Green Engagement of Aisyiyah Activists Through Gardening Aroids and Aglaonema

Surwandono 1*

International Relation Studies, Faculty of Social and Politic, universitas Muhammadiyah Yogyakarta, Indonesia

Abstract. This article explains about the assistance given for the Aisyiyah Branch in stimulating women in doing “shaleh” charity in the Muhammadiyah company through the Aisyiyah organization through empowering the economic sector. It is related to the emergence of saturation in some women's communities towards Aisyiyah's routine activities which contain recitation activities and motivation to perform shadaqah and infaq. This pattern builds character that to become a member of Muhammadiyah and Aisyiyah, one must be a well-off person. To change this trend, this community service has developed the local wisdom of the women community in Kadirojo with a productive social and economic approach in the field of ornamental plants as a new trend of gardening in modern society. The methods carried out are cultural training of Aglaonema and Monstera ornamental plants as types of ornamental plants that have high economic value, and product marketing training in the marketplace. The results showed that Muhammadiyah's program run towards increasing the social and economic capacity of the community will increase the community engagement to actively participate in Muhammadiyah.

Keywords: Muhammdiyah, Aisyiyah, Engagement of Women, Business model

1 Introduction

Muhammadiyah as a religious social organization has a social responsibility to manage changes in society productively and progressively (Juliette Koning, 2017). The work of Muhammadiyah Branch Kadorjo (PRM) and Aisyiyah Branch West Palbapang (PRA) has been very deep and deep-rooted. However, there has begun to be a stagnation of community participation in following the pace of change managed by Muhammadiyah lately (Latief & Nashir, 2020). There was something quite disturbing lately about the existence of Muhammadiyah and Aisyiyah in the village of Kadorjo Palbapang Bantul.

First, a number of members or sympathizers of Muhammadiyah and Aisyiyah began to feel reluctant to attend a number of routine activities such as recitation which is carried out both weekly and monthly. When conducted a personal search, a number of members stated that they were uncomfortable attending the activity because they were unable to provide infaq in all Muhammadiyah activities. This is closely related to the social contraction after the Covid19 pandemic which caused a number of shocks to the pillars of public welfare (Qodarsasi et al., 2021). Moreover, Muhammadiyah and Aisyiyah studies discussed more about the morals of life in the end times compared to studies with material about managing the world productively, competitively and islamically. Studies that provide soft-skills and hard-skills seem to have not received an adequate portion.

* Corresponding author: surwandono@umy.ac.id
Second, the presence of joyful activities at the Muhammadiyah Congress in November 2022 had a considerable bitterness. This is related to the failure of PRM Kadirojo and PRA Palabapang Barat to depart by bus together. The number of PRM and PRA members in Kadirojo and West Palbapang is actually quite large to be able to rent 2-3 buses with a passenger capacity of 50. However, in the program to become cheerleaders for the Muhammadiyah Congress, the group could not leave because the number of Muhammadiyah members and sympathizers who wanted to leave by bus did not meet the quota of just one bus. Finally, a number of PRM and PRA administrators used their own modes of transportation. After being traced, it is undeniable that there was a relatively large financing factor to be a happy congress where each participant was charged around Rp. 100,000-Rp. 150,000. This condition was considered quite burdensome in the midst of agricultural problems in the Palbapang Bantul area in the last 5 months because no suitable planting activities have been carried out so that practically a number of members and sympathizers of Muhammadiyah and Aisyiyah did not have adequate income.

This condition provoked PRM Kadirojo and PRA Palabapang Barat to address the issue of Islamic teachings based on ghairu madhlah or muamalah duniawiyyah to get a larger portion. A study conducted by Menchik showed that Muhammadiyah must be able to answer the dynamics of social, economic and political problems in society (Menchik, 2019). A number of studies from Roasyadi also showed that a number of Muhammadiyah universities have developed programs on the formation of young entrepreneurs as a form of Muhammadiyah's responsibility to contribute to the institutionalization of community welfare (Rosyadi et al., 2019). The activity base of PRM Kadirojo and PRA Palbapang Barat in 3 mosques, namely Al-Fajar, Istijabah and Sayyidah Qawwiyah will be the central point in the economic development of the Ummah. Studies from Rambe have shown that mosques can play an important role in building the economy of Muhammadiyah (Rambe, 2018).

