→ Ihsan Tarore → Dewi Sandra
Bank Mega Syariah	Kompas Gramedia	→ Dhini Aminarti
PT. Erlangga (100 juta)	Sobat Ambyar,	→ Vebby Palwinta
PT. Tirta Investama (Danone)	Kitabisa.com	→ Tiara Andini
KKS Fisipol UGM	Wardah (500 Juta)	(Indonesian Idol)
Narasi	Alfamidi & Alfamart	
PT Kelola Mina Laut	CIMB Niaga Syariah	
Baznas	Gojek	
ReIndo	Bank Bukopin Syariah	
Indonesian Economists Association (ISEI)	Haji Financial Management Agency (BPKH)	
UMY Nursing Master's Alumni	UIN Syarif Hidayatullah Jakarta	

Source: Muhammadiyah Covid-19 Prevention Report, October 6th, 2020

Another assistance was expressed in an interview with the MCCC's Cooperation and Advocacy Sector on October 2nd, 2020: *"Actually, there are still many institutions/organizations/personalities who donate to support the implementation of this MCCC program. The nominal and goods are not too large. To make it easier, Data collection is only a few large agencies that are input into the reporting data, and this also applies to donors who assist directly to RSMA in the regions or at MCCC at the branch/regional level"*(dr. Corona Rintawan, Sp. EM, 2020).

b. Global Cooperation Network

Today, Muhammadiyah's contribution has generally been seen in activities related to the helping-to-help (ta'awun) movement. At the world level, Muhammadiyah has partnered with international institutions, USAID, AusAID, Muslim AID, UNICEF, DFAT, WHO, Bill & Melinda Gate, Community of Sant'Egidio, Global Fund, and the Asian Muslim Charity Foundation. Of all these partnerships, generally contributes to handling COVID-19 in donations of money, Personal Protective Equipment (PPE), and medical equipment needed to take COVID-19. The exceptions are aimed at partnerships between the MCCC and WHO, UNICEF, and DFAT.

This was disclosed in an interview with the MCCC's Cooperation and Advocacy Division on October 2nd, 2020:

"So far, the collaboration between the MCCC and UNICEF and DFAT has been running through programs. The MCCC is also discussing a new program that will soon be launched in collaboration with WHO." (dr. Corona Rintawan, Sp. EM, 2020).

The MCCC collaborative program with UNICEF and DFAT is manifested in various specific programs as follows:

1) Joint Program UNICEF (United Nations Children's Fund)

The partnership between MCCC and UNICEF is manifested in a specific program focused on RCCE (Risk Communication and Community Engagement) or Risk Communication and Community Engagement. The program's scope, especially in promoting preventive behaviors and protect welfare behaviors during a pandemic.

Target behaviors include staying at home, maintaining social and physical distancing, washing hands with soap, not touching faces, coughing/sneezing etiquette, using masks, healthy diets, self-isolation, and behaviors related to child welfare behaviors such as immunization, antenatal/ANC (antenatal care) and child protection measures.

This program targets community in 6 provinces and 15 districts/cities, namely North Sumatra in Medan City and Deli Serdang, West Sumatra in Padang and Pariaman City, Lampung in Metro City, West Java in Cimahi City, West Bandung Regency, Sumedang, and Bekasi City/District. Then South Kalimantan Province in Banjarmasin, Barito Kuala and Banjar Baru, South Sulawesi Province in Makassar City, Gowa, and Maros. Through cooperation in these cities, MCCC targets 2,215 volunteers who will handle the process of implementing activities. Therefore, MCCC also conducts open recruitment and volunteers training in these cities by running mobile lighting cars and building handwashing facilities. In other respects, UNICEF also facilitates online community meetings to make work plans, design and distribute socialization materials delivered through *mobile penerangan keliling*, community meetings, and social media campaigns (Sukmawati & Rafni, 2020)

