

CHAPTER II

LITERATURE REVIEW

A. Theoretical basis

1. Muhammadiyah and The Orphanages

a. Short history of Muhammadiyah

Muhammadiyah is one of the Islamic movements in Indonesia which was established in Yogyakarta in 1912, founded by Kiai Haji Ahmad Dahlan. Muhammadiyah has a modern style, carrying an Islamic renewal mission (Tajdid) in Indonesia. In practice, Muhammadiyah religious diversity is characterized by a very massive charity movement. The markers of the Muhammadiyah charity movement are the birth of schools (madrassas), hospitals, orphanages, early childhood education to universities whose numbers for the size of a community organization are fantastic (Susanto, 2106).

Muhammadiyah is known as a renewal Islamic organization with a modern pattern. In practice, Muhammadiyah believes in the Qur'an and Sunnah al maqbullah as its source. Interpretation of the al quran is revealed at the level of praxis, and translated into real movement. The rampant charity of Muhammadiyah, AUM, is a manifestation of the belief in the interpretation of the clerics of Dahlan from Al Quran Surat al Maun. The interpretation of the kiai dahlan was known later with Al Ma'uun Theology (Susanto, 2106).

One of the spirits behind the birth of various charitable movements is the interpretation of Al-Quran, which is taught by Kiai Ahmad Dahlan to his students. The theology al ma'un in Muhammadiyah movement or the foundation of the charity movement that was deeply attached to the Muhammadiyah was then known as Al Maun Theology. In article by Burhani (2013), mentioning that Al Maun theology is used as a pillar of the work of Muhammadiyah in the form of healing (health services), schooling (education), and feeding (social services). The essence of Al Maun's theology taught by Dahlan's kiai to his students is that ritual worship will not be meaningful if the culprit does not do social charity. This letter even mentions that those who ignore orphans, and poor people as religious liars.

According to Burhani (2013) even the kiai dahlan gave a direct example by gathering the poorest people around Kauman, then giving the people clothes, giving food, and giving a place to stay. Through close relations with Budi Utomo, the kiai dahlan's charity movement gave birth to orphanages for orphans, the poor, and also schools with an extraordinary number..

b. The development of Muhammadiyah

Yogyakarta Special Region (DIY) is the birth place of one of the largest Islamic organizations in Indonesia, namely Muhammadiyah where almost the entire population is Muslim. Muhammadiyah as an organization born in this city has a great burden in fostering and

providing comfort to the people. The focus of Muhammadiyah in providing the welfare of the people is in education, health, charity, and philanthropy. Forms of charity that have been developed in the past in the form of waqf. proved to have many productive waqf assets collected such as offices, hospitals, shops, and colleges (Yuristiadhi, 2013). Until 2011, there are 172 universities, 885 SMA and MA, 1,685 SMP and TS, 2,206 SD adn MI, 4,623 kindergartens owned Muhammdiyah scattered throughout Indonesia (Yuristiadhi, 2013).

As an Islamic organization of the archipelago, Muhammadiyah has obtained the status of the legal entity (retchperson) from the Dutch colonial government since 1914 (sejarah perwakafan muhammdiyah). For the sake of organized waqf, Muhammadiyah formed institutions or assemblies that take care of waqf property named Assembly Wakaf and Kehartabendaan. In 2005, to coincide with the 45th Muktamar Muhammadiyah in Malang, the name of the assembly was changed to Wakaf and Zakat Infaw and Shadaqah (ZIS) Assembly. A year later, the name of the assembly was changed as before: the Wakaf and Kehartabendaan Assembly. To facilitate the performance of Muhammadiyah's Head of Muhammadiyah (PWM), Muhammadiyah Regional Leaders (PMD), and Muhammadiyah Branch Chief (PCM), Wakaf and Kehartabendaan Assembly were established.

In 1972, in the Decree of the Interior. SK. 14/DDA/1972 on the appointment of Persyarikatan Muhammadiyah as a Legal Entity that

Owns the Land with Ownership, it is mentioned that every asset of the form of waqf or non-waqf must be on behalf of Persyarikatan Muhammadiyah. But the collectors or Nadzhir can be carried out by the Wakaf and Kehartabendaan Assembly of Regional, Regional, and Branch of Muhammadiyah (sejarah perwakafan muhammadiyah). Until now Persyarikatan Muhammadiyah already has assets from waqf with the number of Universities, Schools, Hospitals, Orphanages, and others. Especially in the province of Yogyakarta (DIY) has many facilities built on the land of waqf.

According Ghojali (2017) in his article have been told that the utilization of land waqf in D.I. Yogyakarta grouped into four parts. First, the land waqf is used to build places of worship (mosque and mushola). Second, used for educational facilities such as kindergarten, elementary, junior high, high school or Madrasah Aliyah, Pondok Pesantren. Third, it is used for Health suggestions such as Hospital built, Polyclinic. Fourth, built for public facilities such as graves.

c. Amal Usaha Muhammadiyah (AUM)

Muhammadiyah as an organization engaged in the social sector has established a social charity in the form of Muhammadiyah social institutions. Muhammadiyah organization concerns in facing the problems of poverty, duping and increasing numbers of orphans and abandoned children. In this case, Muhammadiyah was inspired and based on QS Al-Ma'un (Aswad, 2015). The Muhammadiyah social institution as

a service institution in the community has the tools and systems and service mechanisms that are expected to guarantee the effectiveness of services.

Furthermore in the field of social welfare, until 2000 Muhammadiyah had 228 orphanages, 18 nursing homes, 22 social health centers, 161 family benefits, 5 nursing homes / elderly, 13 nursing / elderly benefits, 1 net impaired home, 38 compensation death, and 15 BPKM (Muhammadiyah Education and Skills Centers).

The Muhammadiyah-Aisyiyah Social Institution Forum (Forpama) which was formed for the period 2007 to 2010, has since been given responsibility, continues to make various breakthroughs and strategic steps to make the Muhammadiyah-Aisyiyah social institution as an institution of professionalism, excellent in service quality and commitment in coaching the foster children of the Muhammadiyah-Aisyiyah social institution which numbered more than 22,000 children in Indonesia from the 351 institutions of the Muhammadiyah-Aisyiyah Social Institution. Thus foster children of the Muhammadiyah-'isyiyah Social Institution become the main cadre laboratories to build quality human resources at the Muhammadiyah Persyarikatan.

One of the charity efforts of Muhammadiyah which is currently being intensively conducted programs with a focus on social-oriented is the Institute of Amil Zakat, Infaq, Sedekah Muhammadiyah (LAZISMU). There are several programs offered by LAZISMU including collection

program and pentasyarufan program. The gathering program offered by Muhammadiyah are:

- 1) Zakat role model
- 2) Zakah on philanthropic character
- 3) Professional zakat movement
- 4) Institutional Zakat Movement
- 5) Movement of infaq shodaqoh
- 6) The cash waqf movement. Endowment benefits
- 7) Grant-reward collection
- 8) Muhammadiyah movement is concerned about disaster

The other programs offered by LAZISMU are proprietary programs.

