

**MUHAMMADIYAH DA'WAH MOVEMENT EMPOWERMENT
THROUGH THE ECONOMIC AND SOCIAL ORPHANS
ORPHAN IN THE LAMPUNG PROVINCE**

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Abstract

The purpose of this study is; First, to find out and analyze in depth the Program of the Muhammadiyah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans. Second, to find out and analyze in depth the effectiveness of the Muhammadiyah Da'wah Movement Pattern in the Lampung Region through the Socio-Economic Empowerment of Orphans. Third, to find out and analyze in depth the Evaluation of the Muhammadiyah Da'wah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans that has been going well. The approach used is descriptive qualitative with the phenomenology approach. Data collection techniques through; in-depth interviews, observations, and documentation studies. Then the validity test is performed, the data are analyzed in a way; 1) data reduction, 2) presentation data and 3) research conclusions. Research result; (1) The Muhammadiyah Da'wah Movement Program through the Socio-Economic Empowerment of Orphans in Lampung Province, there are three namely; a. Childcare Social Home Program, b. Family Care Program and c. Family Care Program (Family Benefits). (2) The pattern of the Muhammadiyah Da'wah Movement through the Socio-Economic Empowerment of Orphans there are two patterns or forms, namely; Training and Assistance or Internship (3) Evaluation of the Muhammadiyah Da'wah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans is successful by seeing an increase in the level of awareness, knowledge and skills of orphans who have been given assistance , apprenticeships and trainings.

Keywords: *Da'wah Movement, Community Empowerment, Orphans, Economic Improvement*

A. Introduction

Da'wah movement or more commonly known as da'wah harakah means da'wah with or through a movement system. As the name implies, this one preaching school emphasizes the aspect of action rather than discourse (theorization).

Many people equate the movement with said *harakah*, k ata *h arakah* itself literally means motion or movement, is the opposite of silence (*al-Harakat al-Breadfruit Didl*). It is said to move, if someone moves or takes a new position. Dan literal meaning of this, it is understood two important meanings *harakah* said. *First*, *Harakah* refers to a movement that arises after a period or vacuum condition. *Second*, *Harakah* refers to an effort to reform to bring people to a new, better life.

Da'wah can base itself on three forces at once, namely (a) the power of aqeedah and faith, (b) the strength of the unity and bond of the Muslims (*quwwat at-waddah wa at-tarabbuth*) and (c) the power of jihad (*quwwat al jihad*).

According to Hasan al-Qattany, what is meant by the proselytizing of Islam is a da'wah that is oriented towards the development of Islamic society, by carrying out total reform (*islah*) to all aspects of social life, both related to individuals (*islah al-fard*), family (*islah al-usrah*), society (*islah al-mujtama'*) to the State (*islah al-daulah*).

Movement (movement) means the business or activity that has a certain direction. The preaching is interpreted as broadcasting / religious propaganda in the community and its development; and calls to embrace, study, and practice the teachings of religion (Islam). Whereas the da'wah movement means directed efforts to broadcast Islamic teachings to the public.

Then there is the essence of religion Islam itself is a religion of empowerment, in the view of Islam, empowerment is a non-stop movement. Hal is in line with the paradigm of Islam itself as a religion of movement or change. In the context of Indonesia, the Islamic community as the inhabitants of the majority of the nation is still too far from all advantages when compared to fellow human beings from other countries. This fact calls for systematic and continuous empowerment efforts to create quality Islamic societies.

Robert Chambers as quoted by A. Halim said that empowerment is a populist movement, to the people, to the people and by the people. Thus, the paradigm of the community to be built is that the community is always in a process of becoming; *becomingbeing*, not *being in a static state*.

To see the theory of the da'wah movement then it can be seen from the theory of social movement theory. Social movements are a collective effort to pursue a common interest; or the movement to achieve common goals through *collective action* outside the scope of established institutions.

Social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of the existing social order.

Turner and Killian in Nasir, mend e finisikan movement so sial which is a sustained collective action to promote or prevent a change in society or organizations that are part of that society.

Sunyoto in Rokhmad said that social movements are commonly conceived of as collective activities carried out by a certain group of people to create conditions in accordance with the ideals of the group.

Social movements not only target the state, but also various other authorities from various institutions and *cultural meaning* that are part of the community.

