

# Twitter and Muhammadiyah Response in Overcoming Covid-19 Outbreak in Indonesia

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**Abstract:** Muhammadiyah as one of the largest religious Islamic organizations in Indonesia who have the most health and education business and spread in various regions of Indonesia. This article aims to analyze the responsiveness of Muhammadiyah in the face of the Pandemic Coronavirus outbreak (Covid-19). This article uses qualitative analysis of social media. NVivo 12 Plus Software was utilized for data analysis. The ncapture feature was used to explore Twitter's accounts, @muhammadiyah, @PPAisyiyah, @ppnasyiah, @mucovid19, @mpkuppumuh, @lazismu, @majalahSM, @TVMuhammadiyah, @diktilitbang. The analysis of Muhammadiyah's responsiveness through multiple Twitter accounts is one form of infomedic with the presentation of accurate and varied information. Analysis results showed that the dissemination of information on Muhammadiyah's responsiveness through Twitter accounts illustrates more integrated responsiveness in the form of information dissemination through Muhammadiyah TV, the Muhammadiyah Sound magazine, an integrated plague management through the Muhammadiyah Covid-19 Command Center, the patient's health service policy through several Muhammadiyah hospitals, aid and donations, prevention and health education campaigns through PP Muhammadiyah, PP Aisyiyah, PP Nasyiatul to various regions in Indonesia.

**Keywords:** Twitter, Response, Prevention, Muhammadiyah, Covid-19

## I. INTRODUCTION

Muhammadiyah is the second largest Muslim organization in Indonesia, and one of the largest and oldest social welfare organizations in Indonesia that manages thousands of schools, clinics, hospitals, and universities, as one of the most active private disaster relief institutions in the country, even recognized in international political discourse about humanitarian aid (Bush, 2015). The capital of Muhammadiyah is mobilization, professionalism, and institutionalization as a disaster response partner with a wide network of volunteers in the field, his experience in providing services especially in the field of health and education (Bush, Ibid.). Since its inception, Muhammadiyah's response through PKU (assistant affliction of Ummat) takes an inclusive approach to humanitarian issues in providing social services to underprivileged groups and that this is claimed to be ' without religious and racial discrimination or social group (Fauzia, 2017), as evidence of Da'wah reform by Muhammadiyah (Nashir, 2015:4). Muhammadiyah's charitable efforts in health, social services and community empowerment have a broad influence that improves the quality of life and welfare of Muslims in particular, and in

general society. Muhammadiyah presents Islam as an embodied solution to many of the problems faced by contemporary society (Shokheh, et al, 2018). Muhammadiyah and Aisyiyah in public sector health services always reach poor and lagged groups (Sciortino et al., 2010). The spirit of Muhammadiyah's public service as a form of this implemented social service has been modified several times but in general continues to be maintained (Burhani, 2019).

Since the spread of Corona viruses in Indonesia, the government and various Muhammadiyah communities have also sought to respond in some form of preventive measures. Some research results on the response and prevention of Covid-19 in Indonesia generally provide solutions and improvement of health team performance. As the world's fourth-densely populated country, Indonesia faces pandemic COVID-19 through government response, non-governmental organisations and communities on gaps, limitations on countermeasures in Indonesia (Djalante, et al., 2020). The government response of the Republic of Indonesia in the prevention of the spread of Covid-19 through early detection, human supervision, environmental supervision, transport equipment inspection, and goods inspection (Sukmana, et al., 2020). Support good information, mathematical models can help determine the policy to control the spread of the disease. Control strategies, mapping of spatial distribution and other preventive strategies are being constructed by many experts and are expected to provide input to decision makers at the local and central government level (Nuraini, et al., 2020).

Lockdown activities in an area affected by Corona virus outbreak should be carried out in an effort to minimize the spread of the virus outbreak (Jonah & Rezeki, 2020). The establishment of rules related to the prevention of Covid-19 in Indonesia is very important and urgent to do in the form of government regulation and regulation of the Minister of Health (Telaumbanua, 2020). Improvement of implementation of good clinical *governance* concept in the patient's treatment of Covid-19 plague as one of the concepts of quality improvement efforts of clinical services. Good clinical governance begins with the presence of clinical guidelines which are also well-conceived (or adapted) and then consistently applied (Djasri, 2020).

Apart from the solutions offered by the latest research results, of course this study departed from Muhammadiyah experience with reformers-modernist characters, progressive Islam plays a role in the real action especially health and

social services (Nashir, 2015:33). Muhammadiyah's view of religion is fundamental and broad as evidenced by the comprehensive thinking and the orientation of Tajdid, as well as realistic in response to the challenges of the Times through charity and service, which is the basis of the Movement for survival to the present (Haedar Nashir, Op. Cit., p. 123).

Muhammadiyah's response to natural disasters is carried out through Penganggulan organisations such as the MDMC (Muhammadiyah Disaster Management Centre) for health and economic empowerment for earthquake victims in Yogyakarta, monitoring and evaluation of each stage, utilizing all data and information obtained from monitoring and evaluation as a lesson for society and as part of their public policy advocacy (Efendi et. al., 2019). Muhammadiyah's response to natural disasters was conducted through various penganggulan organisations such as the MDMC (Muhammadiyah Disaster Management Centre) for health and economic empowerment for earthquake victims in Yogyakarta, monitoring and evaluation of each stage, utilizing all data and information obtained from monitoring and evaluation as a lesson for society and as part of their public policy advocacy (Egendi et. al., 2019). In the management of healthcare business provides satisfactory service (Astuti & Nagase, 2016). The revenues gained by Muhammadiyah hospitals are reinvested in social and economic companies. The response was initially Muhammadiyah through the tribulations of Oemoem (PKO) in both urban, rural and disaster-affected areas (Latif, H., 2010).

Social services, humanity and Muhammadiyah health views from social media perspectives require further study. It can be seen that social media as one of the virtual world Information network that is dynamic and effective in delivering the material Da'wah and the organizational program of Muhammadiyah (Suherdiana & Muhaemin, 2018). The high number of social users among Muhammadiyah citizens needs a new breakthrough about the jurisprudence of information through the use of social media (Fauzi, 2019). Essentially, social media such as Twitter as a means of communication various products and information of Muhammadiyah is needed in digital interactions. As one of the major social networking sites, Twitter is used in a variety of natural disaster reports, the utilization of social media data, intuitive Visual analytics (Kumar et al, 2010). Twitter manages a communication scheme in which each user analyzes and determines the dominant themes of publication, recommendation suggestions, participation in social conversations, contact formation, and the manifestation of the presence of social media users (Rich & Alhadjj, 2019). Twitter also as a data collection tool in health research (Zhang et al., 2018). Twitter users can access the Internet on social networking sites, various sites connected with social networking sites to support connectivity (Angelica Evans et al., 2011). This makes Twitter able to connect users in shaping the social network, and retweeting or replying to other users' tweets is a way to distribute and disseminate information (Masaharu Tsubokura et al., 2018).

As one form of social Media, Twitter is considered able to identify and respond to disease outbreaks accompanied by dissemination of information (Lauren Sinnenberg et al., 2016). It is also an information media in the face of a covid-19 pandemic globally (Hans Rosenberg et al, 2020). Benefits that can be obtained by public health officials can use the analysis of social media data about the hospital (Rodriguez, 2020). Extensive reach and use of Twitter can be utilized for public health professional workers in expanding its use for information communication and health messages (Silva, 2020).

Some hoax information often graced the Twitter wall. Erroneous medical information and unverifiable content in connection with the global COVID-19 epidemic are disseminated at an alarming rate on social media. Interventions from various stakeholders are crucial to curb this phenomenon and harness the power of social media to disseminate reliable and accurate information (Ramez Kouzy et al, 2020). Using Twitter for Healthcare takes advantage of this vast set of data, it takes time, effort and ongoing funding to optimise data retrieval and analysis. Each researcher considers how to conduct a small scale investigation using a Twitter account (Connett, 2014).

Twitter as one of the social media used by various groups in conveying information about the Covid-19 outbreak. But information is often the information that it contains content that cannot be verified in conjunction with the COVID-19 epidemic on various Twitter and other social media. The extent of information dissemination through Twitter and social media requires verification for public safety at the time of the outbreak of the Corona Virus (Kouzy et al., 2020). While on the other hand, the need for accurate, official and government-based information is also a standard measure of world leaders to communicate public health information via Twitter (Rufai & Bunce, 2020). As one of the sources of information media, the Covid-19 news via Twitter requires a balanced transformation of online knowledge because it can have a bad impact on stigmatization, spreading fear and public distrust of a region (Budhwani & Sun, 2020). Similarly, the stigmatization of COVID-19 online can endanger public health efforts in addressing pandemics, requiring reparative efforts to restore public trust.