This program covers several aspects, namely:

- 1) The education
- 2) Economics
- 3) Religion
- 4) LAZISMU development program
- 5) Social and humanity

LAZISMU as an institution that focuses on the welfare of the people has an important role in the effort to realize it. Therefore, LAZISMU formed a program that focuses on the welfare of orphans and orphanages. The program created by LAZISMU is an orphanage empowerment program which focuses on the nature of self-sufficiency in fulfilling every need of an orphanage. It is expected that the orphanage of

Muhammadiyah will have the power without any intervention on the persuasion of Muhammadiyah and donors. Here is the data of the charity efforts Muhammadiyah spread in Indonesia (Muhammadiyah).

TABLE 2.1
List of AMAL USAHA MUHAMMADIYAH (AUM)

No	Type of Amal Usaha Muhammadiyah	Total
1	Kindergarten	4.623
2	Elementary School	2.252
3	Junior High School	1.111
4	Senior High School	1.291
5	Islamic Boarding School	67
6	Muhammadiyah Higher Learning System	m
7	Hospital, Maternity, etc.	2.119
8	Orphanages, Compensation, Family Care, etc.	318
9	Nursing Home	54
10	Disable Rehabilitation	82
11	Extraordinary School	71
12	Mosque	6.118
13	Mushola	5.080
14	Empty Land	20.945.504 M2

Sumber: <http://m.muhammadiyah.or.id/id/content-8-det-amal-usaha.html>

After discussing the data about Wakaf land managed by Muhammadiyah and its distribution, it is not relevant if it does not discuss the Muhammadiyah Business Charity. the above table shows data on the efforts of Muhammadiyah in various fields. The purpose of the establishment of AUM is definitely positive and oriented towards the welfare of the ummah. But what needs to be underlined is the process and struggle that made Muhammadiyah for the establishment of these efforts.

It needs a strong struggle and perseverance to establish so much effort in achieving the ideals of the people, that is to live safely and comfortably.

On the other hand, the Muhammadiyah Charity of Business in Yogyakarta has been established, especially in education, social and economic. Classification or categorization AUM refers to Muhammadiyah Regional Leadership Yogyakarta, AUM is categorized into three categories. First in education such as kindergarten / elementary, junior high school, high school, university. The second is in the social field, as evidenced by the number of orphanages, nursing homes, and others. Third is in the field of economy, there are businesses that move in several areas such as Mentari Publisher (field printing), Mentari AC (service area AC service), and last is Mentari Tour and Travel (in the field of tour and travel services). The main highlight of the Amal Usaha Muhammadiyah PDM Yogyakarta is AUM engaged in social. Where there are many orphanages established on waqf land.

The word "Orphans" in Qur'an is mentioned twenty three times which refers to poverty. It means that those who are orphans, they extremely need our attention, defense and responsibility. So that they can learn and study quietly, live worthy and can be happy like other children. There are several verses in Qur'an that instruct us to take care of orphans such as:

"Do you know people who reject religion? That is the person who rebukes the orphan and does not feed the poor, woe to those who are pious, who are ignorant of his prayers, those who do riya and

are reluctant to help with useful things"(Surat al-Ma 'un verses 1-7)

Another verse that commands to sponsor orphans is:

"And when we take the promise of the Children of Israel: Worship none but Allah, and do good to the fathers, the kin, the orphans, and the poor, and speak the words good to man, establish prayer and pay zakat. Then you do not fulfill that promise, except a few of you, and you always turn away. "(Surat al-Baqarah: 83).

In the Surah Al-Baqarah: 177 also explained about the command to spare the orphans, namely:

"It is not your face to the east and the west a virtue, but the virtue is actually faith in God, the later day, the angels, the books, the prophets and giving his beloved treasures to his relatives, orphans, poor people, "

Some of the above verses have proven how important a Muslim support and helps is to the orphans. The reward which is obtained will flow for those who spare the orphans. There are some virtues to be got when someone sponsors, helps and, feeds the orphan. One of the virtues that can be obtained in accordance with the hadith of Bukhari no 4998 and 5659 is:

From Sahl bin Sa'Ad ra said: Rasulullah SAW said: "Me and the person who bore the orphan (his position) in heaven like this". Then Rasulullah SAW hinted his index finger and his middle finger, and slightly stretched both ".

This great Hadith shows the virtues and rewards of the people who spare the orphans. The meaning of this hadith is that every person who sponsors orphans in the world will occupy a high position in heaven near the position of the Prophet Muhammad. Bearing the orphan means

to take care of all the necessities of life, such as living (eating and drinking), dressing, nurturing and educating them with proper Islamic education.

d. Fund resources for orphanages

The orphanage as a non-profit social institution that accommodates educates and supports orphans, unfortunate and abandoned children has an important role in saving and providing a decent life for children. Therefore, to fulfill the duties and responsibilities of the orphanage required substantial funds. The funds will be used to fulfill daily needs such as clothing, food and shelter. But the recent problem faced is the difficulty of the orphanage to get sufficient funds to meet all these needs. Moreover, the orphanage as an organization that is not oriented to gaining profit. So it is very difficult to get the funds.

Orphanages have sources of funds that can be a problem solver related to the availability of funds. There are several institutions or individuals who become fixed and irregular (*incidental*) donors for orphanages every year. For instance Panti Asuhan Yatim Dhuafa Muhammadiyah Prambanan, they get funding from the Social service of the Special Province of Yogyakarta, Persyarikatan Muhammadiyah, ortonom or Muhammadiyah organizations and sympathizers as their regular donors. As for the non-permanent donors are from the sympathizers that are flexible or incidental. This is consistent with that

delivered by Triyono as the caregiver at the orphanage in an interview conducted in the process of collecting data

“iya dinas social DIY, kita turunnya dari dinas social. Terus kalau yang lain kita dari persyarikatan, persyarikatan muhammadiyah. Juga ada orthonom atau organisasi muhammadiyah yang membantu kami setiap bulan. Yang kedua ada simpatisan, bahasa saya simpatisan. Donatur yang tetap perbulannya. Itu yang tetap. Yang tidak tetap itu donatur simpatisan atau fleksibilitas .maksud saya donatur yang datang tidak diundang langsung seketika itu memberikan bantuan bisa berbentuk dana atau bentuk lain. Bisa bentuk sembako atau kebutuhan lain. Itu seperti itu”. (K1^{3rd}, May 2018)

The same thing happened in some Muhammadiyah’s orphanages, especially those domiciled in the province of Yogyakarta Special Region. Another example is the Muhammadiyah Wates Orphanage which has funding source almost the same as Muhammadiyah’s orphanages in general. Fajar said that the sources of funds obtained are from donors such as government, muhammadiyah, and individuals.