Furthermore, every social movement certainly needs resources to be able to carry out its collective activities. In this case, social movements have several important tasks such as mobilizing supporters, organizing resources, which, at a further level, have an impact on the emergence of the sympathies of elites and society in general on the ideals of the movement.

Strategic decisions in a movement do not always come from the leader of the movement or a group of elites in the movement, because most movements are not the subject of a hierarchical control, besides the structure of social movements also occupy an important position in the success of a movement, the structure is a network of social relations which has been established where interaction has become routine and repetitive, between various social roles, groups, organizations and institutions that make up the society.

There are two models of the organizational structure of the movement, namely the structure of a centralized movement, and the structure of a decentralized or segmented movement. A centralized movement structure tends to require fewer resources compared to a movement with a decentralized structure, in maintaining the continuity of the movement.

One of the big organizations that still exists is the Muhammadiyah organization. Founded by KH Ahmad Dahlan whose real name is Muhammad Darwis in the city of Yogyakarta on 8 Zulhijah 1330 H to coincide with 18 November 1912 M. Inspiration or ideas of Muhammadiyah appeared not just like that, KH Ahmad Dahlan was very motivated by one of the verses contained in Al-Qurán: "

And let there be among you a group of people that they call on things that are difficult and prevent evil. And those are the lucky ones". (Surah Ali Imran; 104).

The organization founded by KH Ahmad Dahlan on November 18, 1912 in Yogyakarta asserted itself as an Islamic movement, preaching amar makruf nahi munkar and *tajdid*, which originated in al-Qur'an and as-Sunna. In its Articles of Association, Articles 6 and 7, the intent and purpose of Muhammadiyah is to uphold and uphold the Islamic Religion so that a true Islamic society can be realized. For this reason, the following efforts are made:

1. Carry out the da'wah amar makruf nahi munkar and *tajdid* which are realized in business in all fields of life;
2. Muhammadiyah's business is realized in the form of business charities, programs and activities, the implementation of which is regulated in the By-Laws; and
3. The policy maker and person in charge of charity efforts and activities are the Muhammadiyah leadership.

Muhammadiyah is an Islamic missionary movement amar ma'ruf nahi munkar. Besides propaganda *bil spoken* with religious lectures, propaganda *bil Qolam* with a variety of books and brochures to - muhammadiyah - an, also especially all the charitable efforts Muhammadiyah merupakan a manifestation of propaganda Islamiyah *bil case*.

As a movement, Muhammadiyah has the task of preaching Islam and amar makruf nahi munkar in the field of society, efforts undertaken in this field include setting up modern hospitals, setting up orphanages, setting up companies such as printing and shops, setting up pension funding, as well as

guidance and counseling family, family is the basis for the life of society and the State, therefore, Muhammadiyah is very concerned with the realization of a prosperous and inner well-being family by helping the prosperous family planning unit, in each region and region throughout Indonesia.

PW Muhammadiyah Lampung Province has the Ideal Mission of Muhammadiyah that is "The realization of a true, independent, advanced and prosperous Islamic community", in its explanation it is known that what is meant by "A true Islamic society" means a condition of the people who claim to be Muslims who practice the Shari'ah (aqidah, worship and muamalat) with truth, the application of Islamic values and teachings brings respect for other people. As for "Mandiri" means Muhammadiyah with its potential and ability is able to stand on its own feet without depending on any party and able to provide empowerment for its environment, while "Forward" means Muhammadiyah has the ability and achievements, able to compete and be creative in mastering science and technology and life intelligence, and "Prosperous" means Muhammadiyah people and the general public has a high quality of life index (education, health and economy).

While the mission is;

1. Uphold pure monotheism based on the Qur'an and Sunnah.
2. Spread and advance the teachings of Islam which are sourced from the Qur'an and Sunnah which is legitimate / drunk.
3. Brought about Islamic life in personal, family, community, national and state life.
4. Promote and improve the welfare of citizens and people by implementing Islamic values into various competencies in the field of IPOLEKSOSBUD towards the independence of the movement.

There are currently around 896 thousand orphans and orphans in Indonesia, and the number of orphans and orphans in orphanages reaches around 44 thousand children, while the number of abandoned children in Lampung Province is 17,636, while street children number 937.