## II. LITERATURE REVIEW

### 1). *Social Media and Covid-19*

Social Media reconfigures An external environment when panic about the outbreak of the disease spreads. When news gets mediated digitally online, social media functions are more likely to produce significant emotions and anger (Walsh, 2020). Surveys and Twitter data in social scientific analysis should ideally answer how Twitter data is formed and the ethical implications of its use (Luke Sloan et al, 2019) . Twitter is used by healthcare practitioners, the typical benefits of Twitter as a social media platform, and how interested practitioners can start from the potential benefits of using

Twitter as a way to disseminate accurate medical information to the public, Twitter as a tool for extracting facts and useful insights when the growing volume of health information needed publicly (Mills & Kohl, 2016).

As one of the most popular social media platforms and popular tools for healthcare communication, Twitter is able to engage healthcare consumers in healthcare research, recruitment tools and data collection in healthcare research accompanied by unique accessibility excellence Twitter (Zhang et.al., 2018) Social media sites have become a popular place to search and exchange health information, contributing to a large number of health information available online. This indicates the need for a health Organization to solidify itself as a credible source of health information online with a simple language to make it easier to understand and apply to the layman (Park et al., 2016). The implications of studies on populism and social media Twitter analyzed the platform from the starting point that it offers a way to bypass traditional media, seemingly beneficial to consider social media, and Twitter in particular as part of an online media system (Jacobs et. al., 2020). Twitter also as a social media in the world of medicine and health in general by utilizing it in the treatment effectively, sharing information about care and research, direct public interactions between patients and physicians, and health accessibility benefits (Perashd et al., 2018).

The use of social media for medical circles can increase engagement with policymakers and online organizations to help ensure important health issues are prioritizing and reducing risk, affecting health stakeholders and improving policy-making processes (O'connor et al., 2019). Twitter as one of the cheaper research media, does not take time, easily expands the scope of research, easily measured over the source and type of new information obtained (Paul & Dredze, 2011). Twitter has contributed and influenced the health of the vast audience positively through spreading the idea of individual and organizational opinions on health issues, advocating health and potentially triggering changes on the social level (Albalawi & Sixsmith, 2015), and functioning as a media of information by various studies (Kumar et al., Op. Cit.) . As generally social media functions in improving healthcare, evaluation, feedback and promotion integrated with the provision of healthcare services (Atherton et al., 2019), Twitter can be functioned more comfortably, cheaper and easily accessible in the service of health services, the development of policy resurrection by online feedback (Boylan et al., 2019). The number of publications each year is increasing through health research by leveraging interactive, demographic and ethical platforms in social media Research (Sinnenberg et al., 2017).

With regards to the Covid-19 outbreak, the use of social media networks is more geared towards supporting the production and exchange of authoritative source information on the accurate range of information relating to health and drugs produced and disseminated when the Covid-19

pandemic switches to the new digital reality (Limaye et al., 2020). The retweeted message of the pandemic COVID-19 spread awareness about preventive and controlling measures; Information about what is coronavirus, its symptoms, its transmission and complications of the disease, and the confirmed case (Pulido et al., 2020). Twitter can also provide information by avoiding geographically affected areas and people who are known to be positively affected by viruses are best practices. As with pandemic, a complete avoidance of exposure may not be possible. Patient education is essential for infectious diseases, but especially when the media plays an important role in information sharing (Bruns et al., 2020). With its extensive reach and extensive use of Twitter, professional medical circles should consider expanding its use for information communication on health effectively through the sharing of organization and individual messages (Silva et al., Op Cit).

The other side, the stunned pandemic Covid-19 that is preached through social media leads to higher levels of anxiety in healthy people and those with pre-existing mental health problems; The unjustifiable public fear can lead to discrimination and Stigmatization (Torales et al., 2020). It requires a communicative content analysis approach in social media analysis that provides a deeper understanding of the various information-based social reality retweets to address the circulation of false information (Pulido et al., 2020). Public response is closely correlated with the Covid-19 plague health crisis reported on TV, radio, or social media, incorrect information may arise and cause panic, anxiety, and mental health problems. Health care providers should consider the potential impact of media coverage on patient behaviour, health education, and treatment search when there is a health risk (Bruns, et al., Op. Cit., 2020).

Twitter can represent a powerful public health tool for world leaders to quickly and directly convey information about COVID-19. Twitter is a free microblogging social media website with 152 million registered users every day, more than 500 million people visit Twitter per month without signing into an account. This Data is potentially great for users, including government governments in addressing public health issues, ideally by spreading evidence-based public health information (Rufai & Bunce, 2020). The role of social Media is very strategic in disseminating information during the spread of Corona 2019 virus (COVID-19). Twitter and other social media sites are utilized by health care organizations and physicians actively through social media platforms (Merchant, 2020). Analyzing social media data through content, sentiment, and social networking analysis, can help emergency respondents plan relief efforts by detecting those who need medical assistance (Rodriguez, et al., 2020).

## 2). *Response and Prevention to Covid-19*

Healthcare providers are also increasingly subjected to digitisation of services and maintenance processes, such as through performance indicators or online ranking devices.



Users of the service access social media sites, online forums, and blogs as well as their own websites to provide information on various services (Oborn & Barrett, 2016). Response The public is closely correlated with the Covid-19 plague health Crisis reported ON TV, radio, or social media, incorrect information can arise and cause panic, restlessness, and mental health problems. Health care providers should consider the potential impact of media coverage on patient behaviour, health education, and treatment search when there is a health risk (Bruns, et al., Op. Cit., 2020). At present, amid other public health emergencies, some lessons from history show the importance of understanding how information spreads and individuals interact. Integrating social media as an essential tool in preparedness, responsiveness, and recovery can affect responses to COVID-19 and future public health threats (Merchant & Lurie, 2020).

Other responses to restoring businesses and institutions in communities across the country are ever safe and worthy of the economic job recovery process, reducing poor health outcomes related to socio-economic difficulties while optimizing our medical response to COVID-19 (James, 2020a). To reconcile the above, we can switch back to disaster risk management and something we all know, the disaster cycle and its two components: response and recovery. The response starts with impact and recovery. Regarding COVID-19, certainly have an impact, and need an active response and restoration (James, 2020b). Infodemik Covid-19 and circulation of Twitter information filters out false information in circulation and still presents scientific information (Pulido, 2020).

Some of the most recent studies on the widespread prevention of spreading the Corona Virus outbreak (Covid-19) began with planning and preparation. The preparedness resource is dedicated to responding to recovery. Preventive measures consist of a wide variety of disaster risk management communities, including emergency managers, emergency services, public officials, businesses, nonprofit organizations, and more, acting to address the immediate threat to life and property when starting the Covid-19 outbreak spreading throughout the world. (Ryan, et al, 2020). This Corona Virus outbreak leads to additional health problems such as stress, anxiety, depressive symptoms, insomnia, rejection, anger and fear globally. Collective concerns affect the daily behaviour, economy, prevention and decision-making strategies of policymakers, health organizations and medical centres, which can weaken the Covid-19 control strategy and lead to more mobility and mental health needs at the global level (Torales et al., 2020).

Various clues on the prevention of the transmission of Corona Virus through breathing droplets and contact, mask, hand wash, do not touch the mouth, nose, or eyes before cleaning the hands thoroughly after returning from the public place, use of disinfectant, avoid public transport in the area of pandemic (Shen et al., 2020). Prevention of the spread of Covid-19 in low-income countries with high risk of illness

need to switch to various mitigation strategies, which can include isolating sick people at home, closing schools, universities, places of worship and public events, which also included not attending the funeral, and obliged to follow the recommendation of Health Organization (Thienemann et al, 2019). In addition, prevention is done through various cases of transmission detected by the level of sensitivity or punctuality during the incubation period so that it must be kept away from social contacts (Hartley et.al., 2020).

### 3). *Social distancing*

*Social distancing* is generally done through effective public health measures to limit the transmission from human to human, including hand hygiene, social distance and self-isolation (Rufai & Bunce, Op. Cit.). Protect yourself from COVID-19 by controlling and preventing illness by handwashing; Cleans and disinfect touch surfaces, eschewing social contacts, staying at home, avoiding crowds, getting together, and traveling, and avoiding contact with infected Covid-19 people. Decision-makers about Lockdown should take into consideration all community needs and requirements relating to the COVID-19 crisis with a focus on mitigating long-term social impacts of society. The mobility of travel through planes, trains, and buses, was discontinued in a long time interval to respond to the Covid-19 outbreak including isolation, quarantine, social distance, and community detention (Bruns et al., Op. Cit.). Beyond the current pandemic, significant resources must be invested to increase the prevention of infections at local, regional and national levels. In addition, new investments in training and the expanding workforce are highly needed infection prevention (Stevens et al., 2020).