“ya donaturnya berbagai macam, berbagai macam, dari pemerintah, muhammadiyah sendiri atau perorangan”.

The government in question is the social service, donations are usually given in the form of saving money for foster children or in other forms. This is in accordance with what he conveyed in an interview some time ago.

“ya dari dinas social, itu biasanya memberikan tabungan untuk anak ataupun yang lainnya”.

Some orphanages build their own businesses to get additional funds in order to meet their daily needs. For instance, Panti Asuhan Yatim Putri

Aisiyah runs its own business since several years before such as Balai Latihan Keterampilan (BLK) for various activities such as weddings, meetings, etc. Other businesses are PAY Mart and car rental by using sincerely payment system. The cars which are rented in full tank condition, it must be returned in a state of a full tank added with a fee that paid sincerely. This is in line with the statement told by the orphanage chairman of the panti asuhan yatim putri aisiyah Yogyakarta

“artinya kami bisa, ini tahun 1914, eh 2014 itu kemarin bisa membangun 1 unit usaha yang namanya BLK, BLK itu (Balai Latihan Keterampilan), dimana awalnya itu bisa menampung sekarang itu bisa menampung 120 orang, jadi batch ya, itu sebelah situ, didepan JL. Agus Salim, didepan Alfamart di depan SD Muhammadiyah Notopradjan itu ada BLK (Balai Latihan Keterampilan) itu masuk pada pengembangan kita, awalnya cuma koprasi saja, tapi karna koprasi ini tidak bisa berkembang dengan baik jadi kita mengembangkannya ke BLK itu di penginapan, penginapan itu Alhamdulillah bisa menampung 120 orang ini masuk ke kemandirian peroeconomian panti, dan tahun kemarin, tahun 2016, eh 2017 kita mendirikan PAYMart, PAYMart itu salah satu usaha kita dibidang ekonomi juga, namanya PAYMart masih di lingkungan BLK, iya karna dulunya itu sebagai kayak ruang tamunya BLK”.

“kemudian, diantaranya adalah juga kita menyewakan ini, menyewakan aula, aula panti itu masih luas, bisa menampung sekitar 300 orang, kalo di pakai untuk mantenan itu kita disni rapat semua, dipakek semua, iya untuk apa saja bisa, untuk manten, kebanyakan untuk manten, akad gitu biasanya, artinya kegiatan kegiatan kadang-kadang jugakan ada orang nyewa untuk rapat, ada acara dialog, atau kajian, dan sebagainya bisa diaula sini, biasanya mereka-mereka itu dari dinas sosial pun kadang-kadang minjam aula kita, mereka kan nyewa”.

It can be concluded that the source of funds obtained by social institutions or orphanages are from either local government or central

government, peasants muhammadiyah, permanent and temporary donors and internal business.

e. The strategies to maximize, manage the fund resources and empower the orphanage

To achieve the goals of the orphanage, the leadership of each orphanage should and should use management means, known as "Six M" ie Man, Money, Materials, Methods, Machines and Market (Manulang, 1987). Man is the main means that must be determined in advance to achieve the right goal. The various activities of the orphanage should be in accordance with the objectives and targeted can be viewed from the point of the process such as planning, organizing, actuating, and controlling.

In carrying out various activities, the organization needs money or funds that can facilitate the activity so that the goals to be achieved can be in line with expectations. The use of money should be done wisely and on target to reduce the failure. Regardless, material is regarded as a management advice to achieve the stated objectives. To facilitate in achieving the goals of orphanage is required a method in accordance with the purpose of the orphanage. The correct method of achieving the goals of the orphanage will have a significant positive impact on the rapid development of the orphanage.

The development of orphanages can not be separated from the good or not the management done by the administrators of the orphanage.

Especially the management of the financial and the allocation of funds must be managed in detail and on target so that the funds do not run out just like that. In maximizing existing funds, orphanages need to use management functions such as planning, organizing, actuating, and controlling (Sukarna, 1992). These four basic functions are considered to be very fundamental in management or those known as POAC abbreviations.

1) Planning

According to Handoko (1984) Planning is the selection or determination of organizational goals, and the determination of strategies, policies, projects, programs, procedures, methods, systems, budgets and standards required to achieve the objectives. Other management functions will not work properly without proper planning. If understood further, planning has several stages of activity to be well structured. Activity planning functions include setting the direction of goals and target orphanage, develop strategies to achieve goals, determine the resources needed, and set the standards of success in reaching the goal waiter.

a) The division of planning from management point of view can be divided into several levels including:

(1) Top level planning

This level provides general guidance, objective formulation, decision making and provides guidance on the pattern of settlement and its overall nature.

(2) Middle level planning

Medium-level planning is more administrative. Medium level prepares ways to be implemented to realize the purpose of a plan executed. The responsibility of middle-level planning is in middle management.

(3) Low level planning

Lower level planning is more focused on how to generate. The lower level is more directed to the operational activities of the organization. Managing managers are responsible parties in the planning of this lower ladder.

b) Terms of planning function

Good planning should meet several conditions the following conditions:

- (1) Have clear goals.
- (2) Simple, not too difficult in running it.
- (3) Loading the analysis on the work to be performed.
- (4) Flexible, can change with the progress that happened.
- (5) Having balance, responsibility and objectives aligned in each section.

(6) Everything available can be used effectively and efficient.

c) Benefit of planning function

Some of the benefits of the function of planning, including:

(1) Can make the execution of the tasks so appropriate and activities on each unit will be more organized towards the same goal.

(2) Can avoid errors that may occur.

(3) Facilitate monitoring.

(4) Become basic guidance in carrying out activities.

2) Organizing

Organizing is a process of determining, grouping, and regulating the various activities required to achieve the objectives, placing people in each of these activities, providing the necessary tools, establishing the authority that is relatively delegated to each individual who will undertake activities, activity (Hasibuan, 2001).

In Handoko's book "Management Edition 2" (1984) Organizing is the determination of the resources and activities needed to achieve the organization's goals, design and development of an organization or working group that will be able to bring those things towards the goal, assigning certain responsibilities, and then delegating the necessary authority to individuals to carry out their duties.

According to Amirullah and Budiyo (2004) organizing is a process of giving orders, allocating resources, as well as arranging activities in a manner that is individually and individually to implement the plan. The activities involved that include in the process of organizing, among others are:

- a) Divide the components of the activities needed to achieve the goals and objectives within the group.
- b) Divide the tasks to managers and subordinates to organize groups and tailored to the skills and expertise that is owned on each task holder.
- c) Establish authority among groups or organizational units.

Based on the above opinion can be understood that the organization is the determination, categorization, and arrangement of various activities by coordinating and collecting resources, and determine the relative authority that delegasikan to members of the organization for the purpose can be achieved effectively and efficiently.