In the assessment conducted together with PRA Palabapang Barat, there was a problem of discomfort to follow activities in Aisyiyah which were routinely carried out both weekly and monthly periods because they tended to be mobilized to provide the best infaq when present in a number of recitations. Aisyiyah's activity platform based on ansich religious studies has made the situation uncomfortable so that a number of variations of Aisyiyah's activities are needed in the form of increasing productive economic capacity by utilizing a number of social capital owned by the community such as large agricultural land around the house, and the potential availability of planting media made of both humus and livestock manure (Hortikultura.pertanian.go.id, 2021).

Second, problems were related to the bad experience of caring for Aglonema ornamental plants and Aroids that are easily dead, rotten or stunted (Khoirudin & Yuliantari, 2021) (Wilson et al., 2009) so it is not attractive to look at and has no economic value. This includes the lack of knowledge of Aisyiyah members on Aglonema and Aroids plant species that have high economic value (H.Taufiq et al., 2019). So far, only a million Aglonema plants such as Donacarmen and Big Roy are known which have ordinary economic value. Variants such as Moonlight, Emerad, Sultan of Brunei, Tiara, Cunkwok, and Golden Hope which worth tens of millions are relatively unknown (Yuzammi, 2018). In addition, the Aroids variant which has a variegated pattern is also not widely known (Henny et al., 2008). This knowledge would be shared with the audience.

Third, the problem was the marketing the products produced. It is undeniable that selling ornamental plant products is perceived as a type of sale that requires certain expertise. This is related to the need for ornamental plants which is still at the level of tertiary need, so the knowledge of the marketing map is new. This includes marketing using digital platforms such as Marketplaces on today's social media such as Instagram, Tiktok and Facebook.
2 Methodology

The method of implementing this service activity took 3 major steps. First, conducting FGD to build new awareness that being active in the Muhammadiyah organization will get benefits in the world such as social, economic, cultural, and benefits in the end such as getting the paradise that Allah has promised. Muhammadiyah is not an organization that will reduce the social capital of its members and sympathizers, but rather facilitates the social benefits of capital to be more useful.

Second, training in the management of household industries based on Aglonema and Aroids ornamental plant agriculture which have a high investment value. Training in the context of hands-on practice from how to chop and separate the mother of houseplants (Agung S., 2011) to the preparation of ornamental plant-friendly planting media by utilizing the resources available in the community (Nuraya, 2021) such as humus from bamboo leaves, cocopeat from coconut husk, rice husks, and manure from cow, goat, rabbit and chicken dung.

Third, training in marketing ornamental plants on social media platforms, both for marketing at the domestic level, and export opportunities for consumers abroad. This is because the domestic and international market segments regarding the need and availability of unique ornamental plants are still broad (Ciriciropohon.com, 2020).

Evaluation of this method would be measured from pre-test and post-test instruments, whether there is an increase in knowledge, attitudes and behavior of the audience after the community service intervention process. Is there an increase in awareness of Muhammadiyah participation or does it just stop at the level of knowledge of ornamental plant management?

3 Results and Discussion

In the view of the community, there is a stigma that being a Muhammadiyah activist means giving up time, property and soul to fight in the path of Allah. To be Muhammadiyah will be very noble if the person is finished with the problems of social, economic and cultural life, so that he can fully devote himself to the struggle of Muhammadiyah in upholding the religion of Islam. This view seems to emphasize that people who are not finished with themselves in the context of world affairs when participating in Muhammadiyah will be a burden to Muhammadiyah, and instead of becoming a burden it is better to stay away from Muhammadiyah.

This condition was also confirmed in a number of studies in forums organized by a number of mosques affiliated to Muhammadiyah around the Palbapang community. Actually, in Muhammadiyah, there are a number of Islamic forums (Majlis ta’lim) that have very diverse tasks, principals, and functions from Majlis Tarjih, Tabligh council, education, health, and economy. However, at the village level, the Majlis that has the most routine activities is the tabligh council which then is the main base of activities to hold recitations. Other councils are more widely known by Muhammadiyah activists, or who are administrators at the Branch, Regional, Regional and Central levels. For Muhammadiyah sympathizers, Muhammadiyah's activities are in the form of recitation, education, and health services.