Health care institutions can arrange beds and insulating rooms, the case definition of epidemiological risks changes with the spread of geographically and new information about its epidemiology. To cope with the plague, it is necessary to cooperate with virological laboratories, health care should be reminded about the importance of hand hygiene, standard precautions, contact precautions and any complementary actions in preventing the spread of this disease (Peters et al., 2020). The best identification approach to communicating with and involving patients/families to improve compliance with recommended protocols and behaviors such as the remote Policy and hospital visit policy (Gurses et al.) .

Awareness of maintaining social and hygiene distance has reached widespread penetration (Balakrishnan et al., 2020). But an outcome of the study shocked the public about a U.S. dreamer's attitude more in front of the upbeat sense of realistically that the Covid-19 outbreak had threatened the state due to the slow anticipation of a threat about social distance, a debate on self-protection in health systems This reality has obscured the meaning of the optimism of realism, whereby search popularity has weakened the reality of the threat of this plague Grint, 2020).

Instead, China leverages social media during a massive quarantine period as it provides an opportunity to communicate the reasons for quarantine, providing practical guarantees and advice to prevent rumors and panic (Mills & Sarah, 2020). Social Media is well planned from a global online conversation can provide a quick assessment of the spread and possible changes in public attitudes and behaviors (e.g. self-isolating, washing hands, accessing health services), awareness of diseases and symptoms, and the impact of important decisions taken during the outbreak (e.g. quarantining, developing new vaccines, coordinated international responses) on perceptions and public attitudes (Mills and Kohl, Ibid., 2020).

Other opinions (James, Op. Cit., 2020a) emphasized in the face of a covid-19 pandemic requiring decisive measures to enforce social distances, reduce exposure, suppress the epidemiological curve figures, and restrict the individual and community mobility spaces at national, state and local levels. Patients should be well educated and understand personal risks and personal methods to prevent infection. The patient should understand the need for quarantine or social distance (actions to restrict when and where people can gather to stop or slow the spread of infectious diseases) and other procedures to prevent transmission to others (Bruns, et al., Opi. Cit. 2020).

### III. RESEARCH METHODS

This study is using a qualitative descriptive approach to analyzing the Muhammadiyah response to the outbreak of the Covid-19 outbreak in Indonesia via Twitter since April to on May 2020. Descriptive analysis using NVivo 12 plus software. Research Data is obtained from the respective official Twitter account; Ncapture feature is used to explore Twitter, @muhammadiyah, @PPAisyiyah, @ppnasyiah, @mucovid19, @mpkuppunuh, @lazismu, @majalahSM, @TVMuhammadiyah, @diktilitbang 1 month (April-May) accounts.

Additionally, data was collected using the Ncapture feature in Nvivo 12 Plus, where the Ncapture feature is a Web browser extension developed to capture web content in the form of website content, social media, and other document content. Nvivo 12 plus analysis uses cluster analysis features, case hierarchy charts, and text research analysis (Brandão, 2015; Woolf & Silver, 2017). Word Tree analysis is used to see patterns of "vocabulary" related to various other statements of news posted. This paper searches for a variety of information about "response", Social Distancing, Prevention between Twitter and the topics studied.

The analysis of the research text was used to find the meaning, words, and context associated with the research problem in the viral preaching of the Muhammadiyah response to the Covid-19 outbreak via Twitter. Unlike other Twitter accounts, @mucovid19 Twitter account is still new after the outbreak of the Covid-19 plague. Here are some data related to Twitter accounts that are researched as follows:

Table. 3.1: Twitter Account of Muhammadiyah, MCCC, Aisyiyah, Nasyiatul Aisyiyah, MPKU Muhammadiyah, Diktilitbang, TV Muhammadiyah, LAZISMU

N o.	Organization Name	Twitters	Followers	Following	Tweets	Likes
1.	Head of Muhammadiyah Center	@muhammadiyah	173923	85	60709	1030
2.	Muhammadiyah Covid-19 Command Center (MCCC)	@mucovid19	667	68	155	227
3.	Aisyiyah Center Leadership	@PPAisyiyah	19017	107	7106	1669
4.	Chief of Nasyiatul Aisyiyah Center	@ppnasyiah	11765	505	3295	660
5.	MPKU Muhammadiyah	@mpkuppunuh	4204	131	827	0
6.	The Dime	@diktilitbang	1033	130	1,400	98
7.	TV Muhammadiyah	@TVMuhammadiyah	26526	91	7,482	472
8.	Your LAZISMU	@lazismu	29701	7906	47343	139
9.	Muhammadiyah Voice Magazine	@majalahSM	21726	153	13729	441

Source: Researchers processed secondary data

The study aims to analyze the Muhammadiyah response to the Covid-19 outbreak on Twitter through a variety of precautions, healthcare, and other social activities scattered across the region, viewing in tweets from Twitter accounts over a period of 1 month. Tweets are then analyzed using some social actions such as response, and prevention. The ninth Twitter accounts @muhammadiyah, @PPAisyiyah, @ppnasyiah, @mucovid19, @mpkuppunuh, @majalahSM, @TVMuhammadiyah, @diktilitbang used as the object of this study to answer questions about how the Muhammadiyah response was in tackling and preventing the spread of the Covid-19 outbreak in Indonesia through via Twitter.

### IV. FINDING

#### 1). Formation of MCCC 30 provinces facing the plague Covid-19

The principal of Muhammadiyah issued information No. 02/MLM/I. 0/H/2020 on the outbreak of Corona Virus Disease 2019 (Covid-19), backed by a concern for the Covid-19 outbreak by the World Health Organization (WHO) was declared a global problem pandemic. The Covid-19 plague is mentioned as an extraordinary occurrence which should be immediately and thoughtfully, effectively, and well-coordinated. Some information points are, 1). Activities across the environment of Muhammadiyah involving mass or number of people such as studies, seminars, meetings and

social activities to be delayed in their implementation or organized in other limited ways and or using information technology; 2). Worship activities such as praying in congregation and Friday prayers in the mosque remain in place with the following provisions: A. For those who are ill advised to worship at home, B. If it is considered an emergency, the execution of Friday prayers can be replaced by praying Dhuhr at home, and the implementation of prayer in congregation can be done at home; 3. Educational activities in the environment of Muhammadiyah and 'Aisyiyah aligned with government policy at the central and regional level coordinated by Majelis primary and secondary education as well as the Assembly of higher education research and development; 4. The health business charity in order to prepare the handling of Covid-19 is aligned with the Ministry of Health Protocol in the coordination of general health coach Majelis who synergize with assemblies, institutions, autonomous organizations, and other business charities. The head of the Muhammadiyah Center has formed the MCCC in charge of coordinating the program implementation and the action of the Covid-19. 5. Muhammadiyah residents to improve healthy lifestyle habits by maintaining personal and environmental hygiene and follow the government-issued Covid-19 prevention protocols; 6. Muhammadiyah residents should restrict travel to places and activities at risk of a Covid-19 transmission.

In accordance with the Hadith, the Prophet sallallahu 'wasihallam said: "Tha'un (plague of infectious diseases) is a part of Allah Subhanahu Wa Ta'ala to discuss His servants from among humans. Then let you hear that the disease is contagious in a country, do not enter this land. And take out the plague that is contagious in the land where you are, nor do we run away from it." (Reported by Bukhari and Muslim from Usamah bin Zaid)". The following other Lock Down instructions comprise "Do not be sick mixed with the healthy (HR Bukhari and Muslim from Abu Hurairah)." Another clue with the prohibition that contains "Madlarat can not be done and things that cause madlarat (HR Ibn Majah and Ahmad ibn Hanbal from Abdullahibn' Abbas).