3) Actuating

Briefing is to make all members of the group to want to cooperate and work sincerely and passionate to achieve goals in accordance with planning and organizing efforts (Hasibuan M. S., 2010). Briefing functions are always closely related to planning. Planning determines the best combination of factors, strengths, resources and relationships

needed to direct and motivate employees. The directive function involves applying these elements to influence.

The function of mobilization or direction is an effort to create a dynamic, healthy working environment in order to perform more effectively and efficiently. Some activities on the briefing function:

- a) Guiding and motivating the board to work effectively and efficiently.
- b) Give regular tasks and explanations about the task.
- c) Describe all policies that have been determined.

4) Controlling

To know the success or failure of a goal to be achieved should be supervision or control, because although planning, organizing, penggerakannya good, but if the executive work is not regular, orderly and directed, then the goals that have been set will not be achieved. According to Handooko (1984) Controlling is the invention and application of means and equipment to ensure that the plan has been implemented in accordance with the established. Another opinion about the definition of supervision submitted by Hasibuan (2010) control is the measurement and improvement of the implementation of subordinate work, so that the plans that have been made to achieve corporate objectives can be held.

Supervision or controlling aims to determine whether the implementation of tasks / jobs in accordance with the plan has been

set. Controlling concerning the activities of comparing between the tangible results achieved with predetermined standards, and if the implementation deviates from the plan, it needs to be held as necessary correction. Function control is the effort to assess a performance that is based on standards that have been made, also make improvements when it is needed.

a) Activities on control functions eg:

(1) Evaluate successes and targets by following predefined indicator standards.

(2) Clarify and correct the deviations found.

(3) Provide an alternative solution that might solve the problem.

b) Controlling will be effective by considering the following:

(1) Routing (path), managers set a way or path to be able to easily find where the error often occurs.

(2) Scheduling, the Manager determines when supervision should be carried out. Sometimes, scheduled surveillance may be inefficient in finding a fault, and conversely, something that is run in a sudden is even more useful.

(3) Dispatching (implementation order), is the supervision in the form of an implementation command on the job. The goal is that a job can be completed on time. Command can make a job avoid the condition of the hanging up, and at the end if an error occurs, it can easily be identified who made the mistake.

(4) Follow Up (follow-up), Manager finds solutions when errors are found. Follow-up can be by giving warning to the party who intentionally or unintentionally make a mistake and provide guidance so that the same error will not happen again.

A good form of supervision is supervision in accordance with the needs and the nature or character of the company. A good oversight is done by not swallowing a lot of costs and can guarantee the existence of improvement activities. For that, the company needs to prepare the step of the pattern and plan of the company before the supervision implemented.

f. Best practice of orphanages

Throughout Indonesia, the number of neglected children currently reaches 5.4 million children. Observing and analyzing the data leads us to the conclusion that the maintenance and education of neglected children is one of the agendas that require priority handling of the government in the future.

Learning from experience so far, the target of reducing the number of neglected children requires a coordinated and integrated strategic step and must use a humanist. In addition to the obligations inherent in government duties, a complementary task of community involvement and participation is needed. Therefore, the role of the orphanage is needed to help ease the burden on the government.

The Orphanage must be at the forefront to provide a decent life for orphans and abandoned children. To carry out its functions, the orphanage must have a system that is neatly arranged and does not depend too much on donors. In other words, the orphanage must be independent, especially financially independent. One of orphanages best practices in Indonesia is the Panti Yatim Indonesia.

Panti Yatim Indonesia is a social and humanitarian institution that focuses on managing orphans and poor people by carrying out the vision of being the best and professional orphanage manager. Panti Yatim Indonesia takes care of more than 4000 orphans inside and outside the dormitory which is scattered in the island of Java. One of the attractions of the Panti Yatim Indonesia is the existence of a work program that is not only oriented to foster children but also to people in need. Following are programs at Indonesian orphanages:

1) Yatim Healthy

Increasing health costs and declining health levels make it difficult for people to get ideal health, the Panti Yatim Indonesia provides facilities to facilitate and optimize health assistance for orphans and poor people and disadvantaged communities. Here are some Yatim Healthy programs:

- a) Free Health Clinic Aimed at people who are unable and have difficulty getting proper health assistance.

- b) Ambulance Free of Charge Ambulance that is on standby is a real form of caring for local people who are expected to help deliver patients or bodies for free.
- c) Health Assistance Costs with the aim of realizing a healthy and strong generation.

2) Yatim Happy

The Yatim Happy program is a Panti Yatim Indonesia dedication focused on the happiness of orphans and poor people, where as many as 3,835 orphans and underprivileged children both in the dormitory and outside the Dormitory, under the management of the social ministry and Child Welfare institutions have the same rights and opportunities to have a future brilliant. Here are some Yatim Happy programs:

a) Care for Orphans & Dhuafa in Dormitory (Independent Dormitory)

The care program for orphans & poor people by carrying out the independence and education of children with a total of 300 children cared for by children scattered in the areas of Bandung, Jakarta, Bekasi, Tangerang, Bogor, Semarang and Surabaya.

b) Benefits of Orphans & Dhuafa Outside Dormitory

Regular compensation for orphans and destitute children, in the form of funds for schools and school equipment, this program assists the government's 9-year compulsory education policy,

unfolding new hopes for orphans & poor people who want to continue their education

c) Ramadhan Yatim & Dhuafa Ceria

The blessings of Ramadan abound, especially for orphans & poor people, Allah glorifies orphans through the Messenger of Allāh uni, that people who care for orphans will certainly be neighbors of the Messenger of Allāh Nya in His heaven later, from which Indonesian orphans open opportunities for anyone who wants neighboring to the Messenger of Allah in the Hereafter. Through the Cheerful Ramadhan Program, it provides good breaking and sahur for children, sharing Eid gifts until the package for homecoming meets with some of their relatives in the yard.

3) Yatim Education

Special attention was given to the Panti Yatim Indonesia for orphans and poor people to break the chain of unemployment and child neglect by saving generations through their education. Here are some Yatim Education programs:

a) Orphan & Dhuafa Education Scholarships (Basic)

Educational scholarships provided for orphans and poor people who have superior achievements and high dedication who basically have the same rights and opportunities with the aim of building the quality of the Indonesian people who are advanced

and have good character, this scholarship is given to 3,835 orphans and dhuafa

b) Yatim & Dhuafa Pesantren Scholarship

Educational Scholarships for orphans and poor people who continue their education at the pesantren with the hope that children can become cadres of national cadres who have strong character and noble character to be an example for future generations with as many as 50 recipients of outstanding orphans & poor

c) Construction of Al-Ihsan Excellent School

Educational institutions based on junior and senior high school boarding schools that are built to facilitate orphans & poor people to print young people full of work and can compete both in national and international regions.