B. Research Methods

This research uses a qualitative descriptive approach. The approach used in this study is the approach of phenomenology. This type of research is *field research*. The research location chosen in this study is PW Muhammadiyah Lampung Province, because it is broad, this research is limited by taking samples in only two regencies / cities, namely the Regional Board of Muhammadiyah (PMD) Bandar Lampung City and the Muhammadiyah Regional Management PMD Metro City Lampung Province. Data collection techniques used in this study include; Interview, Observation, and Study documentation. The data collected was analyzed descriptively qualitatively. Obviously the data collected is analyzed inductively throughout the course of the research by processing empirical material, so that it can be simplified into a form that is easier to read, understand and interpret.

C. Theoretical Description

C.1. The Concept of Da'wah Movement

Da'wah movement or more commonly known as da'wah harakah means

da'wah with or through a movement system. In accordance with its name, the flow of da'wah on this one emphasizes the aspect of action (action) rather than discourse (theorising).

Many people equate movement with the word *harakah*. The word *harakah* itself literally means motion or movement, is the opposite of silence (*al-Harakah Didl al-Sukun*). It is said to move, when a person moves or takes a new position. And this literal meaning, can be understood two important meanings of the word *harakah*. *First*, *Harakah* refers to a movement that arises after a period or vacuum condition. *Second*, *Harakah* refers to an effort to reform to bring people to a new, better life.

Harakah (movement), according to Kalim Siddiqui, is the character of Islam. It is said that Islam (born) became a movement and will always be a movement. The Islamic Movement aims to establish and protect the Islamic State for the welfare and happiness of life in the world and the hereafter.

"The Islamic Movement is the struggle of the Muslims to establish, maintain, develop, defend, extend, or re-establish the Islamic state as an instrument to enjoin the good and forbid evil for the welfare, and happiness for the mankind in this world and in the hereafter. ... that while the Islamic state could be lost, the Islamic movement itself is on going and could no be lost."

Da'wah can base itself on three forces at once, namely (a) the power of aqeedah and faith, (b) the strength of the unity and bond of the Muslims (*quwwat at-waddah wa at-tarabbuth*) and (c) the power of jihad (*quwwat al-jihad*).

According to Hasan al-Qattany, what is meant by the proselytizing of Islam is a da'wah oriented towards the development of Islamic society, by carrying out total reform (*islah*) of all aspects of social life, both related to individuals (*islah al-fard*), family (*islah al-usrah*), society (*islah al-mujtama'*) to the State (*islah al-daulah*).

Movement (movement) means a business or activity that has a certain direction. As for preaching is interpreted as broadcasting / propaganda of religion in the community and its development; and the call to embrace, study, and practice the teachings of religion (Islam). Whereas the da'wah movement means directed efforts to broadcast Islamic teachings to the public.

Da'wah is an obligation for every Muslim, the obligation and responsibility in carrying out da'wah is borne by all Muslims in accordance with their abilities and knowledge, however, of course da'wah is carried out with the right method and adequate knowledge provision will make the da'wah will be more effective, and the mission of empowerment is the da'wah movement towards social transformation, namely the da'wah described in the movement for liberation from exploitation, domination, oppression, and injustice in all its aspects.

To see the theory of da'wah movements it can be seen from theories of social movements, social movements are a collective effort to pursue a common interest; or movement to achieve common goals through *collective action* outside the scope of established institutions, Rhys H. Williams revealed the following definition of social movements;

" *Social Movements are socially shared activities and beliefs directed toward the demand for change in some aspects of the social order. To the narrow: a social movement is a formally organized group that acts consciously and with some continuity to promote or resist change through collective action .*

Social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of the existing social order.

Turner and Killian in Nashir, define social movement , which is an ongoing collective action to encourage or inhibit changes in the community or organization that is part of that society.

Sunyoto in Rokhmad said that social movements are commonly conceived of as collective activities carried out by a certain group of people to create conditions in accordance with the ideals of the group. Social movements not only target the state, but also various other authorities from various institutions and *cultural meanings* that are part of society.

Furthermore, every social movement certainly needs resources to be able to carry out its collective activities, in this case, social movements have several important tasks such as mobilizing supporters, organizing resources, which - at a further level - have an impact on the emergence of the sympathies of elites and society generally against the ideals of the movement.