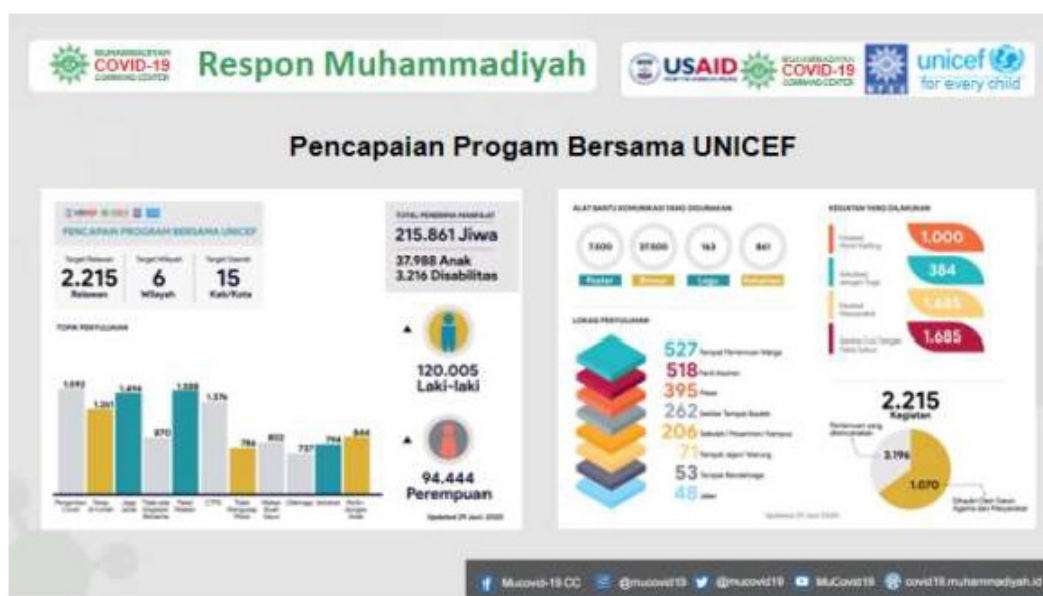


Figure 2. UNICEF Joint Program Achievements

Source: Muhammadiyah Covid-19 Prevention Report, October 6th, 2020 (<https://covid19.muhammadiyah.id/laporan-6-oktober-2020>/accessed on 11/10/2020 18:48 WIB)

From this data, it is shown that the program achievements carried out by MCCC together with UNICEF until June 29th, 2020, are as follows:

- a) The total number of beneficiaries is 215,861 people classified as 120,005 male and 94,444 female, in which there are 37,988 children and 3,216 disabilities.
- b) As for program activities that have been carried out until October 6th, 2020:

- ❖ 1,000 times education using *mobil keliling* in the 6 Provinces above
 - ❖ 384 education times with family medicinal plants
 - ❖ 1,685 public education times
 - ❖ 1685 places for washing hands using soap
- c) Location of extension services: community meeting places, orphanages, markets, places of worship, schools/Islamic boarding schools/campuses, snack places/stalls, sports venues, and roads.
- d) Communication aids used:
- ❖ 7,500 posters
 - ❖ 37,500 brochures
 - ❖ 163 songs
 - ❖ 861 recordings
- 2) *Joint Program DFAT (Department of Foreign Affairs and Trade)*

DFAT The Australian Government has an MOU (pre-contract agreement) through MDMC by supporting funds of 2.5 billion for all Clean and Healthy Behavior (PHBS) activities, Public Health activities, education, and public campaigns to reduce the increase in mortality and stop the distribution was agreed upon on April 20th, 2020, to October 20th, 2020. Supported activities include nine general programs: making guidebooks, infographics on various guides, organizing Webinars/Covid Talks, Call Centers, Psychosocial Support Services (LPD), appeals via mobil keliling, and mosques, as well as the distribution of banners throughout Indonesia.

The collaboration with DFAT includes education through communication, information, and education (IEC) of 1,700 COVID-19 prevention guides in 34 districts in Indonesia; 340 Muhammadiyah volunteers conduct mobile education using educational vehicles (*mobil keliling*) for #*dirumahaja*; 65 educational billboards on COVID-19 prevention protocols in 13 provinces. This collaboration also develops guidelines for preventing the spread of COVID-19 and the mechanisms, procedures, and capabilities for dealing with the outbreak. The guide's preparation covers ten topics, including 'What is COVID-19?', 'The terms COVID-19', personal attendants, community guides, and guidelines for managing bodies.