"Information PP Muh (Covid-19)-2 through the information on the leadership of the Muhammadiyah Center number 02/MLM/I. 0/H/2020 on the outbreak of Corona Virus Disease 2019 (COVID-19), the head of the Muhammadiyah Center has formed a MCCC in charge of coordinating the program implementation and action handling of Covid-19. The membership consists of MCCC has a team consisting of representatives of the Assembly of General Health (MPKU), Muhammadiyah Disaster Management Center (MDMC), 'Aisyiyah, LAZISMU, the Council of Higher Education and Development Research (Dikti Litbang), the Assembly of primary and secondary education (dikdasmen), Tabligh Assembly, Muhammadiyah Student Association (IPM), Muhammadiyah Student Association (IMM), Nasyiatul 'Aisyiyah (NA), Hizbul Wathan (HW), Putera Muhammadiyah (TSPM) holy site, Dan, Muhammadiyah youth. Since the formation of MCCC on 05 March 2020 to 5 May 2020 has

reached various achievements, including MCCC in 30 provinces from 34 total provinces in Indonesia (Nanggroe Aceh Darussalam, North Sumatera, West Sumatera, Riau, Riau Islands, Jambi, Bengkulu, South Sumatera, Bangka Belitung Islands, Lampung, Banten, West Java, DKI Jakarta, Jawa Tengah, IN Yogyakarta, East Java, Bali, West Nusa Tenggara, East Nusa Tenggara, North Kalimantan, West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, Gorontalo, North Sulawesi, West Sulawesi, Central Sulawesi, South Sulawesi, southeast Sulawesi, North Maluku, Maluku, West Papua, Papua. While the 4 provinces that have not been formed are North Sulawesi, southeast Sulawesi, Maluku, and Jambi.

Muhammadiyah's response to the health care system does not necessarily imply the internal financial constraints of the hospital. There are 3 financial resources of hospitals that are internal hospitals, fundraising philanthropy and financing claims of Covid-19 patients. The hospital's internal finances were based on a modification of the RAPB, and the relocation of budget activities was halted by the Covid-19 outbreak. This requires strategy by tightening cash flow management, allocating da'wah funds to increase RS capability in the face of Covid-19 pandemic and improvisation of service. Fundraising philanthropy through the steps involving Dana LAZISMU area and Service office (KL) which is raised from the community. Other financing based on Permenkes number 238 year 2020 on technical indicators Klami reimbursement of patients treatment cost specific Emerging infectious diseases for hospitals that hold service Covid-19. RSMA is faced with financial constraints that can be threatened by collapse if the impact is very large in the management of hospitals in handling Covid-19 patients. Some of Muhammadiyah's response to this issue is expected that RSMA managers can manage all aspects of its services needs from infrastructure, equipment, human resources and service systems.

Muhammadiyah's response needs synergy with the government in the financing to alleviate the hospital's burden. The Muhammadiyah response was proven through 72 Muhammadiyah and Aisyiyah Hospitals (RSMA) handling Covid-19 patients. But only 9 RSMA used as a referral hospital by provincial government.

## 2). *Muhammadiyah's Response to the Covid-19 Outbreak*

In the Muhammadiyah central leadership structure, the general Health Advisory Assembly (MPKU) has a vision and mission in the field of health services that is the development function of health and well-being that is superior to helper misery Oemoem (PKO) so as to improve the quality and progress of the community, especially the Dhu'afa as the actualisation of Muhammadiyah Da'wah This Assembly is directly responsible for health program through the service unit of Muhammadiyah Hospital & Aisyiyah (RSMA). Twitter Data Analysis Results @mpkuppumuh with the keyword "Covid-19", appearing a variety of varied messages.



Response to Covid-19, PP Muhammadiyah screening for body temperature. Muhammadiyah's report on the development of Covid-19 was coordinated under MCCC. The Assembly of the Tarjih and Tajdid PPM, the center Tarjih of Muhammadiyah, and the MCCC leadership of the Muhammadiyah Center to compile the education Media related guide to isolate themselves from the Covid-19 Wahab. Another message is about the readiness of plague mitigation through the rapid response of Muhammadiyah forming MCCC and RSMA service. Muhammadiyah is also an insided to raise the funds of LAZISMU and distribute assistance to countermeasures the Covid-19 by giving the aid of 5.5 billion rupiah in the handling of Corona Virus. Other donation sources are obtained through Muhammadiyah and Aisyiyah colleges (PTMA).

Berkaitan dengan penyebaran wabah Covid19, sesuai dengan prinsip kedaruratan yang dipedomani dari Al-Quran dan Sunnah, maka PP Muhammadiyah juga mengimbau agar melaksanakan salat dhuhur di kediaman masing-masing sebagai pengganti salat Jum'at. P Muhammadiyah menjadi salah satu mitra DPP NasDem dalam pendistribusian Alat Pelindung Diri untuk disampaikan kepada Rumah Sakit di bawah naungan Muhammadiyah.

### 3). *Response and Prevention: Twitter Content Dynamics*

The findings of Twitter data analysis results @muhammadiyah, @ppaisyiyah, @ppnasyiah, @ mucovid19, @mpkuppnuh, @LAZISMU, @majalahSM, @TVMuhammadiyah, @diktilitbang can be described as follows. Muhammadiyah's chain message is presented through affirmation in an active role and participate in preventing prevention. Corona Virus. The response to the discourse of morality was conveyed by Haedar Nashir who appealed that the community to be patient must also continue to be encouraged so that the community can handle the situation, not panic and lose control. This appeal was also forwarded by the Education and Training Council on Prevention and Management of Covid-19 in the PTMA Environment. The dynamics at the regional level is also the same. For example, the Malang District Regional Leadership Youth Social Action Team (PDPM) Malang continued social action handling and prevention of Corona contagion, South Kalimantan MCCC Rapid Motion about coordinating prevention, Sleman Regency MCCC Intensively Conducts Covid Prevention Socialization, Central Pimpina 'Aisyiyah urges Nasyyatul cadres Aisyiyah pays attention to and applies methods to prevent # COVID19 virus according to the advice of the health authorities / government. Including if you feel fever, cough, runny nose stay at home / go to the health service.

Other autonomous organizations, KOKAM continue to actively move to prevent the spread of Covid-19. MCCC Magelang provides education to residents who still ignore the appeal of Covid-19 Prevention. In addition, PKU Muhammadiyah Surakarta socialized Corona Virus prevention via Twitter message with Hastag #SobatMu, efforts to prevent

the Covid-19 outbreak by disinfection must be done properly so as not to damage the environment.

The #COVID19 prevention protocol through the Muhammadiyah Mosque or Mushalla is carried out by MCCC. based on the hashtag Hastag Ayo #BersatuHadangCorona, followed by the collaboration of MCCC & Nutrition Study Program of UHAMKA FIKES Jakarta. Cooperation between the TNI-Polri, Muhammadiyah Youth of East OKU who care about Corona Prevention is done by distributing free masks to the public. Handling and prevention of Covid-19 also encouraged the movement of Muhammadiyah women activists who were members of the Movement "Emancipation of women during the covid-19 pandemic Nasyyatul Aisyiyah Center. Preventive Measures were also carried out by Thematic Student Work (KKN) Thematic Wave I Muhammadiyah University of Sukabumi which socializing and educating Covid-19 prevention to local residents Likewise, the Faculty of Medicine UM Palembang held an inauguration and taking of new doctor oaths by implementing a strict Covid-19 preventive health protocol.

Collaboration between the MCCC and the Zakat, Infaq and Sadaqah Muhammadiyah (LAZISMU) Institute of the City of Bandung implements a thousand Rupiah program a day in the context of overcoming and preventing Covid-19. In the midst of the pandemic outbreak of Covid-19, coordination and control of various Muhammadiyah work programs was carried out through the use of Teleconferencing which was attended by MCCC Muhammadiyah Regional Leaders (Muhammadiyah structure at provincial level), MCCC PDM (Muhammadiyah structure at the regional level, Tarjih Assembly, and also the Muhammadiyah Assembly PWM-PDM Tabligh in Indonesia.

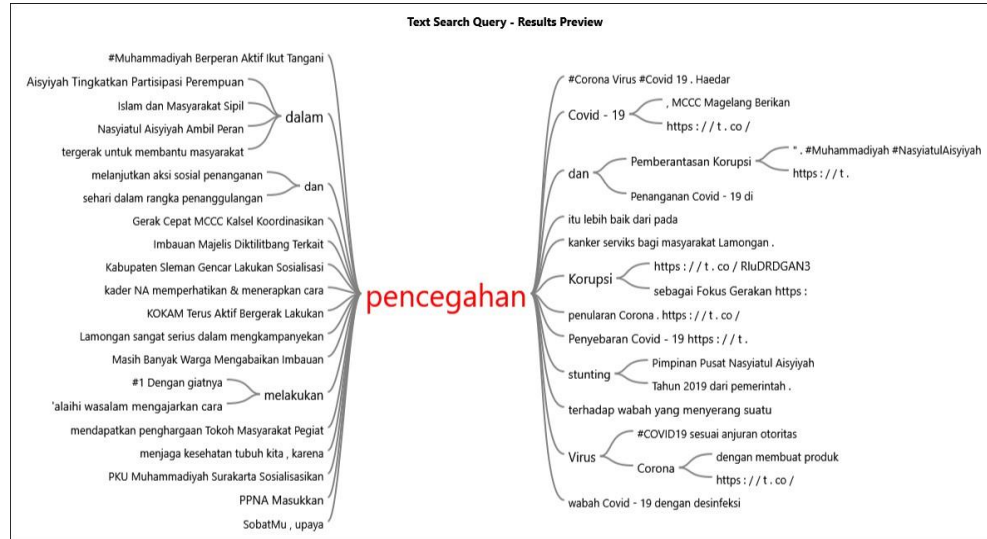
Muhammadiyah's commitment in the service of Covid-19 patients is done through increasing the number of Hospitals, as well as prevention and education programs related to the corona virus extending to schools, colleges and communities. This role is inherent in the Health Council of Muhammadiyah and Aisyiyah Central Leaders who issued an Appeals letter relating to efforts to prevent and disseminate information about the prevention of Covid transmission19 starting from the family / household level, health institutions, and health business charities. The socialization included the use of masks when doing activities outside as an effort to prevent disease transmission.