C.2. The Concept of Community Empowerment

Empowerment according to Jim Ife, is to provide resources, opportunities, knowledge and skills to the community to improve their ability to determine their own future and participate in and influence the lives of the surrounding community, The word empowerment or pemberkuasaan (*empowerment*) is derived from the word " *power* " (power or empowerment).

Edi Suharto explained that the main idea of empowerment is in contact with the concept of power, the power in question is power that can be changed and dynamic, that is power that is always present in the context of social relations between people, Suharto further believes that empowerment is a process and purpose, as a process , empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience poverty problems.

As a goal, empowerment refers to the circumstances or results that a social change wants to achieve; namely people who are empowered, have power or have knowledge and abilities in meeting their physical, economic and social needs, such as having confidence, being able to express aspirations, having a livelihood, participating in social activities, and being independent in carrying out tasks his life.

While in the view of Yakop Napu, that empowerment is the expansion of assets and abilities of the poor in negotiating, influencing, controlling, and controlling the responsibilities of the institutions that affect their lives, from the perspective of the process, empowerment is a process by which people become strong enough to participate in, share control over and influence the events and institutions that affect their lives. Empowerment emphasizes that people gain

enough skills, knowledge and power to influence their lives and the lives of others they care about.

Empowerment aims in two directions, namely (a) releasing the shackles of poverty and underdevelopment, and (b) strengthening the position of the layers of society in the power structure, both of which must be pursued as targets of empowerment efforts.

Empowerment (empowerment / strengthening) is considered as a process that allows individuals or groups to change the balance of power in terms of social, economic and political in a society or community, community empowerment as a deliberate effort to facilitate local communities in planning, deciding and managing their local resources through *collective action* and *networking* so that in the end they have the ability and independence economically, ecologically, and socially".

Community empowerment is a concept of economic development that encapsulates social values, this concept reflects a new paradigm of development that is "*people-centered, participatory, empowering, and sustainable*" [48] in particular, the main objective of empowerment is to strengthen the power of the community, especially weak groups who have powerlessness.

Besides that, empowering the community is an effort made to improve the dignity of the layers of society which in their present condition are unable to escape the pitfalls of poverty and underdevelopment. This concept of community empowerment concerns the mastery of technology, ownership of capital, access to markets and information sources, and management skills. The key to changing the structure of society is carried out by institutional development and the development of individuals (personnel) by developing the level of economic effort, the level of community self-help and physical values.

Agus stated that the purpose of empowerment is to create community or build the ability to advance towards a better life in a balanced way.

According to Ambar the aim to be achieved from empowerment is to shape the individual or community to become independent. Independence in the community is characterized by the ability to think, decide and do something that is considered appropriate in order to achieve problem solving by using abilities that consist of cognitive, conative, psychomotor, and affective abilities through the mobilization of resources possessed by the community's internal environment.

The purpose of empowerment means to improve the quality of life or welfare of each individual and society, among others in the sense of:

- a. Economic improvement, especially food sufficiency
- b. Improvement of social welfare (education and health)
- c. Freedom from all forms of oppression
- d. Guaranteed security.

D. Research Results and Discussion

Based on the findings that have been described in the foregoing discussion, that there are three Movement Program Dakwah Muhammadiyah through Empowerment Economic Social Orphan Orphan in Pro v insi Lampung, namely 1) Program Social Orphan Children, 2) Program Care Family and 3) Family Program Care (Family Benefits).

The Children's Orphanage Social Institution Program in the Muhammadiyah concept is child care carried out within the LKSA within a certain period of time with the aim of protecting and fulfilling the basic rights needs of the child.

The Family Care Program in the Muhammadiyah concept is care that is carried out by families who do not have blood ties but are capable and capable of meeting the needs and rights of children. A substitute caregiver's family is a family chosen by LKSA who is considered to meet the criteria of a surrogate caregiver.

While the Family Care Program (Family Compensation) in the Muhammadiyah concept is support given to vulnerable families in order to have the capacity to care for and fulfill the basic rights of children. Family compensation is a priority model that must be done to prevent the separation of the child from the family.