Figure 3. DFAT Joint Program Achievements

Source: Muhammadiyah Covid-19 Prevention Report, October 6th, 2020 (<https://covid19.muhammadiyah.id/laporan-6-oktober-2020>/accessed on 11/10/2020 18:48 WIB)

This data complements the existing data. It shows that the program achievements carried out by MCCC together with DFAT so far up to October 6th, 2020, are as follows:

a) *Call Center*

The health department’s call center had recorded 897 respondents who conducted consultations, while in the psychology department, 221 respondents conducted consultations, and in the religious section, 183 respondents conducted consultations.

b) *Covid Talk Webinar*

In the Covid Talk Webinar program, which was broadcast through several social media/applications until October 6th, 2020, 211,054 participants or 4,621 viewers were recorded through the zoom application, 4,086 via YouTube Muhammadiyah Chanel, 452 via YouTube MuCovid-19, 169,700 via the Muhammadiyah Persyarikatan Facebook, and 2,760 via live Instagram.

c) *Webinar Ada Apa Dengan COVID-19*

In the *Ada Apa Dengan COVID-19* Talk Webinar program broadcast via Facebook and Instagram, there were 99,325 viewers via Facebook, 2,479 viewers via Instagram, and 106,883 viewers of the What’s Up with COVID-19 webinar.

d) Press Release

To convey news, is carried out through two media, namely printed media and online media. There were five printed media used and 373 online media recorded. The total number of media was recorded as 378 media used to convey COVID-19 news by Muhammadiyah.

e) Mobil Edukasi

In implementing the educational car program, 340 volunteers were recorded participating in the activity program. The number registered was 131,575 men and 133,138 women. As a result, this program's total number of beneficiaries is 264,713 people. Funding for MCCC programs relies on financing from Lazismu. Still, given the large amount of funding needed for MCCC, an MCCC fundraising body was formed. It is an extension of the Lazismu program to help meet the funding needs for implementing the MCCC program activities amid the COVID-19 outbreak (Mursal et al., 2021). The network of cooperation carried out by MCCC with various parties, domestic and foreign partners, and helping financially and expansion. The existence of this collaborative network provides many benefits for the MCCC. Several partners such as DFAT and UNICEF assist in implementing programs to support the prevention and handling process of COVID-19 in Indonesia through innovation and bright ideas.

Consequently, it can improve the effectiveness and quality of MCCC performance. As for other things that need to be considered in implementing the collaboration between MCCC and supporting partners, there should be structured data collection and accurate data reporting from regional to central data. With this data, we can precisely know how much assistance has come in the form of financial or health support goods/equipment handling COVID-19.

The data above shows that MCCC has many supporting partners from organizations, institutions, media, and influencers in Indonesia to jointly help and make the MCCC program successful in dealing with COVID-19. This also shows evidence of the great trust of various groups in the contribution made by the MCCC in supporting and assisting the government in handling COVID-19.

Handling COVID-19 through educational programs needs to target various levels of society and ages. With the MCCC collaborative program with UNICEF as an organization under the United Nations' auspices that respects children's rights and overcomes poverty, violence, disease outbreaks, and discrimination, it can significantly assist MCCC in its efforts to tackle the spread of COVID-19. This educational program for children, it has its challenges in conveying an understanding of the impact and dangers of COVID-19. Therefore, UNICEF's participation in implementing the COVID-19 handling program

through the MCCC is one of the right actions. This is because Muhammadiyah has a moral responsibility for children in Indonesia, especially those under Muhammadiyah's auspices, such as Muhammadiyah orphanages, TK Aisyiyah Bustanul Athfal students, SD/MI Muhammadiyah, and other Muhammadiyah institutions.

Looking at the MCCC program data with DFAT above shows that the presence of DFAT can support the MCCC program in preventing the transmission of COVID-19. The programs carried out are also very inspiring and able to adapt to the demands of the times. DFAT programs such as this webinar are very popular with academics, employees, influencers, entrepreneurs, politicians, and others as a medium for information and discussion during this pandemic. Also, the program through *mobile keliling* is beneficial, which can cover all society levels, especially in public places.

