

## The Role of Muhammadiyah in Fostering Islamic Community in Enrekang Regency

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### Abstract

*This research describes the role of Muhammadiyah organizations in fostering Islamic communities in Enrekang Regency. The problems examined in this paper are focused on the development of Muhammadiyah in Enrekang Regency and the role of Muhammadiyah organizations through the charity of its efforts in fostering the Islamic community in Enrekang Regency. This research is a qualitative descriptive study using historical, sociological, cultural, religious and educational approaches. The instruments used in this study were researchers doing with aids in the form of interview guidelines, cameras and voice recorders. The data analysis technique used is a descriptive data analysis. The results showed that Muhammadiyah association quickly developed branches and branches to all corners of the village, several educational business charities established ranging from paud/kindergarten level to higher education, and the growing number of Muhammadiyah members and sympathizers. The construction of the Muhammadiyah Alliance through branches and branches and charitable efforts in fostering Islamic society slowly shifted the religious attitude of the community coloured by the traditions of Hinduism, animism and dynamism (shirk) to the Tauhid faith.*

### Keywords

role; Muhammadiyah;  
communities; Enrekang



## I. Introduction

The religious living conditions of Indonesian Muslims deviated from the Islamic teachings. Besides, the teachings that are not from Islam weakened the spirit, thus becoming a slave to foreigners in his own country. The main reason of the Dutch have long been in power and the country's histories are ignorance and poverty. From this condition was born the Islamic renewal movement as Muhammadiyah did. This renewal movement was founded by K.H Ahmad Dahlan on 9 Dzulhijjah 1330 H, on the edge of November 18, 1912, in Yogyakarta. As an organization oriented towards religious renewal, Muhammadiyah aims to purify the teachings of Islam according to its source, namely the Qur'an and al-Hadith by interpreting the teachings of Islam purely, renewing the modern Islamic education system following the progress of the times, and freeing people from the bonds of traditionalism, conservatism, taqlid, and formalism that shackles people.

Muhammadiyah has set its da'wah to two targets, namely for individuals and communities oriented towards Amar Ma'ruf Nahi Munkar to realize the main society of fair and prosperous by Allah Swt. Besides, Muhammadiyah always put forward the purification, namely purifying in problems related to aqidah and Mahdhah worship. In this case, Muhammadiyah is firm against different cultural phenomena, especially contrary to the aqidah and guidance of the Qur'an in its formation, Muhammadiyah reflects a lot on the commandments of the Qur'an.

Muhammadiyah established various branches to develop his influence, one of which is in the Enrekang Regency. Muhammadiyah entered the midst of Enrekang Islamic society with patterns and levels of life still influenced by a deeply rooted culture. There are Islamic communities influenced by ancestral traditions and apply it by containing elements of Bid'ah, Khurafat, and Shirk although Enrekang people have embraced Islam. Aspects of the implementation of Islam influenced by customs and customs, for example, derived from Aluk Tojolo, among others, offerings intended for matters related to the life cycle of businesses and agricultural products, implementation of some teachings of Islam (tasyakuran) Islamic big days, which mixed with belief in the spirits of ancestors (Auk Tojolo). Besides, there is a belief in Dewata Sewwae who is considered to be able to provide guidance, they even think they can determine whether someone who dies will enter heaven or not. Also, the influence of colonialism to destroy the socio-cultural order as the hallmark of the Indonesian nation and try to eliminate the ideas, teachings of Islam and its influence.

## II. Review of Literatures

The religious living conditions of Muslims in Indonesia that deviate from the teachings of Islam weaken the spirit of the Indonesian nation, thus becoming slaves of foreign nationals in their own country. This ignorance and poverty of the people is the main reason the Netherlands has long ruled and ruled the country. It is the trigger for the birth of the Islamic reform movement, Muhammadiyah. K.H Ahmad Dahlan founded the reform movement on 9 Dzulhijjah 1330 H, to coincide with 18 November 1912 AD in Yogyakarta. As an organization oriented towards religious renewal, Muhammadiyah aims to purify the teachings of Islam according to its source, namely the Qur'an and al-Hadith by interpreting the teachings of Islam purely, renewing the modern Islamic education system according to the progress of the times, and freeing people from the bonds of traditionalism, conservatism, taqlid, and formalism that shackle the people (Irawan & Barkah, 2018; Kahfi, 2020; Yusra, 2018).