As explained in chapter II, an orphan is a child who is still small, weak and has not been able to stand alone left by parents who bear the cost of living, as a child who lives full of suffering and lack of certainty must have a reasonable desire both physically and mentally, for this reason orphans need the presence of foster parents. Namely people who let go and sacrifice themselves, including his wealth to care for them. Orphans are children who have been left dead by one or both parents before baligh, male or female, whether rich or poor, so that they need education and guidance from others to meet material and non-material needs.

From these three programs, it can be seen how Muhammadiyah Lampung Province accommodates all lines related to orphans, whether the father who has died, or his mother, or both. All of them entered into the attention and targets of the Muhammadiyah missionary movement. Orphans can be included in the form of a Childcare Social Care Program, or the Family Care Program and or Family Care Program (Family Benefits).

Muhammadiyah's businesses and activities in the form of the Muhammadiyah Da'wah Movement through orphans in improving the economy in Lampung province go to social bidangs social, which includes activities in the form of charitable business hospitals, maternity homes, polyclinics, medical centers, pharmacies, orphanages.

If seen from the theory of social movements, that social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of existing social order. This has been played by PW Muhammadiyah Lampung Province in terms of empowering orphans, through the City PDM, then to the Village PCM and so on to a special institution that handles orphans, the Orphanage managed by Muhammadiyah.

The movement was organized, from the top (PW Province) to the bottom (PCM), to empower orphans under their auspices and responsibilities.

And it is done consciously, organized, has clear goals and grounds, and is continuously carried out for orphans in the Orphanage and is carried out collectively, not individuals or individuals. It can be seen how all the caretakers and caregivers of the orphanage work together to provide training for orphans so that the orphans are skilled entrepreneurs, and have knowledge and

encouragement as well as motivation and desire to open business opportunities later after they leave the orphanage.

As revealed Turner and Killian in Nasir, that movement so sial which is a sustained collective action to promote or prevent a change in society or organizations that are part of that society.

In this case Muhammadiyah Lampung Province took collective action through the MPS (Social Services Council) to empower orphans in a sustainable manner. As explained that the Social Services Assembly has the following Duties and Functions: a) To move and unite the full potential of Muhammadiyah to improve professionalism in social services , b). Improving the quality of services and social institutions within the Muhammadiyah environment , and c). Develop partnerships and social service networks.

When viewed from the type of social movements, the Muhammadiyah Da'wah Movement through Empowering Orphans in Economic Improvement in Lampung Province, then it is categorized as a progressive movement. *Progressive movement* (movement that aims to improve society , (in this case, orphans) by making positive changes in existing institutions and organizations (in this case the orphanage owned by Muhammadiyah).

When viewed from the purpose of empowerment, then the da'wah movement Muhammadiyah program through empowerment socioeconomic orphans strays in Lampung province have been aiming for;

- 1 *Better Institution* , which aims to improve institutions, develop business partnership networks. In this case, it is a household institution that has orphans, namely the family compensation program,
- 2 *Better Business (Business Improvement)*, which aims to improve the business conducted). In this case, it is the family business of orphans who need financial assistance, then it also enters the family care program,
- 3 *Better Income* , which aims to improve the income earned , which in this case is income from the family of the orphan, and finally
- 4 *Better Living* , which aims to improve the living conditions of every family of orphans and the community in which there are orphans, which will eventually be realized, e) *Better Community* , which aims to create a society that is more well.

If the views of service standards set by Muhammadiyah Lampung Province of programs offered and implemented on the ground it was clear that the Orphan Orphan been empowered if we refer to the standard standards. For example in the Childcare Social Home Program , from the types of choices offered in Life Skills , including ; Provision of mechanic tools , provision of electricity , provision of medical equipment , provision of printing , the provision of computers , provision of Catering , d early provision of sewing. And that is under the responsibility of the caregiver and caretakers of the Orphanage, the aim of which is to make orphans trained and ready to work.

In addition, also in the program Family Care Program (Family Benefits) , one form of service is the Establishment and training of productive economic enterprises for parents in order to improve the family economy.

This can be seen from the Care Services Standards in LKSAs issued by Muhammadiyah.