CONCLUSION

Muhammadiyah, as one of the CSOs in Indonesia, took an emergency response to the COVID-19 pandemic by forming a special team for handling COVID-19 belonging to Muhammadiyah called the Muhammadiyah COVID-19 Command Center (MCCC) on March 5th, 2020, as the center for coordinating program implementation and action. The handling of COVID-19 by Muhammadiyah is in services, prevention, handling, and roles in health, education, and empowerment. Seeing the phenomenon of the COVID-19 pandemic, which impacted many sectors, especially the economic industry, Muhammadiyah, was initially accustomed to being a social and charity movement (a philanthropic movement). In this case, Muhammadiyah was also present to strengthen the people's economy during the pandemic by giving ordination. Muhammadiyah's philanthropic activity with generous programs can be a solution for people affected by COVID-19. In supporting a series of MCCC programs and seeing the limited funding by Lazismu as the primary support for MCCC funding, Muhammadiyah has established collaborative partners to help MCCC programs both in financial and direct contributions to the program implementation process. The combined network is well-established among organizations, corporations, retail, influencers, and others on a national to a global scale.

In various forms, Muhammadiyah members' assistance shows a strong sense of brotherhood across religious, ethnic, and economic class boundaries during the pandemic. Help from various domestic and foreign donor agencies shows trust and confidence in Muhammadiyah to manage it trustfully and to be able to reach and distribute it to the grassroots level. This proves that amid limitations during the Covid-19 pandemic, Muhammadiyah, as a CSO was able to fill the country's limitations through the philanthropic movement.

REFERENCES

- Arifin, N., & Anwar, A. Z. A. (2021). The improvement model of microenterprises of post-disaster through empowerment of productive zakat. *Journal of Governance and Regulation*, 10(4), 156–163. <https://doi.org/10.22495/JGRV10I4ART14>
- Baidhawiy, Z. (2015). Lazismu and remaking the Muhammadiyah's new way of philanthropy. *Al-Jami'ah: Journal of Islamic Studies*, 53(2), 387–412. <https://doi.org/10.14421/ajis.2015.532.387-412>
- Budi Santoso, S.Psi. (2020a, April 25). Muhammadiyah Luncurkan Sikivid dan Sikevid untuk Layanan Psikologi. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/muhammadiyah-luncurkan-sikivid-dan-sikevid-untuk-layanan-psikologi/>
- Budi Santoso, S.Psi. (2020b, September 22). Muhammadiyah: Meminta KPU RI untuk Tunda Pilkada. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/muhammadiyah-tunda-pilkada/>
- covid19.muhammadiyah.id. (2020a, May 14). Muhammadiyah Kerahkan 60.000 Relawan untuk Tangani Covid-19. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/muhammadiyah-kerahkan-60-000-relawan-untuk-tangani-covid-19/>
- covid19.muhammadiyah.id. (2020b, August 5). Muhammadiyah Luncurkan Program Mentari Covid-19. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/muhammadiyah-luncurkan-program-mentari-covid-19/>
- covid19.muhammadiyah.id. (2020c, September 12). Surat Edaran MCCC Tentang Pelarangan Pembelajaran/Perkuliahatan Tatap Muka Di Amal Usaha Muhammadiyah Bidang Pendidikan. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/surat-edaran-mccc-01/>
- detikNews. (2020, April 26). *Kapan Sebenarnya Corona Pertama Kali Masuk RI?* <https://news.detik.com/berita/d-4991485/kapan-sebenarnya-corona-pertama-kali-masuk-ri>
- Drs. H. M. Agus Samsudin, M.M. (2020, May 27). Kolaborasi MCCC dan Berbagai Lembaga dalam Perang Melawan Corona. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/kolaborasi-mccc-dan-berbagai-lembaga-dalam-perang-melawan-corona/>
- Hikam, M. A. (1999). *Demokrasi dan Civil Society*. LP3ES.
- Ismail, T. (2020, October 3). Bertemu Ketua PP Muhammadiyah, Moeldoko Mendapatkan Masukan Tentang Perlindungan Tenaga Kesehatan. *Tribunnews.com*. <https://www.tribunnews.com/corona/2020/10/03/bertemu-ketua-pp-muhammadiyah-moeldoko-mendapatkan-masukan-tentang-perlindungan-tenaga-kesehatan>
- Jalil, A. (2020, April 24). Muhammadiyah Tekankan Kesalehan Sosial di Tengah Pandemi Covid-19 – Ramadan *Liputan6.com*. <https://www.liputan6.com/ramadan/read/4236956/muhammadiyah-tekankan-kesalehan-sosial-di-tengah-pandemi-covid-19>