4) Yatim Entrepreneur

Generation development through entrepreneurship education which aims to improve the economic quality of the lower middle class and increase productivity and creativity that can advance the social welfare of people throughout Indonesia. Here are some Yatim Entrepreneur programs:

a) Entrepreneur Training

b) Orphan and Dhuafa Capital Assistance

c) Agro Orphan

5) Yatim Care

A form of care carried out by Pantti Yatim Indonesia for Indonesian people who were affected by natural disasters to strengthen their sense of brotherhood and as a form of humanity. Here are some Yatim Care programs:

- a) Disaster Management Assistance
- b) Dhuafa Society Social Assistance

6) Yatim Syar'i

One form of Islamic prayer carried out by Pantti Yatim Indonesia to facilitate both the facilities of the place of worship, the provision of compensation to the Koran teacher, etc., along with a number of Yatim Syar'i programs:

- a) Share Qurban Package
- b) Koran Teacher Training
- c) Circumcision
- d) Waqf Management (Yatim Building)

2. The Empowerment Theory

Literary empowering means the process, the way. The empowerment is the ability to do something or the ability to act in the form of mind and effort (Depdiknas, 2003). According to Sadan (1997) empowerment is a transition process from a condition of powerlessness to a condition of relative control over one's life, destiny and, the environment.

In some discussions regarding to the community development, community empowerment is often interpreted as an effort of power giving in order to make their voices to be heard and contribute to the planning and decisions that affecting their communities (Foy, 1994). People who have skills and abilities are very influential in making decisions about something and their opinions are taken into consideration in deciding a decision.

Community empowerment aims to help people achieve the circumstance (condition) or outcome in which people have the power, power, and knowledge to meet their needs, whether physical or economic. In addition, people will have confidence, able to convey aspirations, have a livelihood, participates in social activities and independently in carrying out their obligations. Mardikanto (2013) in his book entitled (Pemberdayaan Masyarakat dalam perspektif kebijakan publik) explains that empowerment is a series of activities which aim to strengthening and optimizing the competitiveness of weak groups in society.

The above explanation can be concluded that empowerment focused on optimizing the ability to get opportunity, access resources and services to improve the quality of life for the better. In order to achieve these objectives, the community is required to participate from the stage of decision-making, enjoyment of results and evaluation. So people are aware that their participation changes their mindset and knows the problems they face. That way they can handle it easily and structured. Here are some theories used in community empowerment:

a. Dependency theory

Power is the key concept to understand the empowerment process. The purpose of power is to prevent the participation of other groups in the decision-making process and also to obtain passive group approval. Power is an integral part of social interaction. Power is a feature that is inseparable from social life. This is always part of the relationship, and signs that can be seen even at the level of micro-interaction (Prasetyo, 2105).

Community development needs to pay attention to equality, conflict and power relations or if not, the success rate is low. After the failure of modernization theory came the dependency theory, where dependency theory in principle describes the existence of a relationship between unequal countries, especially between developed (central) and peripheral (non-developed) countries. From dependency theory, there is an understanding of balance and equality, which in turn forms an empowerment in community participation known as the theory of justice. For example, The "power-dependency" theory tells us that donors (donors) gain power by giving money and goods to people who cannot reciprocate. This gives the idea that non-profit organizations / NGOs should not receive funds from only one donor if they want to be independent/free.

In the context of empowerment, dependency theory is associated with a power which is usually in the form of money/capital ownership. To

achieve a power / strong/independent condition, a group of people must have strong financial / capital. In addition to money/capital, knowledge/knowledge and aspects of people / large groups of people/masses must also be owned so that the group has power. The group that has power will be empowered.

b. Ecological System theory

Developed by psychologist Urie Bronfenbrenner, ecological systems theory explains how human development is influenced by different types of environmental systems. Researchers, policy makers, and practitioners are interested in the opportunities and risks associated with how youth spend their discretionary time outside the regular school day. One of the primary settings in which youth spend their out-of-school hours is in organized activities, which include extracurricular activities, after-school programs, and activities at community-based organizations. Much research on out-of-school activities has utilized ecological systems theory to understand how activities foster positive, healthy development of youth from different backgrounds (Andrea & Mahoney, 2017).

There are four interrelated types of environmental systems in Bronfenbrenner's classic rendition of ecological systems theory, namely, the (1) micro-, (2) meso-, (3) exo-, and (4) macrosystems. These levels range from smaller, proximal settings in which individuals directly interact to larger, distal settings that indirectly influence development.

1) Microsystem

The most proximal ecological level is the microsystem, which includes the settings in which individuals directly interact. Organized out-of-school activities represent one microsystem, encompassing different types of activities, such as sports, academic clubs, service projects, and faith-based youth groups. Overall, youth who participate in any activities display more positive social, emotional, psychological, and physical outcomes than their nonparticipating counterparts.

2) Meso system

Moving outward in Bronfenbrenner's ecological levels is the mesosystem, which involves processes that occur between the multiple microsystems in which individuals are embedded.

3) Exo system

The exosystem is the next outermost level and includes the microsystems in which individuals are involved but not directly embedded.

4) Macrosystem

Finally, the outermost system is the macrosystem, which is defined as the set of overarching beliefs, values, and norms, as reflected in the cultural, religious, and socioeconomic organization of society.

3. Analytic Hierarchy Process (AHP)

The Analytical Hierarchy Process (AHP) is a decision-aiding method which has received increasing attention in the literature and in application since its development by Saaty (Harker, 1987). Analytic Hierarchy Process (AHP) is a model used to facilitate decision making developed by Thomas L Saaty. Decision model described in the form of a multi-factor or complex multi-criteria become a hierarchy (Syaifullah, 2010). The hierarchy is defined as a representation of a complex problem within a multilevel structure.

Analytic Hierarchy Process is one of several analytical tools or methodologies in the decision-making process (Roesmana Donna, 2017). Included are rational and intuitive factors for determining the best option. In determining the choice should be based on the criteria that have been considered and grouped according to hierarchy. According to Syaifullah (2010), there are several reasons why AHP is more commonly used as a troubleshooting method than other methods as follows:

- a) The hierarchical structure, as a consequence of the selected criterion, to the deepest sub-criteria.
- b) Taking into account the validity to the extent of tolerance inconsistency of various criteria and alternatives selected by decision making.
- c) Taking into account the endurance of output sensitivity analysis of decision-making.

In making decisions, priority concepts are so important that they can make a right or wrong decision (Saaty, 2001). Based on a study conducted by

Korhonen (1987) entitled "The Specification of a Reference Direction Using the Analytic Hierarchy Process" defines AHP as a simple and powerful method of obtaining informed preference from decision makers.

The Analytic Hierarchy Process is a counting method that uses the pairwise comparison to decrease the priority scale based on judgments of expert (Russo & Camanho, 2015). This method is often used in determining a decision that has multiple criteria. Usually, this method is used by researchers and decision makers to simplify and very simple to apply.