Another interesting Hastag message is #RamadanDiRumah alone as a form of effort to prevent the spread of Covid19 during the holy month of Ramadan. Ramadan fasting is done in cooperation between the Indonesian Mosque Council and Muhammadiyah Lebong Regional Youth Leaders in Bengkulu Province, which distributed 137 boxes of cleaning equipment and distributed to 70 mosques in Lebong Regency. at the student level, the Muhammadiyah Vocational High School of Yogyakarta Special Region was moved to help the community in preventing Corona virus by making hand sanitizer products

independently by students in an effort to scarcity of hand sanitizers in the community. Social distancing is carried out through several urgent activities such as Muhammadiyah conducting community education about the urgency of social distancing in the context of Lock Down, isolation, and

quarantine. One form of social distancing is physical distancing through the campaign of several Hastag #bersatuHadangCorona messages and other Islamic religious messages.

Figure 4.1. Text Search Query "Prevention



Source: Processed using Nvivo 12 +

4). Participation of Hospitals and LAZISMU

In the beginning Muhammadiyah prepared 15 hospitals for the treatment of COVID-19 patients had handled 10 cases of positive COVID-19, 64 cases of PDP, and 214 ODP cases. The initial response had difficulty due to the scarcity of APD (personal protective equipment) so that a compulsory hospital made a creative APD of the standard material material. Hospitals that have made APD itself are: RSI Muhammadiyah Palangkaraya, RSU PKU Muhammadiyah Bantul, Universitas Muhamadiyah Malang, and PKU Muhammadiyah Gombong. Another response to the infographic-making preventive measures of this virus contains 12 content. In its development, Muhammadiyah coordinates with various networks in the momentum: acceleration strategy of public movement prevention facing Covid-19, socialization Covid 19 12 March 2020, the Joint coordinating meeting of OSM March 14, 2020, logistics Coordination Meeting March 16, 2020, Risk Communication & Community Engagement Working Group with the office of President Staff (MDMC entered as Working Group) 6 March 2020, Ministry of Communications Bureau 13 March 2020, Shelter cluster 16 March 2020 , The Kemenkes collaboration with society 16 March 2020.

While in the internal institution of Muhammadiyah implementing the Internal meeting of binding involving the Team 9 March 2020, Team MCCC with 20 Muhammadiyah hospitals/' Aisyiyah 9 March 2020, meeting of Muhammadiyah Central leadership 14 March 2020, in the

field of education, Muhammadiyah also publishes a circulation for campus activities, Muhammadiyah/Aisyiyah schools both academic and non-academic are dissolved. The response of Muhammadiyah District leadership in various regions was also conducted several measures to prevent the spread of Covid-19 such as spraying disinfectant in several places, the establishment of call center COVID-19, and socialization of the prevention COVID-19.

Muhammadiyah also makes SAFARI application-MU (be aware of self risk factors) in it has facilities, namely: 1. Identity (initials, age, sex, history of the disease), 2. Personal Checking, user Click Answers to several questions, emerging conclusions: low risk, ODP potentials, potential PDP. Then comes the required action recommendation, 3. Personal educational content, Corona facts and myths, things to do, not to do institutions, mosque guides, school guides, office guides. In the early stages of the formation of MCCC, Muhammadiyah was ready to become a reseller and donation from various benefactors. Some donors such as Wardah donated 500 million rupiah, the printing of Airlangga 100 million in the donation of LAZISMU donations of 5 billion Rupiah.

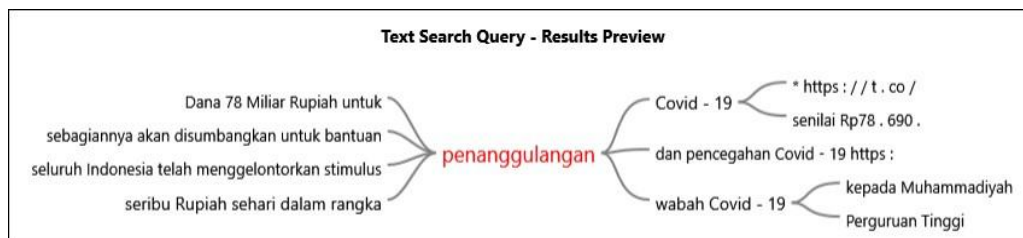
The consequences of physical distancing and social distancing are very influential about the activities of residents, students and students who study/lecture in the entire school and the schools and colleges of Muhammadiyah and Aisyiyah (PTMA). Muhammadiyah responds through the policy of PTMA throughout Indonesia with a Covid-19 countermeasure



stimulus worth Rp 78,690,771,596. The biggest Stimulus given in the form of the tuition fee is Rp 36.4 billion for 36,390 students and online learning subsidies worth Rp

27,320,930,000 for 174,509 students because learning can only be implemented online to follow the Government's appeal to implement physical distancing.

Figure 4.2. Text Search Query "countermeasures



Source: Processed using Nvivo 12 +

In the beginning Muhammadiyah prepared 15 hospitals for the treatment of COVID-19 patients had handled 10 cases of positive COVID-19, 64 cases of PDP, and 214 ODP cases. The initial response had difficulty due to the scarcity of APD (personal protective equipment) so that a compulsory hospital made a creative APD of the standard material material. Hospitals that have made APD itself are: RSI Muhammadiyah Palangkaraya, RSU PKU Muhammadiyah Bantul, Universitas Muhamadiyah Malang, and PKU Muhammadiyah Gombang. Another response to the infographic-making preventive measures of this virus contains 12 content. In its development, Muhammadiyah coordinates with various networks in the momentum: acceleration strategy of public movement prevention facing Covid-19, socialization Covid 19 12 March 2020, the Joint coordinating meeting of OSM March 14, 2020, logistics Coordination Meeting March 16, 2020, Risk Communication & Community Engagement Working Group with the office of President Staff (MDMC entered as Working Group) 6 March 2020, Ministry of Communications Bureau 13 March 2020, Shelter cluster 16 March 2020, The Kemenkes collaboration with society 16 March 2020.

While in the internal institution of Muhammadiyah carrying out Internal meeting of bonds, involving the team of MCCC 9 March 2020, Team MCCC with 20 Muhammadiyah hospitals/ Aisiyah 9 March 2020, meeting of Muhammadiyah Central management 14 March 2020, in the field of education, Muhammadiyah also publishes a circulation for campus activities, Muhammadiyah/Aisiyah schools both academic and non-academic are canceled. The response of Muhammadiyah District leadership in various regions was also conducted several measures to prevent the spread of Covid-19 such as spraying disinfectant in several places, the establishment of call center COVID-19, and socialization of the prevention COVID-19. Muhammadiyah also makes SAFARI application-MU (be aware of self risk factors) in it has facilities, namely: 1. Identity (initials, age, sex, history of the disease), 2. Personal Checking, user Click Answers to several questions, emerging conclusions: low risk, ODP potentials, potential PDP. Then comes the required action recommendation, 3. Personal educational content,