- kumparanNEWS. (2020, June 30). *Survei LKSP: Muhammadiyah dan PKS Paling Peduli saat Pandemi*. kumparan. <https://kumparan.com/kumparannews/survei-lksp-muhammadiyah-dan-pks-paling-peduli-saat-pandemi-1tiEpiV78zm>
- Khoirudin, A., Baidhawiy, Z., & Nor, M. R. (2020). Exploring muhammadiyah's historical civilizational dimension of social reconstruction in Indonesia: Humanitarian and cosmopolitan approaches. *Journal of Al-Tamaddun*, 15(1). <https://doi.org/https://doi.org/10.22452/JAT.vol15no1.13>
- Kuncahyono, T. (2020, March 21). *Covid-19 dan Tantangan Kerja Sama Regional*. Bebas Akses. <https://bebas.kompas.id/baca/opini/2020/03/21/covid-19-dan-tantangan-kerja-sama-regional/>
- Leskinen, L., Navanen, & Makkonnen. (2022). The rise of collaborative engagement platforms. *European Journal of Marketing*, 56(13), 26–49. <https://doi.org/10.1108/EJM-11-2020-0798>
- Lewis, D., & Kanji, N. (2009). *Non-Governmental Organizations and Development*. Routledge.
- Media MCCC. (2020, June 22). *Peran RS Muhammadiyah dalam Tangani Pandemi Covid-19 – Berita | Muhammadiyah*. Peran RS Muhammadiyah Dalam Tangani Pandemi Covid-19 - Berita | Muhammadiyah. <http://m.muhammadiyah.or.id/id/news-18961-detail-peran-rs-muhammadiyah-dalam-tangani-pendemi-covid19.html>
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif (Edisi Revi)*. PT Remaja Rosdakarya.
- m.muhammadiyah.or.id. (-). *Tentang Muhammadiyah | Muhammadiyah*. Tentang Muhammadiyah | Muhammadiyah. <http://m.muhammadiyah.or.id/content-44-det-tentang-muhammadiyah.html>
- m.muhammadiyah.or.id. (2020, May 28). *Pernyataan Pers PP Muhammadiyah Tentang Pemberlakuan New Normal – Berita | Muhammadiyah*. Pernyataan Pers PP Muhammadiyah Tentang Pemberlakuan New Normal - Berita. <http://m.muhammadiyah.or.id/id/news-19123-detail-pernyataan-pers-pp-muhammadiyah-tentang-pemberlakuan-new-normal.html>
- MPKU. (2020, March 26). *Lazismu Salurkan Bantuan untuk Penanggulangan Covid-19. Majelis Pembina Kesehatan Umum*. <https://www.mpku.or.id/2020/03/26/lazismu-salurkan-bantuan-untuk-penanggulangan-covid-19/>
- Mursal, Ritonga, M., Sartika, F., Lahmi, A., Nurdianto, T., & Alam, L. (2021). The contribution of Amil Zakat, Infaq and Shadaqah Muhammadiyah (LAZISMU) institutions in handling the impact of Covid-19. *Journal of Sustainable Finance & Investmen*. <https://doi.org/10.1080/20430795.2021.1886550>
- muhammadiyah.or.id. (2020, April 4). *Muhammadiyah Bentuk Relawan Mubaligh Tanggap Covid-19. Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/muhammadiyah-bentuk-relawan-mubaligh-tanggap-covid-19/>