Ruso and Camanho (2015) described in his research that AHP has several functions or advantages including:

- a) Structuring Complexity: To deal with the complexity of a decision-making process, the first step is to identify all the factors that affect decisions and organize all factors into a "homogeneous clusters of factors" hierarchy.
- b) Measurement: AHP provides measurement scales and methods for prioritization.
- c) Synthesis: AHP leads to an entire estimate of how much influence each alternative has.
- d) Unity: Extensive and complex issues are made into a flexible and easily understood model through AHP.
- e) Interdependence: AHP can be used on system elements that are mutually free and require no linear relationship.

- f) Hierarchy structuring: Grouping each element of the system to a different level where each level has the same element.
- g) Tradeoff: AHP considers the priority of relative factors in the system making it easier for people to choose the best alternative based on the goal.
- h) Judgment and consensus: AHP does not require a consensus but combines the results of different assessments.
- i) Process repetition: Facilitate people in understanding the definition of a problem and give them the freedom to develop their understanding through the process of repetition.

While the weakness of AHP method is as follows:

- a) AHP model dependence on the main input. The main input is the perception of an expert so that in this case involves the subjectivity of the expert and the model also becomes meaningless if the expert gives a wrong assessment.
- b) This AHP method is only a mathematical method without any statistical test so there is no confidence limit from the correctness of the model.

4. Strengths, Weakness, Opportunities, And Threats (SWOT)

SWOT analysis is a classical strategic planning tool. SWOT stands for strength, weakness, opportunities and, threats. It helps us to find the way to assess the best strategy can be implemented. The tool helps planners think realistic about the achievement they can get, and where they should focus on (Odi, 2009). SWOT analysis is a tool to help businessman evaluate the

strength, weakness, opportunities and threats involved in any business enterprise, including the empowerment of orphanages.

SWOT is an acronym which stands for Strength, Weakness, Opportunity, and Threats. It is used to assess a business or proposition. Not only use for our own business but also able to be implemented by the business competitor (Fine, 2009). The result of SWOT analysis is to see the reality of a business or ideas. It will also give a list of action point which should be followed.

SWOT analysis is an analytical technique that can be done by an organization in deciding a decision to achieve rapid growth in the future. The process involves the identification of strengths and weakness of the organization, the opportunities, and threats to the market in which the organization is engaged (FME, 2013). As a manager, the participation in strategic planning is likely to involve providing operational data to help assess the internal capabilities, and depend on your job function) you may also be asked to provide market intelligence.

SWOT analysis is a basic model that explains everything that can and cannot be done in business, as well as its potential opportunities and threats (Ommani, 2011). The SWOT analysis is one of several strategic planning tools that are used on business and organization matters. This is to ensure the existence of a clear objective definition for the project or venture, and that all factors related to the effort, both positive and negative, are identified and addressed (Osita, Onyebuch, & Justina, 2014)

The main aim of SWOT analysis is to identify and find the key internal and external factors that are important to achieving the objective. SWOT analysis divides the key pieces of information into two main categories. Firstly, the internal factor consists of the strengths and weaknesses that affect the organization's objectives. Secondly, the external factors are opportunities and threats. External factors may include macroeconomic matters, technological changes, legislation, and socio-cultural changes, as well as changes in the marketplace or competitive position. SWOT analysis compares the external factors of opportunities and threats with internal factors (strength) and weaknesses.

a. SWOT Analysis Framework



Source: (Osita, Onyebuch, & Justina, 2014)

1) Internal analysis

a) Strength

Strengths should have a positive implication for your business or organization. It adds value and offers a good competitive advantage

for your organization. Some examples of strengths may consist of tangible assets such as available capital, equipment, credit, established and loyal customer, existing channel of distribution, copyright material, patents, information, and processing system, and other valuable resources (FME, 2013).

Strengths are the qualities that enable us to accomplish the organization's mission. These are the basis on which continued success can be made and continued/sustained. Strengths can be tangible and intangible assets (Osita, Onyebuch, & Justina, 2014).

b) Weakness

Weakness is a stumbling block for an organization in achieving its mission and reaching its full potential. Weakness can exacerbate the growth and success of an organization. We cannot afford the lack of coordination between systems in different parts of the organization, and inadequate funding (Osita, Onyebuch, & Justina, 2014). Weakness can also be:

- (1) Something we do poorly
- (2) A disadvantage
- (3) A deficiency in expertise or competence
- (4) Lack of assets (physical, human, intangible)
- (5) Missing capabilities

2) External analysis

External factors consist of the organization's environment operates in its market, its ecosystem, and all of the third parties involved. The market refers to the sector where we supply the goods and services, even if it is done on a non-profit basis. The ecosystem refers to something beyond the market and includes the current and future technology as well as current and proposed business models. The third parties are those who are the suppliers, partners, and competitors, and the regulatory bodies, media, or the group you need to deal with. As identified these external factors, then classify them into potential opportunities and threats.

a) Opportunities

The external environment analysis may present certain new opportunities for profit and growth. Opportunities are presented by the environment within our organization operates. These arise when an organization can take advantage of its condition to enable it to become more profitable. The example as follows:

- (1) An unfulfilled customer need
- (2) Arrival of new technologies
- (3) Loosening of regulation
- (4) Removal of international trade barriers

b) Threats

Threats arise when conditions in external environments jeopardize the reliability and profitability of the organization's

business. Here are some external factors that can threaten the success of a venture business such as the lack of vendors who can supply raw materials for the project, and no ready-made market for the final product of the project. Threats could also be a competitive behavior, new product/service, and demographics.

b. Matrix SWOT

Matrix SWOT consists of four categories or quadrant which are each categories have its own strategies. The SWOT analysis is based on the suitability between institutional intermediate resources and their external situation. Good conformity will maximize the company's strengths and opportunities and minimize weaknesses and threats (Rahayu & Retnani, 2016). Here is the matrix SWOT table below:

Table 2.2
Matrix SWOT

IFAS EFAS	STRENGTHS (S) Strength's factors	WEAKNESS (W) Weakness's Factors
OPPORTUNITIES (O) Opportunity's factors	STRATEGY (SO) create the strategy that use strength to utilize the opportunity	STRATEGY (WO) create the strategy that minimize weakness to utilize the opportunity
THREATS (T) Threat's Factor	STRATEGY (ST) create strategy that use strength to solve the threats	STRATEGY (WT) create strategy that minimize weakness and prevent the threats

Source: (USM)

1) SO Strategy

This strategy is based on the company's way of thinking, namely by utilizing all the power to seize and take advantage of opportunities as much as possible.

2) ST Strategy

This is a strategy for using the company's inner strengths to cope with threats.

3) WO Strategy

This strategy is applied based on the utilization of existing opportunities by minimizing existing weaknesses.

4) WT Strategy

This strategy is based on defensive activities and strives to minimize existing weaknesses and avoid threats.

c. SWOT analysis benefit

The main purpose of SWOT analysis is to create alternative strategies which are more functional, so the strategies will be applied and implemented easily on each *strategic business unit*. Here we go the benefit of SWOT analysis as follow:

- 1) It is clearly usable to know the position of the company in the competition with the same company.
- 2) It can be used as the stepping stone for achieving the company's goals.