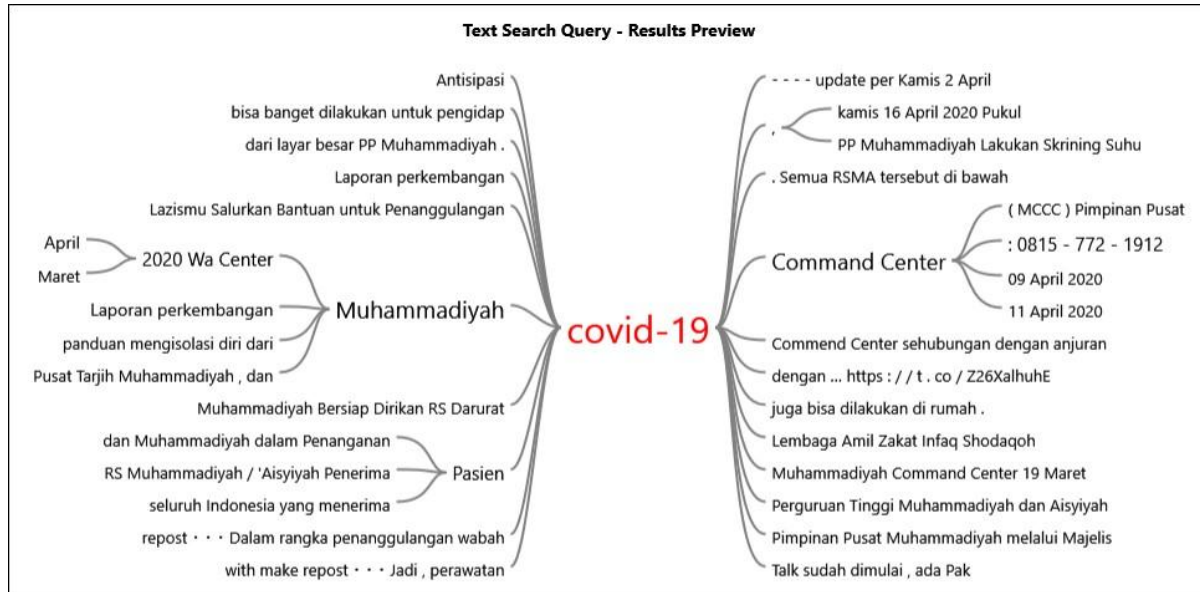
Corona facts and myths, things to do, not to do institutions, mosque guides, school guides, office guides. In the early stages of the formation of MCCC, Muhammadiyah was ready to become a reseller and donation from various benefactors. Some donors such as Wardah donated 500 million rupiah, the printing of Airlangga 100 million in the donation of LAZISMU donations of 5 billion Rupiah.

Since April 14, 2020 MCCC has done some important things. The number of RSMA that has served patients Covid-19 reached 65 hospitals spread in 9 provinces of West Sumatra, South Sumatra, Lampung, central Kalimantan and West Nusa Tenggara respectively 1 hospital, DKI Jakarta 5 Hospitals, Special region of Yogyakarta 6 hospitals, Central Java 20 Hospitals, East Java 29 hospitals. Number of Covid-19 patients who have been treated in RSMA total 2,398 people with the following details: ODP 1,838, PDP 525, positive confirmed 35.

In addition, the provincial MCCC team has been spraying disinfectant at 14,628 points across Indonesia covering residents' settlements, places of worship both Islam and other religions, public facilities and assets of Muhammadiyah's requirements. Another response is the fundraiser through LAZISMU has reached the total number of Rp 5,487,900,935 through the office of LAZISMU throughout Indonesia. The utilization of the online application of SafariMu as many as 6,952 people is an application to self-examine the risk of transmission Covid-19, also contains a complete educational content about the Covid-19.

The continued care of economic assistance such as the establishment of food barns, production of socialization content through various media, food division and ready meals, division of masks and hand sanitizer until the establishment of the funeral team of Covid-19 patients. Besides being performed by MCCC at various levels, involvement of autonomous organisations and the Muhammadiyah business charity, such as schools and colleges both Muhammadiyah and Aisiyah also participated. The expansion is related to worship, social and economic, fundraising, advocacy, network development and also media.

Figure 4.3. Text Search Query "Covid-19"



Source: Processed using Nvivo 12 +

5). *Response 35 Muhammadiyah College-Aisyiyah against Covid-19*

The Covid-19 outbreak also had a bad impact on the lectures at the entire Muhammadiyah College/university which is scattered in various provinces. The Muhammadiyah Higher Education Council's policy yielded a positive response of 35 colleges. Aid that channeled to students, among others, the package of mask 27,276 Jiwa, APD distribution 4,526 Jiwa, Infrared Thermometer Division 2,503, spraying Disinfectant 17, 346, Soul, socialization & education 70,315, aid food and clean self 5,062 soul, help cut the student study costs Rp. 36 billion (thirty billion Rupiah), educational Media making 42,738, food distribution, 7843 inhabitants, balance subsidy for students 176,667, online discussion 521 soul, education Volunteers 100 Soul, division of Disinfectant 2895 Soul, help sink portable 2123, open call center Covid-19 73 Soul, making room decontamination 22,085 souls, Sahur and Takjil free Rp. 1.541 billion (Total release data 5 May 2020).

The involvement of 35 colleges was among the following: Aisyiyah University Yogyakarta, the University of Muhammadiyah Tangerang, the University of Muhammadiyah Sukabumi, STIH MA of Asahan, University of Muhammadiyah Mataram, STIE KHA Dahlan Lamongan, University of Muhammadiyah Yogyakarta, Universitas Ahmad Dahlan, Polytechnic ' Aisyiyah Pontianak, University of Muhammadiyah Palu, Universitas Muhammadiyah Kupang, IKIP Muhammadiyah Maumere, University of Muhammadiyah Sorong, STIK Muhammadiyah Pontianak, University of Muhammadiyah Pringsewu, University of Muhammadiyah Sidoarjo, Muhammadiyah Metro University, Muhammadiyah University of Lamongan, Muhammadiyah University of Surabaya, University of Muhammadiyah Magelang, University of Muhammadiyah of West Sumatera,

University of Muhammadiyah Prof. Dr. Hamka, University of Muhammadiyah Purwokerto, ITB Ahmad Dahlan, University of Muhammadiyah of North Sumatra, STIKES Muhammadiyah Cirebon, STIKES Muhammadiyah Gombang, University of Muhammadiyah Malang, University of Muhammadiyah Surakarta, UNIMUS Semarang, University of Muhammadiyah Maluku Utara, STISIP Muhammadiyah 35 The college donated Rp 79,601,282,596 to 473,042 students who suffered a bad economic impact on the Covid-19 outbreak.

6). *The dynamics of public response via Twitter about Covid-19*

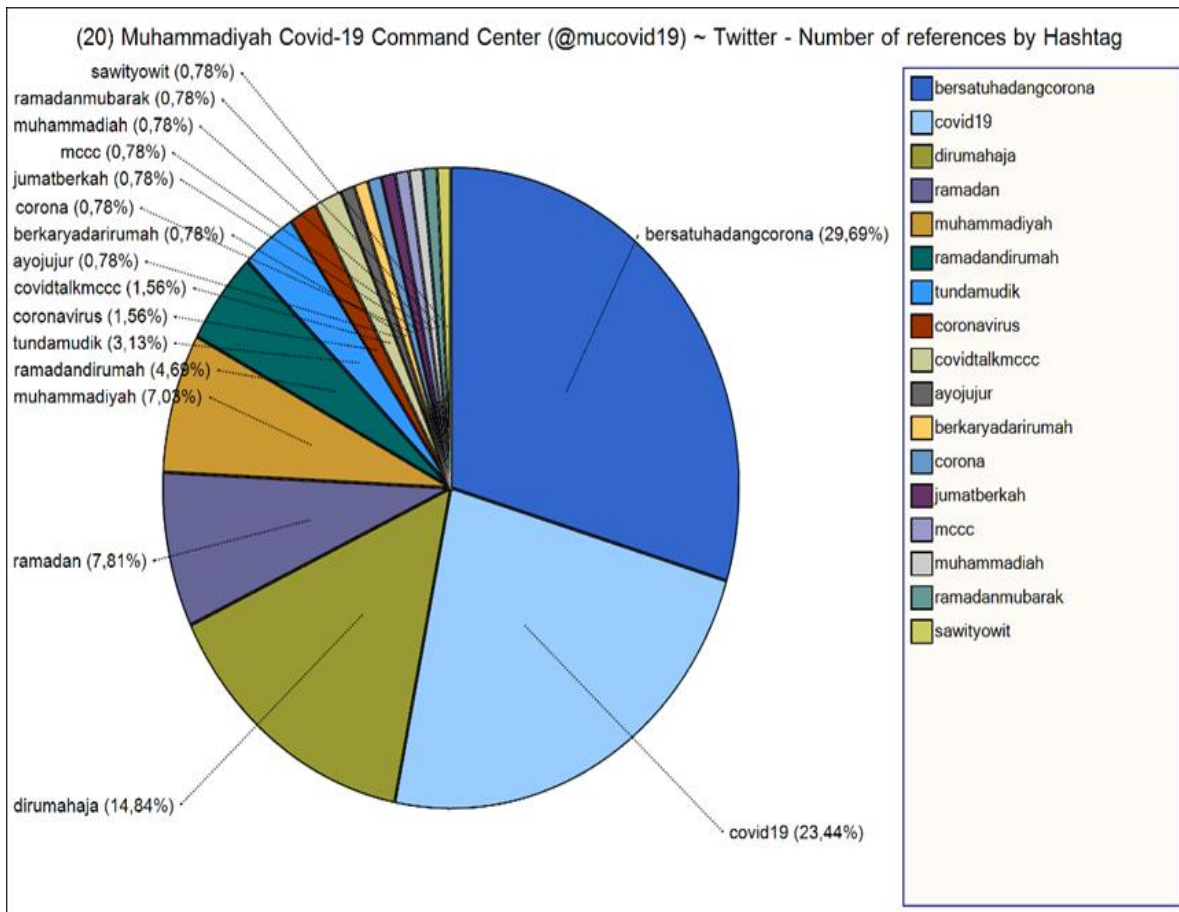
Testing the dynamics of Hastag from April 11 to May 5, 2020 (23 days) on Twitter @mucovid19 experienced a progression of 17 Hastag. This dynamics can be mentioned as follows: Bersatuhadangcorona (29.69%), Covid19 (23.44), in house (14.84%), Ramadan (7.81%), Muhammadiyah (7.03%), ramadhandirumahonly (4.69%), Tundamudik (3.13%), covidtalkmcc (1.56%), come honest (0.78%), employment (0.78%), Corona (0.78%), jumatablessing (0.78%), MCC (0.78%), Muhammadiyah (0.78%), Ramadanmubarak (0.78%), Sawityowit (0.78%). The Hashtag # Bersatuhadangcorona occupies the highest position in the message on Twitter @covid19muh.

