

Organizational Diversity Perception in Muhammadiyah

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Abstract---

Purpose: This study aims to describe the conditions of organizational diversity in AUM of Solo city under the management of Regional Executive of Muhammadiyah of Solo (Pimpinan Daerah Muhammadiyah/PDM Solo) and the perceptions of the Muhammadiyah leaders about this condition.

Methodology: The subjects of this qualitative research were four managers of AUM and two heads of assemblies in PDM of Solo city. The data were collected by interviews and documentation of demographic data..

Results: the uniqueness found in the organizational diversity reflects the potentials of each organization of AUM. These potentials were seen as an opportunity to take advantage of the diversity in achieving the objectives, vision and mission of the Muhammadiyah organization. This leads to a perception that organizational diversity is a grace (berkah) and blessing (rahmat) for AUM

Applications/Originality/Value: This research is studying lower level of organizational diversity management in a religious organization, in particular the Muhammadiyah. Further research is needed to explore the dynamics of organizational diversity and its management method to reach excellences.

Keywords--- Organizational Diversity, AUM, ASEAN Economic Community (AEC).

I. INTRODUCTION

Organizations need a change to keep them up to date. The organizational management in the past five decades can no longer be fully implemented at the present. The changes in the environments need to be addressed with a different management method as well.

ASEAN Economic Community (AEC) was officially started in 2016, with the aim of increasing economic stability in the ASEAN region as well as to overcome the problems in the economic field among ASEAN countries (Suroso, 2015). AEC will bring up the single market, highly competitive economic region and globally integrated. It will lead to free markets in the field of capital, goods, services and labor.

Such changes would require adequate adjustment, both by an organization and individuals in it. One effect of AEC is that the current workforce is increasing globally, so diversity of human resources within the organization get higher. This diversity will enhance the participation of workers coming from different cultural backgrounds,

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ethnicity, language, religion, age, education and so forth. An organization that was previously dominated by domestic workers, then it will be more diverse with the coming of foreign workers.

Muhammadiyah as one of the big organizations in Indonesia has also been impacted by the influence of MEA. Therefore, the dynamics of organizational diversity in Muhammadiyah unit of charity and services is one aspect that need to be investigated. So do with the dynamics of organizational diversity in the Muhammadiyah Unit of Charity and Services (Amal Usaha Muhammadiyah / AUM) in Solocity. The report of the Regional Executive of Muhammadiyah (*Pimpinan Daerah Muhammadiyah* or PDM) of Solo city stated that until 2015 PDM Solo has been managing 55 AUM of education, 6 AUM of health care, 4 AUM of productive enterprises, 3 AUM of mass media, and 107 mosques (PDM-Kota-Surakarta, 2016).

The goal of Muhammadiyah is enforcing and upholding Islam to realize a community of Islam truthfully, persuading people to conduct good things (*amarra'ruf*) and forbidding the evil (*nahimunkar*), and renewal (*tajdid*) in all areas of life in the form of charity and services, its programs and activities, which is based on the Qur'an and Sunnah. As part of Muhammadiyah, AUM has the same goal.

Diversity, according to some researchers is defined as the differences that exist among the members of the unit that resulted from the basic attributes such as tenure, age, or ethnicity (Harrison & Klein, 2007), in which the difference is being able to distinguish individuals from one to another (van Knippenberg & Schippers, 2007). In the next study, this attribute is more developed in categories directly and indirectly related to employment. Examples of diversity directly related to employment are specialty education, grade of education and tenure. Meanwhile, examples of diversity which are not directly related to employment are the demographic attributes such as age, gender, cultural backgrounds or nationalities.

The emergence of diverse conditions on the human resources development is not really a strange thing in most institutions and companies in Indonesia considering the inadequate attention to this diversity. Attention and implementation of diversity management has been applied in some organizations, for example in the placement of employees in accordance with their potentials, regardless of gender or ethnicity, with the aims to produce excellent products. This is in accordance with what has been mentioned by Cox & Blake that the diversity which is well managed will bring higher competitiveness (Cox & Blake, 1991).

Research on the organizational diversity management in religious organizations has not been developed properly. While the research of organizational diversity in non-profit sector is more advanced, some of publication of research in religious organization just focused in the organization that affiliated to the Protestant and Catholic religion (Abzug & Galaskiewicz, 2001; Buse, Sessler, & Bilimoria, 2016; Lacárcel, Martínez, & Nuñez, 2016). Research publication with a focus on the organization of the Islamic religion has not been found, although there is a publication of diversity management concepts in Islam that was written by Dani Muhtada (Muhtada, 2012). Pluralism in Muhammadiyah has also been published (Biyanto, 2009, 2013), and so women movement in Islamic politics (Blackburn, 2008).