- 3) As an effort to refine the existing strategy, so that company's strategy can always accommodate every change of business condition that occur.

B. Theoretical framework

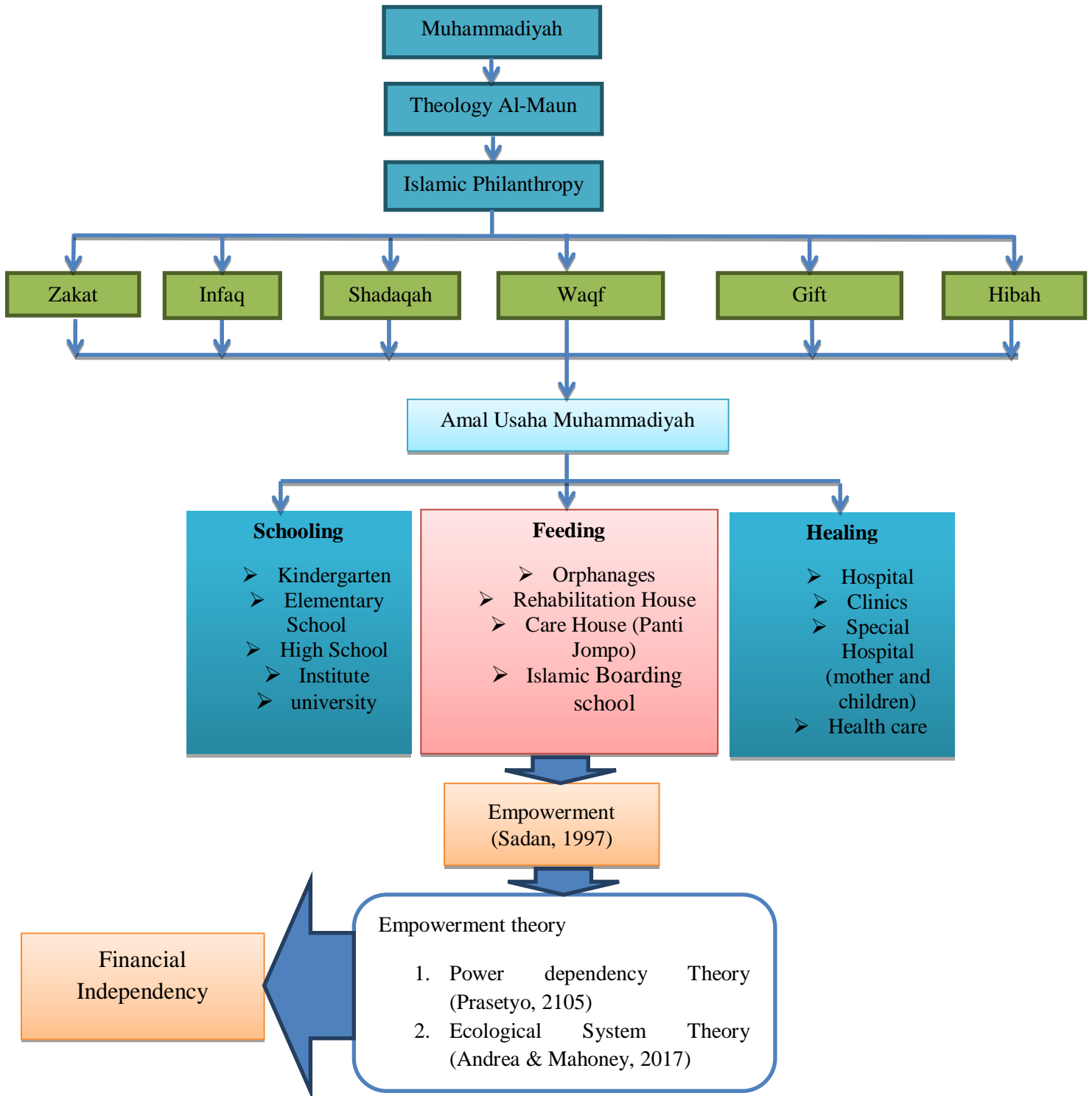


Figure 2.1
Theoretical framework

C. Previous Study

Previous study is important in a research because it will become the basic reference and as a differentiator to research that has been done before. This prior research was taken by researchers from various sources such as books and previous studies deemed relevant to the research to be undertaken. As for some previous research that became the basic reference for researchers are as follows.

First, the research conducted by Lukman (2012) with the title “Sosialisasi di Panti Asuhan dalam Membentuk Tingkah Laku Anak (Kasus Di Panti Asuhan Abadi Aisyiyah Kecamatan Soreang, Kota Parepare)”. The method of this research is qualitative descriptive method. This research is more focused on the function and purpose of establishment of the orphanage. The finding of this research showed that the process of socialization at Panti Asuhan Abadi Aisyiyah Soreang District, City of Parepare is can be seen from the media socialization and socialization. The most influential medium of socialization to the nursing child is a nursing administrator who has been regarded as family, friends and the media.

Second, research conducted by Devian (2007) with the title “Peranan Panti Asuhan Putri Aisyiyah Dalam Upaya Meningkatkan Kesejahteraan Anak Asuh Melalui Peningkatan Pendidikan Informal”. The methods which are used in this research are descriptive qualitative and action theory. Based on the results of the research, it is known that the role of Panti Asuhan Putri 'Aisyiyah Klaten has a great influence in improving the quality of informal education of foster children, especially the effect on foster children seen in how to behave towards foster

children, caregivers, or with others how to foster children solve their own problems.

Third, research was conducted by Budianto (2000) entitled "Pengaruh Metode Pendidikan Dipanti Asuhan Terhadap Perkembangan Kepribadian Anak Didiknya". This study is more directed to the influence of educational methods used by orphanages to the development of the personality of their students. This research was conducted by implementing orphanage programs implemented by young wiloso orphanages, Purworejo subdistrict, Purworejo district, central Java province. Education is believed to foster self-confidence and desire to learn among the high society. So it can grow the nature of behavior that is creative, innovative and have the desire to move forward.

Fourth, research conducted by Utami and Alfaruqi (2107) under the title "Optimum Waqf Benefit Mapping Design: A Preliminary Research for Muhammadiyah Productive Waqf Yogyakarta Indonesia". This study discusses the role of Muhammadiyah as caretaker assets wakaf are required to be serious in the management assets wakaf. The method of the research are phenomenology theory or approach and constructive theory of Berger and luckman. The result of this research is very appropriate for Muhammadiyah in a recording of waqf data and categorization of wakaf asset. Muhammadiyah is required to pay more attention to everything in regulating waqf assets, so as to reduce the risks that cause a problem.