In order #BersatuHadangCorona filled with the branch Video Competition & branches of Muhammadiyah Total prize 15 million through the committee. This recommendation is also propagated. These messages are chain with other messages like #TundaMudik ya!; #RamadanDiRumah. Health education is also inserted through the environmental disinfection Guide by emphasizing that disinfection is not a substitute for physical distancing. Disinfection make the surface of dead objects only. Action

MCCC of Riau Province for the anticipation of transmission of Covid-19. The city of Yogyakarta MCCC provides basic food packages for teachers and employees of kindergarten, elementary, Junior High, MTs, SMA, MA, and SMK Muhammadiyah se-Yogyakarta. Similarly, North Kalimantan MCCC distributes the basic food packages to the residents in Kab. Bulungan. MCCC Pinrang with district director Aisiyah handed the aid of egg and milk to the health worker

at the Lasinrang HOSPITAL (Rsud). Distribution of the APD aid from MCCC Development Istimewa Yogkarta to three hospitals. This Hashtag message is accompanied by a variety of donation progress reports, a Live Talk dialog through Muhammadiyah TV, adding a disinfectant spray point and APD distribution list. The need for Vitamin COVID19 prevention results of MCCC & Prodi nutritionist FIKES UHAMKA, Jakarta.

4.4 Images Comparison chart of Hastag on @mucovid19 date 12 April-5 May 2020



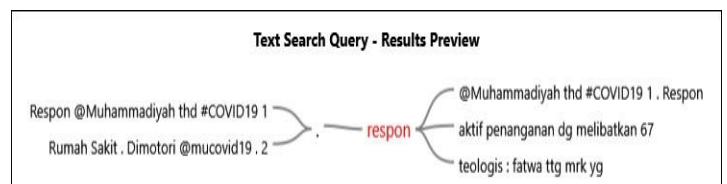
Source: Processed using Nvivo 12 +

7). Muhammadiyah-Aisiyah response to Covid-19

In addition to the charity response from the colleges/universities, the central leadership and leadership of the Muhammadiyah-Aisiyah region also simultaneously move the entire organizational structure to do the same. As the parent organization, Muhammadiyah responds to the outbreak of Covid-19 by sharing a mask of 278,616 souls, spraying disinfectant 42,404 people, dividing hand sanitizer 66,388 souls, food aid 11,447 souls, the disinfectant of 36,370 people, distribution of APD medical 49,858 Soul, the division of Groceries 223,705 inhabitants (Rp 18,103,678,800), online discussions 15,648 souls, psychosocial services 1,487 the soul, making room disinfectant, 53,525 souls, socialization &

Education 62,740 Soul, Safari application-Mu 6952 Soul, the division of Vitamins 9,002 Souls, Fund assistance Cash Rp. 14.000.000.000, Poster & Educational Media The target of this response is aimed at Muhammadiyah citizens and other communities.

Figure 4.5. Text Search Query "Response" in @mucovid19



Source: Processed using Nvivo 12 +



Handling response involving Muhammadiyah colleges, hospitals and including theological and fatwa approaches in the face of Covid-19. These responsivity involve the Aisyiyah University of Yogyakarta, STIKES Muhammadiyah Palembang, Universitas Muhammadiyah Tangerang, University of Muhammadiyah Sukabumi, STIH MA range of Asahan, University of Muhammadiyah Mataram, STIE KHA Dahlan Lamongan, University of Muhammadiyah Yogyakarta, University of Ahmad Dahlan, Polytechnic ' Aisyiyah Pontianak, University of Muhammadiyah Palu, University of Muhammadiyah Kupang, IKIP Muhammadiyah Maumere, University of Muhammadiyah Sorong, University of Muhammadiyah Lamongan, Muhammadiyah University of Surabaya, University of Muhammadiyah Magelang, University of Muhammadiyah of West Sumatera, University of Muhammadiyah Prof. Dr. Hamka, University of Muhammadiyah of North Sumatra, STIKES Muhammadiyah Cirebon, STIKES Muhammadiyah Gombong, University of Muhammadiyah Malang, University of Muhammadiyah Surakarta, UNIMUS Semarang, University of Muhammadiyah Maluku Utara, STISIP Muhammadiyah 35 The college donated Rp 79,601,282,596 to 473,042 students who suffered a bad economic impact on the Covid-19 outbreak.

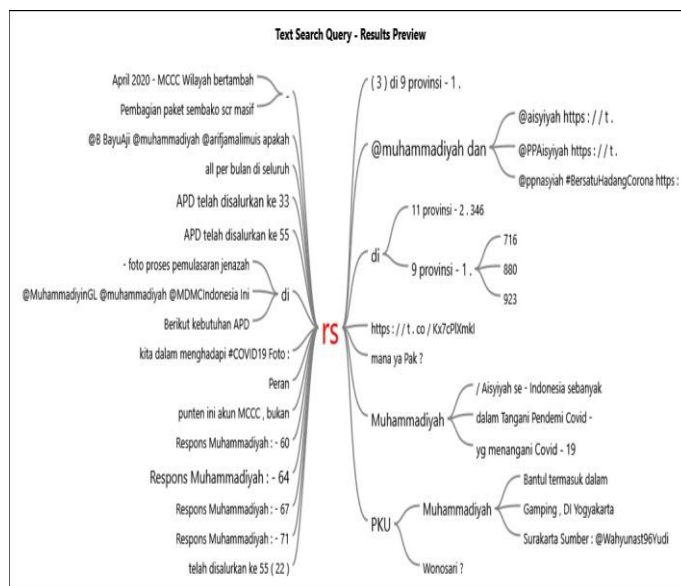
Collection of donations LAZISMU from 34 province obtained national total: Rp. 11,234,805,193, while LAZISMU Central managed to get fresh funds amounting to Rp. 4,172,343,728,-For the sake of the Covid-19.

#### 8). Response to Muhammadiyah-' Aisyiyah Hospital (RSMA) in patient care Covid-19

Initial constraints for the entire RSMA are the limited availability of personal protective equipment (PPE) for medical personnel consisting of gloves (long, sterile and non sterile), masks (surgical and N95), Boots, face shield, cover all as well as boot shoes. Muhammadiyah Since the beginning has been moving the source of funds through LAZISMU to collect donations in various regions for the cost needs of hospital APD and other needs. Although the government has issued the government issued PSBB Regulation (large scale social restriction) since 9 April 2020 in 2 provinces and 22 regencies/cities, but the number of positive cases Covid-19 still continues to increase due to the awareness of citizens to do physical distancing is still not maximal. Total patients infected with 12071 people, treated 9002 people, died 872 people, and recovered 2197 people (BNPB Indonesia Report, 6 May 2020). Whereas the 75 response of Muhammadiyah-

Aisyiyah Hospital served 2,786 + 19 ODP cases, 1150 cases of PDP + 33 cases, and confirmed positive 100 patients (MCCC report, May 5, 2020). Muhammadiyah financing of the Covid-19 outbreak was carried out through business charity operations such as hospitals, clinics, schools, colleges and orphanages, LAZISMU donations and third party assistance aimed at the public interest. Muhammadiyah's ministry includes all Indonesians who do not view their background. All the funds gathered by Muhammadiyah are reused for the benefit of patients and other Covid-19 outbreaks program.