- Pimpinan Pusat Muhammadiyah. (2020, April 15). *Muhammadiyah Perluas Bidang Layanan MCCC - Berita Muhammadiyah | Universitas Muhammadiyah Malang*. [Http://Www.Umm.Ac.Id/](http://www.umm.ac.id/). <http://www.umm.ac.id/>
- Prof. DR. H. M . Nazir ,MA. (2019, August). *peran amal usaha muhammadiyah dalam mengembangkan persyarikatan – Penelusuran Google*. <http://umri.ac.id/wp-content/uploads/2019/08/AMAL-USAHA-MUHAMMADIYAH.pptx>
- Republika. (2020, March 11). *Ini Program Nasional Muhammadiyah Merespons Wabah Corona*. *Republika Online*. <https://republika.co.id/share/q6znxt349>
- Ritonga, M., Lahmi, A., Ayu, S., Lasari, Y. L., Wahyuni, S., Desminar, Armalena, & Sartika, F. (2022). Participation and Active Contribution of Private Universities in the Prevention of the Covid-19 Pandemic Transmission. *International Series in Operations Research & Management Science*, 329, 205–215. https://doi.org/10.1007/978-3-030-87019-5_13
- Qodir, Z., Jubba, H., Hidayati, M., Abdullah, I., & Long, A. S. (2020). A progressive Islamic movement and its response to the issues of the ummah. *Indonesian Journal of Islam and Muslim Societies*, 10(2), 1–30. <https://doi.org/10.18326/ijims.v10i2.323-352>
- Republika ID. (2020, October 17). *Ta'awun Muhammadiyah | Republika ID*. *Republika.Id*. <https://republika.id/posts/7426/ta%E2%80%99awun-muhammadiyah>
- Qodir, Z., Jubba, H., Mutiarin, D., & Hidayati, M. (2021). Muhammadiyah Identity and Muslim Public Good: Muslim Practices in Java. *International Journal of Islamic Thought*, 19, 1–14. <https://doi.org/10.24035/IJIT.19.2021.203>
- Setiyowati. (2019). Empowering Islamic philanthropy: Analysis of entrepreneurial capital assistance program by lazismu surabaya city. *Humanities and Social Sciences Reviews*, 7(4), 1018–1025. <https://doi.org/10.18510/hssr.2019.74139>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Sukmawati, A., & Rafni, A. (2020). Peran Organisasi Kepemudaan Ikatan Mahasiswa Muhammadiyah dalam Melaksanakan Pendidikan Politik bagi Pemuda di Kota Padang. *Journal of Civic Education*, 3(2), 191–199.
- Suryana. (2010). *Metodologi Penelitian: Model Praktis Penelitian Kuantitatif dan Kualitatif*. Buku Ajar Perkuliahan UPI.
- Suryana, W. (2020, July 15). *Muhammadiyah Inisiasi Gerakan Ketahanan Pangan Keluarga*. *Republika Online*. <https://republika.co.id/share/qdi58m423>
- Suwaryo, P. A. W., Sarwono, & Yuwono, P. (2020). Peran Muhammadiyah Disaster Management Center Dalam Mitigasi Bencana. *Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal*, 10, 33–40.
- Syambudi, I. (2020, April 11). *Rakyat Bersatu Bangun Lumbung Pangan tanpa Menunggu Pemerintah*. *tirto.id*. <https://tirto.id/rakyat-bersatu-bangun-lumbung-pangan-tanpa-menunggu-pemerintah-eMkv>

- Tim Media MCCC PP Muhammadiyah. (2020, May 1). Pemerintah Seharusnya Prioritaskan Klaim RS Muhammadiyah. *Muhammadiyah Covid-19 Command Center*. <https://covid19.muhammadiyah.id/pemerintah-seharusnya-prioritaskan-klaim-rs-muhammadiyah/>
- www.aisyiyah.or.id. (2020). *Pimpinan dan Amal Usaha Seluruh Indonesia* | 'Aisyiyah. <http://www.aisyiyah.or.id/id/page/amal-usaha.html>
- Yunus, N. R., & Rezki, A. (2020). Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(3), 228. <https://doi.org/10.15408/sjsbs.v7i3.15083>