DESCRIPTION	WORK FLOW/ PJ	OUT PUT
Definition Children in LKSA are children who live in LKSA orphans and everything His needs are borne by LKSA.	Supervision is on Caregiver	Comfort for all foster children
Amenities - Residence - Room for each child 3 m x 4 m. - Cupboards / places to store personal items. - 1 mx 1, 8 m bed.	Caregiver Caregivers and Caretaker. Caregiver	Every child can feel comfortable in LKSA.
Clothing - Every 12 months there are giving clothes and adjusted to the needs - School clothes for each class change change (new / from class sister)	Caretaker. Caregiver	- There is a clear insight about the appearance for children. - Children are able to appear confident.
Food - Eat 3 times a day. - Drink milk at least 2 times a day. - Every week there are foods that feel special. - Clean eating places, personal cutlery. - Guaranteed place worthiness (2 x 2 m per child). - There is a dishwasher.	Kitchen field. Kitchen field and caregiver. Kitchen and caregiver. Caretaker. Caregiver Kitchen.	- In accordance with 4 healthy 5 perfect standards. - Children become bored with the menu. - With a different menu, the child's appetite for food increases. - Make children independent and guaranteed health.
Health - There is a first aid kit. - Receive health service guarantees. - Check health once a month. - MCK equipment (soap, shampoo and toothpaste).	Caregiver Caretaker and Caregiver Caretaker. Logistics and Caregivers.	Children's health always awake and controlled.

<p>School</p> <ul style="list-style-type: none"> - Allowance per day according to the needs / capabilities of the orphanage. - Transport (bicycle, car transfer, transportation - there is a change of money). - School supplies are given according to the child's needs. - Reading / library area. 	<p>Caretaker. Caretaker and Employee Field of education. Caregivers and Caretaker.</p>	<p>Level of education be a service must be received by every child so they are able feel worthy education which is guaranteed.</p>
<p>Recreation Once a year</p>	<p>Caretaker.</p>	<p>Become fresh and calm atmosphere on child.</p>
<p>Playground</p> <ul style="list-style-type: none"> - Interesting and decent space. - green area. - Sports equipment. 	<p>Caretaker and caregiver.</p>	<p>Make children always ready and fresh to face routine schedules.</p>
<p>Life Skills (optional):</p> <ul style="list-style-type: none"> - Supply of mechanics. - Provision of electrical equipment. - Provision of medical devices. - Provision of screen printing equipment. - Provision of computers. - Provision of culinary equipment. - Provision of sewing tools. * (* Information: types of skills can be selected according to the needs of children in LKSA) 	<p>Caretaker and trainer.</p>	<p>Train children ready work.</p>

And also the service standards in the Family Care Program (Family Benefits) below ;

DESCRIPTION	WORK FLOW/ PJ	OUT PUT
<p>Definition Children raised by own parents but every month gets</p>	<p>Employee executor, governance LKSA business.</p>	<p>Document. Child data form; Statement letter Parent /</p>

compensation from LKSA.	LKSA Chairperson.	child; Form for submission of guardian parents. Service. Get facilities adequate.
Service Get compensation every month. Monitoring from LKSA. Establishment and training of productive economic ventures for parents in order to improve the family economy		
Health Strive for JKN for children and his family.		Foster children.

Of the three orphanage institutions owned by Muhammadiyah Lampung Province, it is seen in its vision that it will empower orphans, where in the vision there is the word "independent" which is one of the goals of empowerment itself.

In addition, in the mission of each institution has set one of its mission is to provide education and skills to orphans, this proves that Muhammadiyah Lampung Province empowered orphans in the orphanage through training patterns provided to create Orphans have an entrepreneurial and productive spirit in the midst of society. This can be seen from the vision and mission compiled and established, The Vision of the Budi Utomo Orphanage, Muhammadiyah Metro City whose vision is; "Teruni, pious, intelligent, skilled and independent ". While the mission is;

1. Develop, improve the quality of faith and piety,
2. Improve the quality of service to clients and the community,
3. Building multiple intelligences (*Multiple Intelligence*),
4. Prepare life skills (*Life Skill*),
5. Practicing association and community,
6. Increasing community participation in social welfare efforts,
7. Realizing the ideal orphanage.

Based on the findings that have been described in the foregoing discussion, that there is some pattern of movement Muhammadiyah Da'wah through Empowerment Economic Social Children Orphan Orphan in Pro v insi Lampung , namely Training "Livestock Farming Ayam Kampung" Training "Cultivation of Freshwater Fish" Training " Flower Planting Matches ", Training " Suitable for Planting Chillies ", Training " Sewing ", Training " Making Batako ", Training " Goat Livestock ",.