Based on the description above, it is interesting to investigate organizational diversity management in AUM. Research related to organizational diversity management has a very wide scope. This study was focused on the basic

of organizational diversity management. It was the demographic data and perception of the organizational diversity in AUM. This is important because it is the entrance to investigate the management of organizational diversity that takes place in AUM as part of the Muhammadiyah.

II. METHOD

This study used a qualitative research method. The setting of this research includes 1 primary school (SD), 1 junior high school (SMP), 1 hospital and 1 printing company that is under management of PDM Solo city. Respondents consisted of four leaders of AUM and the two leaders of the Assembly. The selection of respondents is based on AUM excellences in their respective fields: education, health, and economic / productive business. Data were collected through interviews and documentation that are run within a period of approximately two months.

Interviews were conducted with a focus on demographic conditions and perceptions of organizational leaders on the existing organizational diversity condition. The questions are: (1) how are the existing organizational diversity conditions, and (2) how do leaders see the diversity. Documentation focused on personnel demographic data and periodic reports every AUM, compiled last year, 2015.

Documentation data were analyzed by finding the percentage of each group of diverse characteristics. Interview data were analyzed by finding a theme, then make categorization and find a relation of between categories and among each other.

III. RESULTS AND DISCUSSION

The demographic data of the four of AUM are shown in Table 1 and Table 2.

Table 1: The composition of Age, Sexes & Tenure Diversity in AUM

AUM	Age (years old)				Gender		Tenure (years old)				
	≤30	31-40	41-50	≥51	P	W	≤5	6-10	11-15	16-20	≥21
Elementary School*	12	16	7	3	24	14	13	15	8	2	0
Junior High School*	8	12	0	0	10	10	10	10	0	0	0
Hospital	305	189	203	93	282	508	318	116	68	129	159
Printing	4	2	7	1	12	2	0	2	8	2	2
University		322	355	318	635	378	54	165	243	301	250

* affiliation of teacher and employee

Table 2: The composition of Educations' background in AUM

AUM	Education						
	ES	JHS	SHS	Dip	B	M	D
Elementary School*	3	0	5	0	27	2	1
Junior High School*	0	0	3	0	17	0	0
Hospital	17	26	214	417	86	30	0
Printing	0	0	12	0	2	0	0
University	15	44	94	40	99	852	161

* affiliation of teacher and employee

Interviews' data of respondents in Elementary School shows the answer that diversity becomes *rahmat* and *berkah* for school, in which each teachers has potential in themselves. The same result is found in Junior High School where the diversity is made as the combination of *bunga setaman* (various flowers in a garden) that needs to be combined in order to be beautiful. Two of schools see that all potential diversity need to collaborate to get the school's goals.

Hospital sees the diversity not as the obstacle, exactly as *berkah* because the diversity can be handled with good communication. Printing office views the diversity as the potential that is possessed by every employees that will be optimized in the most of appropriate work placement.

Results of analysis on demographic data documents show that the five AUMs have an organizational diversity, particularly those related to aspects of gender, age and tenure. Aspects of gender proportions are quite balanced on a group of teachers, but less balanced on a group of employees, medical and non-medical personnel. Employees in schools and printing company have a smaller proportion of women (1: 8 and 1: 11), that there are only one female employee than 8 male employees in schools and 11 in printing. Contrary to the conditions found in the hospital, the proportion of women's medical and non-medical personnel higher than men, about 508: 282 (508 women: 282 men).

Age aspects also show the same trends proportion in all of AUM, where the age group under forty years has a greater amount than the age group above 40 years. Teachers at both schools have a proportion of 17: 0 for SMP and 24: 5 for SD. Medical and non-medical personnel at the hospital also has the same pattern proportion. It is about 494: 296 for the age group under forty years compared to above 40 years. However, the non-teacher employees condition of SD has a different proportions. It is relatively balanced between the age group over 40 years and under forty years about 5:4 comparisons.

Tenure aspects of AUM school teachers show a different pattern of proportions about 10: 12: 5: 2: 0 for SD and 7: 10: 0: 0: 0 for SMP. This proportion shows the working period of 0-5 years, 6-10 years, 11-15 years, 16-20 years and over 20 years. These different conditions are affected by SDs' age which has been older than SMPs' age. Overall working period of 10 years and under is more dominant than those who work more than 10 years. The striking difference between the two schools is the absence of more than 10 years of service in junior high. This is influenced by junior high school age which has been 6 years old until now.