#### 4.6 Images Text Search Query "Hospital Muhammadiyah & Aisyiyah" in @mucovid19



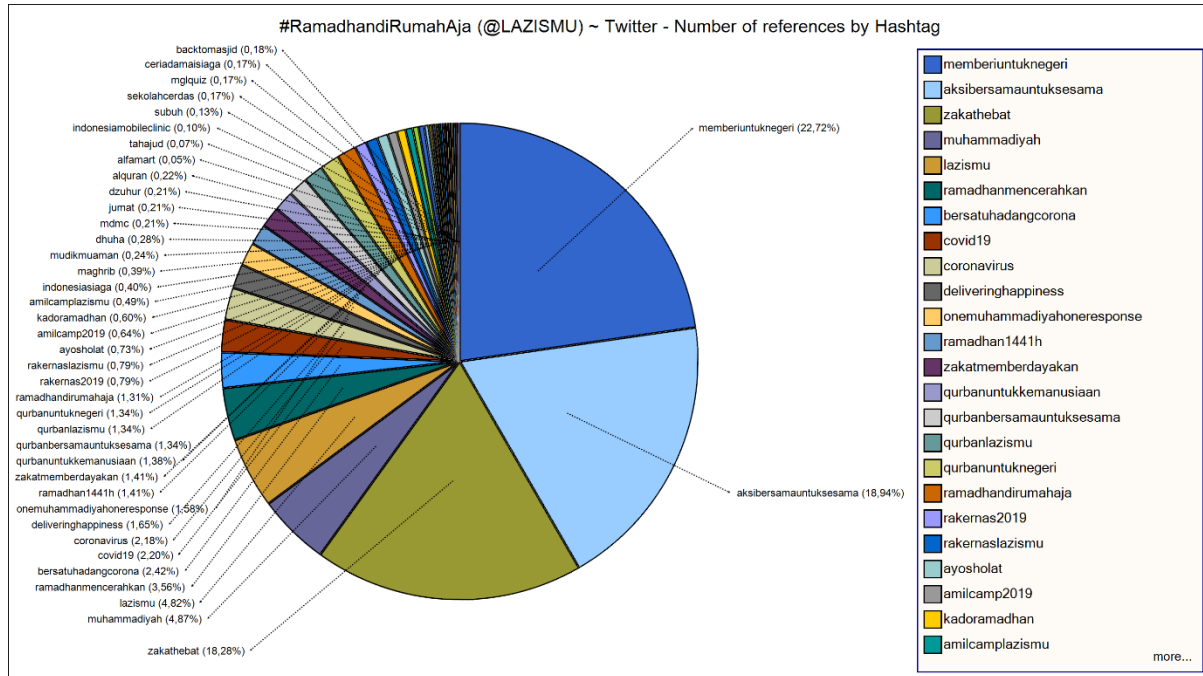
Source: Processed using Nvivo 12 +

#### 9). Comparison of Twitter hashtags on the covid-19 plague

The account has a @LAZISMU has a #coronavirus Hashtag with a value of 2.18%, #bersatuhadangcorona with a value of 2.42%, #covid19 2.20%, #ramadhandirumahaja 1.31% or a total of 8.11% message response on @LAZISMU Twitter account. On MCCC's Twitter account @covid19muh comparisons about Covid-19 are as follows: #bersamahadangcorona 29.69%, #covid19 23, 44%, #dirumahsaja 14.84%, #ramadandirumah 4.69%, #coronavirus 1.56%, #covidtalkMCCC 1.56%, #corona 0.78%, #berkaryadarirumah 0.78%, #MCCC 0.78% with a total value of 78, 12%.



4.7 Images Number of references by Hashtag @LAZISMU



Source: Processed using Nvivo 12 +

On a Twitter account @TVMuhammadiyah Hashtags #covid19 1.92%, #covid19indonesia #1, 28% with a total value of 3.2% ; in the account @mpkumuh Hashtags #covid 1.48%, #MCCC 1.48%, #covid\_19 0.99% with a total value of 3.95%; On Muhammadiyah Voice magazine account @majalahsm There are Hashtags #covid19 2.24%, #covid-19 1.92% with total value 4.16%; on the Aisyiyah Center management account @PPaisyiyah have Hashtags #covid19 0.56%; The Assembly of the Diktilitbang Muhammadiyah that has an account @diktilitbang appear Hashtags #covid19 only 0.77%; Chief account of Nasiyatul Aisyiyah center @ppnasyiah with #covid19 Hashtag with value 0.55%; Muhammadiyah Central Management account @ #covid19 4.63%, #coronavirus 3.43%, #bersatuhadangcorona 2.23%, #ramadhandirumah 1.65%, #corona 1.30%, #MCCC 0.85%, #covid\_19 0.38%, #bersamahadangcorona 0.33%; With total value 14, 33%

Table 4.1. Hashtag percentage about Covid-19

No.	Organization Name	Twitters	Internal percentage of accounts	Inter-account Percentage
1	Muhammadiyah Covid-19 Command Center	@mucovid19	78.12	71.28%
2	Head of Muhammadiyah Center	@muhammadiyah	14.33	13.07%
3	Your LAZISMU	@lazismu	8.11	7.40%
4	MPKU Muhammadiyah	@mpkuppumuh	3.95	3.60%
5	TV Muhammadiyah	@TVMuhammadiyah	3.2	2.91%

6	The Dime	@diktilitbang	0.77	0.70%
7	Aisyiyah Center Leadership	@PPAisyiyah	0.56	0.51%
8	Chief of Nasiyatul Aisyiyah Center	@ppnasyiah	0.55	0.50%
	Total		109.59	100%

Source: Researchers processed secondary data

This table Data shows that the highest concentrations of hashtags about Covid-19 are in MCCC, PP Muhammadiyah, LAZISMU, MPKU Muhammadiyah and TV Muhammadiyah. Muhammadiyah has established MCCC in charge of coordinating the program implementation and action handling of Covid-19.

V. CONCLUSIONS, CONTRIBUTIONS'S, AND LIMITATIONS OF THE STUDY

Muhammadiyah's simultaneous response to the handling of pandemic Covid-19 in all parts of Indonesia since March-May 2020 has helped ease the burden of the government in the war against deadly viruses. Muhammadiyah autonomous Organisations, assemblies and MCCC are still working in a variety of handling actions. An overview of the very high, measurable and ongoing social care and handling actions can be understood through access to data and information on some Twitter as an official information medium.

Although the outbreak of Covid-19 still spread to various regions in Indonesia, but the preparedness of Muhammadiyah in the movement of technical units such as MCCC, hospitals, clinics, colleges, autonomous organizations

of Muhammadiyah, BAZISMU and volunteer groups work organized in various regions. This achievement can be seen in the MCCC report (May 5th, 2020) as one of the religious and social organisations that mobilize the organizational resources simultaneously, utilizing hospital and clinic facilities for the treatment of positively-exposed patients in 75 hospitals and clinics scattered in various regions.

Comparison of Twitter users in multiple accounts of Muhammadiyah, assembly, autonomous organizations and technical institutes handling Covid-19 as an event of information sharing, development of field handling, constraints, needs of the team, the various businesses he has done. A variety of hashtags across some Twitter contains messages on prevention (prevention) is dominated by a call to build togetherness and unity in the face of the Corona-19 Virus. MCCC as a technical organization and coordinator, LAZISMU used as an institution that governs donations and redistributes to communities in need of financing, care, healing and needs of groceries especially the DHUAFU, and workers who lose their livelihood after the LAYOFFS (termination of employment).

This study has a weakness that is not able to conclude as a whole of the Muhammadiyah response pattern because the Covid-19 plague continues to infect the entire region of Indonesia. Muhammadiyah'S Response and preventive measures at least provide solutions and performance improvements to the health team. Despite the limitations of the funds, Muhammadiyah's gait is still expected to help government burden. Various messages through Twitter Muhammadiyah, autonomous organisations and other technical institutes gave a positive message in minimizing the spread of the virus outbreak. The background of Muhammadiyah's concern in anticipation of the Corona Virus outbreak is based on the spirit of self-reliance, keikhlasan, voluntary, and for the sake of society. The character of progressive Islamic ideology, Islamic life is always present in health services and other social services. The Ummah progression is based on the ability to think and act comprehensively with tajdid orientation, more realistic towards the safety of society.

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