If seen from the definition of empowerment, where empowerment according to Jim Ife, is to provide resources, opportunities, knowledge, and skills to the community to improve their ability to determine their own future and participate in and influence the lives of the surrounding

community, in this case Muhammadiyah Lampung Province has provided empowerment to orphans in the pattern or form of skills through the process of entrepreneurial training to improve the abilities of orphans and can determine their future and furthermore it is hoped that they will be able to participate and influence the lives of the people around them after they later plunged into the community.

And if seen from the three main efforts in community empowerment, Muhammadiyah Lampung Province has made these efforts, namely: a) Creating an atmosphere that enables the potential of developing communities (*enabling*), in this case the potential of orphans in doing and gaining skills and training to entrepreneurial us aha late in Muhammadiyah orphanage. B) Strengthening the potential of the community (*empowering*), which in this case the caretakers and caregivers of the orphanage have provided training in accordance with the potential of the Orphanage, and c) Protect and defend the interests of the lower community (*protecting*), in this case Orphans are lower class people who are protected and defended their interests by the Orphanage Management and Caretakers, of which the 3 (three) main pillars above are the three main pillars in community *empowerment (empowerment)* as a people-based development model.

And besides, the training conducted by caretakers and caregivers for orphans at the Muhammadiyah Orphanage is in order to *Better Living*, which aims to improve the living conditions of every family of orphans as well as people who have orphans.

In accordance with the principle of empowerment, the Muhammadiyah of Lampung Province has used the existing principles in empowering orphans, that is, empowerment carried out without any compulsive elements, according to the needs, problems and potential of orphans, and still maintaining the values, cultures and existing local wisdom.

In addition, the empowerment of orphaned strays were also conducted with a gradual and continuous, after it carried assistance to orphans in practice the training they get. Empowerment board and p engasuh orphanage Muhammadiyah Lampung Province is very holistic, because administrators and caregivers orphanage Muhammadiyah feel that the empowerment that is done should be holistically on all aspects of life, which is in the midst of these communities, the training given in various fields of animal husbandry, farm and field to entrepreneurial venture 's needed in the middle of society.

In addition, the training provided is expected to create Quality of family life orphans exist and ultimately alleviate poverty available, and training is given to mobilize individual active participation orphans the.

And the empowerment of children orphaned, Muhammadiyah Lampung Province has made steps in empowering communities, which have m engidentifikasi k 's, choosing s ystem p endekatan, mem Invert Selection and set p rosedur, m etode and t eknik training and m enerap k an n norms that exist in the implementation of training.

Then the pattern of Muhammadiyah Da'wah Movement through Empowerment of Orphans in Economic Development in the province of Lampung is Dakwah Fi'ah (Da'wah Group), the propaganda y ang do a preacher against a small group in the atmosphere in face to face, can dialogue and responses mad'u against da'I and the message of da'wah delivered can be

known at once and also the Da'wah Jam'iyah (Da'wah Mass), namely the da'wah process carried out by the preacher who identifies himself with the attributes of a particular propaganda institution or organization, then preaches his members or others outside the members of an organization. Da'wah jam'iyah is also understood as an effort of Da'wah through Islamic organizations or institutions, in understanding this Da'wah jam'iyah is an effort made by a group of people in an effort to direct Mad'u to changes in better conditions in accordance with Islamic law.

Evaluation of Muhammadiyah Da'wah through Empowerment Movement Socioeconomic Children Orphan Orphan in Lampung Province is a series of activities undertaken to measure the level of success of the program. Through an evaluation of a program can be assessed systematically, in detail, and using procedures that have been tested carefully.

Then the program evaluation is oriented towards the program objectives to be achieved by using criteria, systematic, detailed to measure the success of the program according to standardized standards using procedures that have been tested carefully. Thus the first element in program evaluation is the element of the program's predetermined objectives.

Every activity carried out has a specific purpose, as well as evaluation. According to Suharsimi Arikunto there are 2 evaluation objectives namely general purpose and special purpose. General objectives are directed at the program as a whole while specific objectives are more focused on each component. Program implementation must always be evaluated to see the extent to which the program has succeeded in achieving the intended program implementation goals. Without evaluation of programs that run will not be seen to be effective in f itasnya.