Fifth, research conducted by Hasan, Rashid and, Sarkawi (2017) with the title "Haddul Kifayah: An Approach for Selection of Potential Beneficiaries Of

Waqaf Asset". The methods of this research are Qualitative research method. It combines extensive review of literature, content analysis, and discussion with experts. This study focuses on techniques in determining who is most entitled to benefit from wakaf assets. Like the poor and needy. The finding of the research shows that Haddul kifayah method is very suitable to be applied in determining the problem.

Sixth, research conducted by Lubis (2107) with the title "Upaya Panti Asuhan Muhammadiyah Dalam Membina Kemandirian Anak Dijalan Amaion Cabang Medan Kota ". The purpose of this study is to know the process of applying independence applied by the orphanage management of foster children. The method of this study are qualitative descriptive and behavioral theory by Gage and Barliner. The results of this study indicate that there is a process of independence applied to foster children proven by the activities provided by caregivers in the form of teaching and learning activities and routine activities. Behavior independence embodied in various aspects of independence are aspects of emotion, social aspects, economic aspects and aspects of intelligence.

Seventh, a study conducted by Sinarasri and Hanum entitled "IBM Kewirausahaan Bagi Panti Asuhan Muhammadiyah Dalam Upaya Peningkatan Kreativitas Dan Kemandirian ". This study aims to create young entrepreneurs who are independent and able to create business opportunities for orphanages and surrounding communities. The method used in this research is a form of agenda, composed in a schedule of community service for the IBM program. The research finding research are make shirts with screen printing creative design and a unique

shirt combination of cotton and batik. Improve human resources in orphanages to be more productive and master effective marketing strategies.

Eighth, research conducted by Ariani (2015) entitled "Upaya Pembinaan Kemandirian Di Panti Asuhan Untuk Mempersiapkan Masa Depan (Studi Pada Panti Asuhan Sinar Melati IV) Berbah Sleman". This study aims to find out the concept of orphanage applied to orphans in the development of independence to be more ready to welcome the future. The theory used in this research is the theory of interactionism symbolic initiated by George Herbert Mead. The result of this study is that there is a concept of independence applied by orphanage such as allowing anyone to give lessons to foster children, including local people and generous.

Ninth, the research conducted by Miller (2008) entitled "Educational Access For Orphans And Vulnerable Children In Woliso, Ethiopia". The methods are list of resources used in writing foundation grant, statement of need, project description and narrative, monitoring and evaluation plan, budget and budget narrative, personal statement. The objective of the research is to write a foundational grant to submit to numerous organizations either children of world or the Emmanuel orphans development. The grant will be used to gain funding support for educational access for orphans and vulnerable children in Woliso, Ethiopia. The organizations are seeking funding to subsidize school fees, provide a compulsory uniform, school supplies and attendance to an afterschool program.

From several previous studies that have been done by previous researchers showed that this study is the first study that discusses the potential analysis of

self-reliance orphanage muhammadiyah. Most researchers previously discussed the independence of foster children in order to prepare their mental to be independent in the future. So different from this penelitin because the discussion emphasized is about the independence of the orphanage, not foster children. This study focuses more on institutions than on individual or inhabitants.

D. Research framework

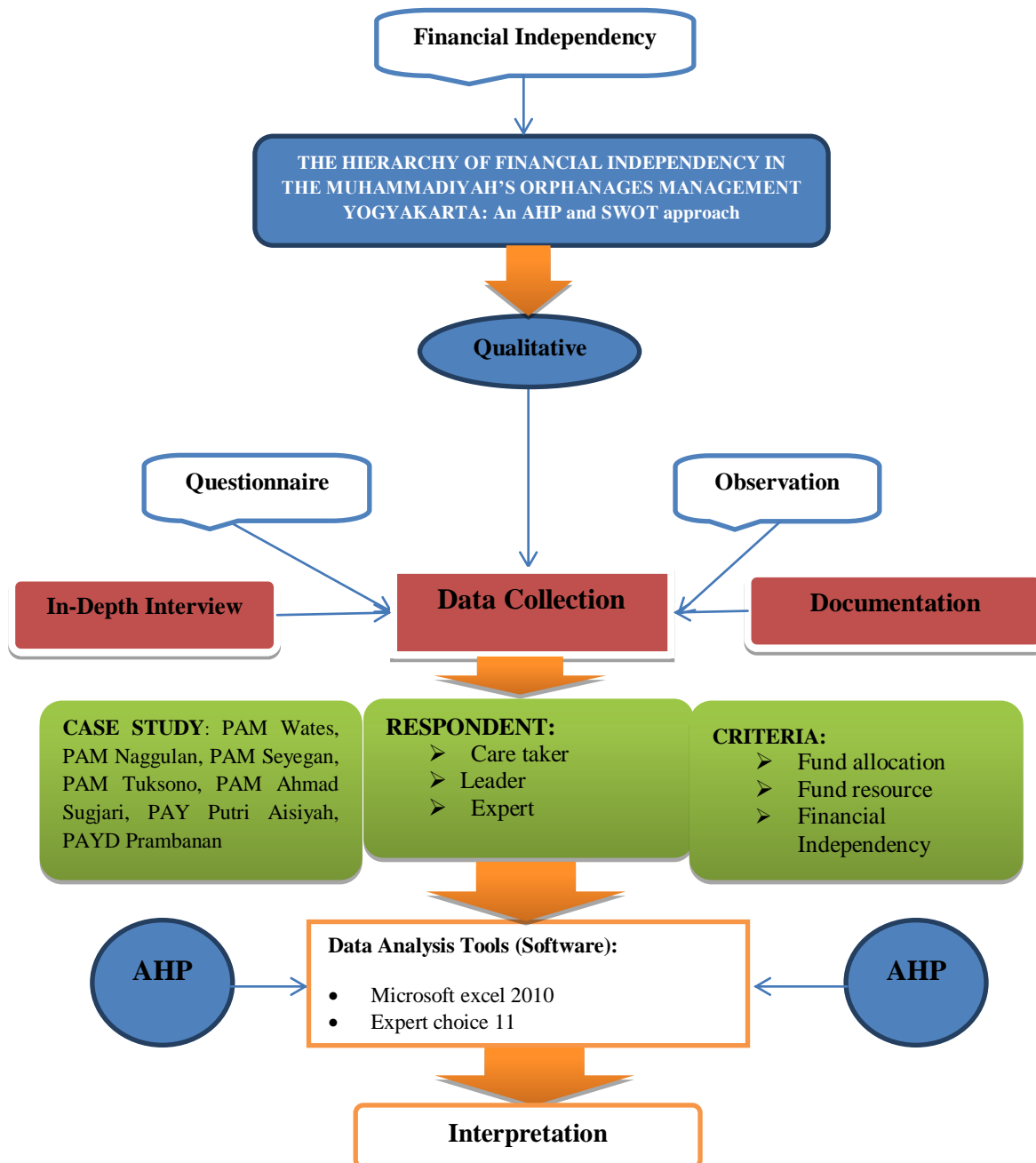


Figure 2.2
Research framework