This devotion shows the sympathizers of Muhammadiyah and Aisyiyah that Muhammadiyah and Aisyiyah have an Economic Council, which pays strong attention to how to empower all Muslims, and humanity to become an independent society and not become a weak society. The context of Aroids and Aglaonema empowerment has a strong momentum in Palbapang village, so that after discussion at the branch level, there is enthusiasm to join and get to know Muhammadiyah more closely. This program received
more response than the Economic Council program which offers training in making decorative objects, batik, and Ecoprint or making batik using natural materials.

Why are Muhammadiyah and Aisyiyah sympathizers interested? From the FGD, it was found that the Covid19 pandemic has made gardening activities a favorite, fun, refreshing activity and has the potential to increase income. In popular terms, gardening is part of an effort to multiply the oxygen space located. Gardening means giving alms of oxygen, while earning additional income (Wenda et al., 2021). Very different from popular activities during the Covid19 pandemic such as cycling, a fun activity (Lindsay et al., 2022), but it actually consumes oxygen, is expensive, and does not have an impact on increasing income.

Second, gardening activities for villagers are actually an observed daily activity. So far, the residents have undergone farming from generation to generation, meaning that basic knowledge about gardening from planting, caring, fertilizing, propagating, and harvesting is something that has been lived every day (Nova et al., 2018). However, some people do not have much knowledge about how to get good seeds competitively, and how to market productively.

Third, aglaonema and Aroid are unique plants a variety of types that continue to grow rapidly, along with many breeders who produce beautiful and exotic plant variants. Aglaonema as ornamental plants also has a relatively high price compared to traditional ornamental plants, where both have become global plants, and are also marketed globally. This plant in its form is relatively small, so it can be placed in the corner of the house exotically and pleasant to the eye (Fauzi et al., 2021).

**Figure 1. Community service activity**

From the implementation of pre-test and post-test regarding gardening procedures, there was relatively little change in knowledge, where the increase in knowledge was more about how to make the right planting media. This is closely related to planting material for farmers as the basic knowledge farmers carry out daily. The knowledge that increased significantly was the knowledge about online marketing, where the participants previously did not know much about buying and selling plants through Facebook, Instagram, Tik Tok or Youtube. For most participants, social media was a space of expression to vent or watch a number of entertainments from music, films to religious lectures.

After the service activities were carried out, there was a change in the mindset of the residents of Kadirojo, Palbapang that being active in Muhammadiyah and Aisyiyah are not only saving rewards in the last day by reducing their social capital, but also getting progress information needed by the community. It can share information, access, capital to strengthen each other. This view is reflected in the testimony of the participants that inclusive-based empowerment allows the participants to get equal treatment and distribution of social capital, and provides direct benefits.
4 Conclusions

Service for the community is a part of social organization advocacy to the needs of the community. Social organizations that cannot provide proper advocacy space to the community will be increasingly alienated, and will eventually be abandoned by the community itself. Critical awareness began to be realized by Muhammadiyah and Aisyiyah regarding the need to accelerate the Majlis within Muhammadiyah to move and serve the community proactively. An inclusive and objective program will be able to mobilize public awareness that being part of Muhammadiyah and Aisyiyah are a matter of mercy and grace.

The empowerment of Aisyiyah activists through the selection of programs that are in accordance with the needs of the community has a positive impact on making the participants to be active in the organization where the Aisyiyah organization is perceived by the community as an organization that continues to pay attention to social and economic problems faced by the community. Diversification of community empowerment has a positive impact on community participation in Muhammadiyah engagement. Empowerment that touches the substance of the problems faced by the community will increase the positive image of Muhammadiyah which always develops social capital for sympathy and sympathy. Empowerment programs that have a domain at the family level but have an impact on equality in the family environment and are able to give socio-economic impacts on families are programs that are in great demand for women.

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