Observing the results of research that has been done it appears that there has been an increase in knowledge in orphans, Orphans have learned how to market products to consumers, personal skills have been created for orphans, emergence and development of managerial abilities of orphans in entrepreneurship, and the emergence of confident in orphans.

Empowerment evaluation is a process to get a self-image through evaluation and self-reflection at the level of individuals or groups in order to improve their quality through their own initiatives.

One of the four steps in evaluating empowerment, the first stage is looking at changes in orphans in terms of their level of awareness. The level of change of consciousness that is classified into 3 is "very good", "has changed", and "not like before". In this case, orphans who have been empowered by Muhammadiyah Lampung Province are in the "changed" category from previously without awareness to being aware of entrepreneurship in the fields of animal husbandry, agriculture and other entrepreneurs.

And if seen from the evaluation model developed by Fujikake who developed four steps in evaluating empowerment; namely the first stage is the first stage is to see changes in society from the level of awareness. The results of this analysis of changes in the level of awareness are outlined in a graph depicting the level of change in consciousness which is classified into 3 namely "very good", "has changed", and "not like before".

So mentoring, internships and training given Orphanage under the auspices of Muhammadiyah Lampung to orphans in her care, giving very good results and bring awareness to the importance of orphans such training.

While the second stage in the empowerment evaluation developed by Fujikake is to assess community responses and empowerment practices based on an assessment of 12 indicators that are sub-projects of the empowerment process itself. The twelve indicators are the level of participation, opinion opening, change of awareness, taking action, caring and cooperation, creativity, setting new goals, negotiation, satisfaction, self-confidence, managerial skills, and decision collection.

So in this case a change of consciousness, confidence, managerial skills has been embedded in orphans. For example, from the results of interviews conducted by researchers regarding the evaluation of community empowerment through the "Lapis Cake" Catering Training for Orphans, it was explained that the empowerment of orphans through the "Lapis Cake" Catering Training held at the Orphanage had a very good impact on children, such impacts include increasing knowledge. Ana orphans find out what are the tools required for training activities Catering "Layer Cake" and how to k nik selling from beginning to end. Orphans know how to market products to consumers. The creation of personal skills in orphans Managerial ability. It is expected that with this training, Orphans can become entrepreneurs in the future, and can increase their economic income, and the emergence of self-confidence in orphans.

The next stage is to measure the level of achievement of empowerment itself, whether the influence of the empowerment process is only at the local, regional or national level. Fujikake classifies the empowerment level into three namely *micro level* (village), *meso level* (city / region), and *macro level* (national).

So in this stage the orphans who are empowered enter the Micro / Local Level (Village / Environment Scope) where the orphans live, this can be seen for example the target in the implementation of the training program which is the target of all Orphanages. Funds for organizing training activities are sourced from the orphanage's finances. The training activities are held on Saturdays and Sundays.

The training activities are carried out at the Orphanage. As for the tutors in the training activities, namely the caretaker and caregiver of the orphanage and the influence of the empowerment process only at the local level.

Likewise, the other trainings that have been provided by the Orphanage under the aegis of the Lampung Province Muhammadiyah to orphans in their care, exert influence on the empowerment process only at the local level.

E. Conclusion

This conclusion was prepared based on the sub focus proposed in the study, namely; 1) Program Dakwah Movement Muh ammadiyah Lampung through Empowerment Regional Socio-Economic Orphan Orphan , 2) the pattern of movement Muhammadiyah Da'wah through Empowerment Lampung Regional Socio-Economic Orphan Orphan and 3) Evaluation of Muhammadiyah Da'wah Movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan .

Based on the discussion in the previous chapter, in general it can be concluded as follows; Program Dakwah Muhammadiyah movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan there are three types: a) Program Social Orphan Children , b) Program Family Care and c) Program Family Care (Family Benefit), dakwah Muhammadiyah movement patterns through Empowerment Economic Social Orphan Orphan in Lampung province there are two patterns or shapes, namely; a) Assistance (internship), and Training ", and evaluation of Muhammadiyah Da'wah Movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan is managed with a view to an increase in the level of knowledge and awareness of the orphans who have been given assistance, apprenticeship and training.

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