Working conditions in hospitals and printing companies have different patterns from those of schools. Hospitals and printing companies have groups of employees with a working period of more than 20 years. However, these two AUMs also have different distributions, i.e. hospital is more dominant for working group of 5 years down which is equal to 40% and smallest at 11-15 year working period that is equal to 8%. While printing has dominant group precisely for working period of 11-15 year that is equal to 57%, and there is no work period under 5 years. The conditions in both AUMs are due to the fact that both are over 80 years old, that the hospital has been started since 1927 (PKU-Muhammadiyah-Surakarta, 2010), and printing began in 1923 (Ali & Arifin, 2016).

Ethnicity of employees of all of AUM has a similar proportion, in which the Javanese ethnic is more dominant than non-Javanese. It is influenced by the location of all AUM which is in the Solo city, the center of Javans' culture.

Educational levels of teachers at both schools have the same pattern, which is dominated by the undergraduate level (S1) instead of graduate or postgraduate (S2 and S3). Different proportions are found in the group of non-teacher employees of the both schools, which is dominated by high school educational level, with a variation on SD employees which has one employee with undergraduate educational level, and three employees who have elementary school educational level. Educational level of all the employees at the hospital consist of variety of doctor groups, such as general practitioners and specialists. The printing company has various educational levels, they are primary school education, high school education, and undergraduate (S1).

The above conditions indicate organizational diversity in AUM. These mixed conditions have a double-edge sword or a two-sided sword characteristic, which are a negative side and a positive side (Mazur, 2010; Williams & O'Reilly III, 1998). It's necessary to have proper organizational diversity management strategy so that the positive side can be reached.

The first stage to be able to manage organizational diversity is to have a positive perception of diversity itself. Referring to the theory of reasoned action of Fishbein and Ajzen (Azwar, 1997), this perception is the entrance to the formation of positive attitudes towards diversity, and then be able to realize a positive behavior intention in this diversity conditions.

Organizational diversity conditions that exist in each organization are understood uniquely by each respondent. The first question "how are the conditions of organizational diversity?" can be answered by explaining the diverse background of the employees. Gender and age backgrounds are shared by all AUM. This is consistent with the Loden and Rosen theory (Mazur, 2010) that the primary dimensions such as gender, ethnicity, race, age, and disability is something that is inherent in the individual and easily observed.

Expertise background emerged from printing company. Expertise background is related to the ability of the printing process starting from the lay-out or pre-press, production process, and the process of finishing or stapling the printout. In different words, it also appears in AUM schools. It was the background of teacher competence. Competence refers to the ability acquired from formal education or non-education, for example, competent in the field of sports or the arts. Likewise the expertise in hospital refers to the ability for formal education, such as medical specialists.

Different conditions arise from the tenure dimension which is rarely mentioned in earlier. This dimension is important in relation to the salary or incentive. This means that the longer the tenure, the higher the incentive occupied. Different reasons are found in the school, that the period of employment is associated with the relevant experience and understanding of the history of the school. It then becomes a guideline for schools in finding a reference in realigning the school when the perceived direction deviates from the original vision of the school.

Ethnic or race background tends to be overlooked because of the location of AUM in the city of Solo, which is one of the Java cultural centers in Indonesia. Thus, most of the members of the organization are Javanese because of the proximity of the residence location. There are only less than 5% of all employees in all the AUM are not Javanese.

Researchers ignore the diversity of religious dimension because the types of sub-organizations within this Muhammadiyah umbrella organization in this study is homogenous, namely Islam. Organization Muhammadiyah in PDM Solo city has a homogeneous personnel background in religious dimension, that is Muslim. It is found in all the field of AUM, education, health or economy.

Second questions about “how the leader sees the diversity?” is also addressed uniquely by each respondent. The difference is seen as a blessing (*berkah*) and grace (*rahmah*) in SD. The leaders see their organizational diversity as an opportunity to exploit the potential of each. Each employees and teachers have a unique potential that needs to be optimized in doing the tasks that will assist the organization in achieving its vision and mission. This potential can also be used to help each other in task implementation of every teacher, thus also contribute indirectly to the achievement of organizational goals.

Similar answer with different words appeared in SMP, that the existing diversity is seen as “bunga setaman”(various flowers in the garden). It consists of various types of flowers, which will be very beautiful and useful when neatly arranged. The school is applying the principle of all organizations members will work together and help each other in performing the tasks, so that each activity will involve all members of the organization though with different roles and alternated. The headmaster makes schedule of activity with each person in charge, but still involving all existing teachers and employees.

Hospitals and printing unithave the same view in terms of organizational diversity, that diversity is not as an obstacle, but it can support the organization's progress. Diversity is something that cannot be avoided, instead there are various strength of each. This strength will be optimizing its potential in supporting the achievement of the vision and mission of the organization.

All the answers of the second question show that organizational diversity as a gift given to the organization. This gift should not be eliminated, but it is seen as an opportunity to improve organizational performance. It is supported by the uniqueness of each individual, which contains the strengths and becoming potential of each. This potential is seen as one of the opportunities that could be optimized to support the implementation of the performance of their duties, as well as joint tasks. Further, it is seen as a benefit to the organization as it becomes easier to achieve the objective, vision and mission.

Muhammadiyah is already aware of this diversity since its establishment. As the Qur'an also mentions in the Al-Maaidah (5): 48, An-Nisa '(4): 1, and Ar-Ruum (30): 22, that man was created in diverse nationalities, colors and languages. Humans need to learn from this diversity to be able to live better (Muhtada, 2012).

The diversity in sexes are not an obstacle for Muhammadiyah, so that the Aisyiah and Nasyyatul Aisyiah was founded for women to come together in the fight for the independence of the Indonesia. Diverse age does not become an obstacle. Muhammadiyah accommodates the needs for different age to participate in Muhammadiyah through Ikatan Remaja Muhammadiyah (Muhammadiyah Students Association), Pemuda Muhammadiyah (Muhammadiyah Youth Organization), and Ikatan Mahasiswa Muhammadiyah (Muhammadiyah College Students Association). Until now, this diversity remains a part of the Muhammadiyah.

Although has an organizational diversity, AUMs' management still shows the best performance, as evidenced by various opinions (Afandi, 2015; E. Sangadji, 2015; Supriyono, 2015). These opinions generally mention that Muhammadiyah is able to manage all of its AUM successfully so it can evolve to compete towards excellence. The large number and systematic management are regarded as Muhammadiyahs' excellences in managing all of its AUM.

The principle of optimizing the potential as one of the view of the existing organizational diversity can also be interpreted as a professional attitude of the employees and managers of AUM. Professional attitude is one of good character that is emphasized by AUM management (Al Asy'ari, 2010; Nugroho, Trisnantoro, & Purnomo, 2014; E. M. Sangadji & Sopiah, 2013). It is also based on some verses in the Qur'an, for example At Taubah (9):105, and Al-Israa' (17): 36. The meaning of each verse is as follows:

and Say: Work, then Allah and His messenger and the believers will see your work it, and you will be returned to (Allah) who knows the will of the unseen and the real, and preached unto you what you used to do (Al Qur'an, At Taubah:105)

and do not follow what you do not have knowledge about it. Truly hearing, sight and hearts, everything will be questioned (Al Qur'an, Al Israa':17)

This professional attitude is also based on the hadith narrated by Imam Bukhari, that of Prophet *Shallallahu 'Alaihi Wassalaam*, said "If the mandate had been wasted, just wait destruction occur", there is a Companion asked "what is meant by wasting this mandate?", The Prophet replied "If the matter is not handed to the experts, just wait for the destruction of it".

The above hadith shows that the principle of professional in Muhammadiyah lead to demands skills that must be mastered by the employees of AUM. This expertise is also part of the potential of every individual who needs to be optimized.

The verses and the hadith above describe clearly that the diversity has many potentials in it. Humans also need to do everything in earnest and based on sufficient knowledge. Knowledge is not only informative, but could also be the expertise, skills, physical abilities, and so on that will support the success of a task. The importance of expertise strongly is emphasized in the Hadith, so that if the work is not based on the expertise it will not achieve success, it will even decline to destruction. On the highest, being professional in Islam means being ready to be evaluated and being accountable for all that has been done, both in the world and in the hereafter.

IV. CONCLUSIONS AND RECOMMENDATIONS

Organizational diversity became one of the characteristics which Muhammadiyah has since it's establishment more than a century ago, perceived as a gift from Allah SWT. Existing uniqueness also reflects the potential of each individual. Potentials contained in it were seen as an opportunity to take advantage of the diversity in achieving the objective, vision and mission of the organization. It will lead to the base of perception that organizational diversity is as a grace (*berkah*) and blessing (*rahmat*) for AUM.

This research is still at the lowest level on the theme of organizational diversity management at religious organizations, particularly Muhammadiyah. Further research is needed to explore how the dynamics of organizational diversity and its management method are able to produce excellences in some resources and social capital of Muhammadiyah. The results of this research are expected to contribute to the consideration for the development of Muhammadiyah in general, and each AUM in particular, to continue contributing to the local communities and the wider society of Indonesia.

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