Muhammadiyah has set his da'wah to two targets, namely for individuals and communities oriented towards Amar ma'ruf nahi munkar in order to realize the leading society of justice and prosperous that is realized by Allah Almighty (Darajat, 2017). Muhammadiyah bersikap tegas terhadap fenomena kebudayaan yang berbeda, apalagi bertentangan dengan aqidah dan tuntunan al-Qur'an (Darajat, 2017; Fatimah & Fuad, 2018; Ilham, Arsyad Abdul Gani, 2019). Muhammadiyah is firmly against different cultural phenomena, let alone contrary to the aqidah and guidance of the Qur'an, among others QS Ali 'Imran/3: 104.

Translation:

Furthermore, let some of you call to good, ens command the righteous and prevent the evil, and they are successful.

The basis of Muhammadiyah's ethos or philosophy as a modernist Islamic movement is the 107th surah of the Qur'an. Al Ma'un seeks to remove heretical culture, superstition, and khurafat in the culture of society. The foundation of Muhammadiyah's healthy and pure mind comes from the Qur'an and Hadith. Muhammadiyah carried out the principle of Advanced Islam in its development by processing to form an Islamic civilization (Kahfi, 2020). Muhammadiyah broke down this general public's presumption by modernizing itself. Ahmad Dahlan was even labelled as Kyai kafir because he adopted the Western education system. After all, it teaches general sciences such as natural sciences, calculated science, Dutch, Latin writing, and so on. Not only by teaching general sciences that are

considered pagan science, but also enforcing a classical system of educational processes that includes male and female students in the same class(Darajat, 2017).

The Muhammadiyah Alliance upholds and upholds Islam to create a mainstream, just and prosperous and dignified society. Muhammadiyah seeks to enrich and deepen The Science of Islam to purify beliefs, strengthen faith, strengthen worship and beautify morality by organizing tabligh and guiding the community to build and maintain places of worship and waqf.(Nuris, 2017).

Muhammadiyah established its own rules on Islamic law derived from the Qur'an and Hadith which were declared to the Islamic community in general which had been decided through the official institution of the Tarjih Muhammadiyah Assembly. Muhammadiyah da'wah continues to be developed through various formulations, in order to be accepted by the community. One of the da'wah developed is cultural dawah. Cultural da'wah was initiated and announced at the tanwir trial in Bali 24-27 January 2002(Nurrohmah, 2017).

Trading factors influenced the establishment of Muhammadiyah in Enrekang Regency in the Archipelago. In 1922, a merchant from Madura as well as an activist and mubaligh Muhammadiyah Surabaya branch opened a business in Makassar and established the Muhammadiyah Group Makassar Association with other traders in Makassar. In 1926 M Group Makassar was upgraded to Muhammadiyah Makassar Branch. Thanks to the efforts of Muhammadiyah cadres, in 1928 formed 4 Muhammadiyah Groups in Makassar, namely Kampung Bontoala Group, Banana Village Group, Mariso Group, and Lariangbangi Group. Traders from other regions in South Sulawesi took the time to follow the study and tabligh with Muhammadiyah administrator. The traders from the area who tried to pioneer Muhammadiyah in their respective regions(Nursyamsi, 2019).

Muhammadiyah established various branches to develop its influence. Enrekang Regency is one of the expansion areas of Muhammadiyah da'wah. This organization began to develop its preaching in Islamic society whose patterns and levels of life are still influenced by a culture that has been deeply rooted in society. Although the people in Enrekang have converted to Islam, there are still Muslim communities that are influenced and apply their ancestral traditions containing elements of Bid'ah, Khurafat and Shirk. Also, the influence of colonialism with various forms of ways to destroy the socio-cultural order as a typical Indonesian nation and try to eliminate the ideas, teachings of Islam and its adherents (Arafik, 2019).

Etymologically, business means a situation where a person or group of people is busy doing a job that produces profit. The word "business" itself has three uses, depending on the scope - the use of singular business words can refer to business entities, namely juridical (legal), technical, and economic unity which aims to seek profit (Hayati, 2019). Since 1937 Muhammadiyah leaders and participants in Enrekang have been active in dawah in the form of the idea of religious renewal covering the Mind, flow and business. This was done to change the understands of customs, other institutions as a form of adjustment of the advancement of modern science and technology. Muhammadiyah development efforts were initially emphasized on the planting of religious beliefs in the people of Masalle Buntu Sarong Village. Religious beliefs are trying to give understanding to the community about the implementation of Islamic teachings by the Quran and sunnah of the Prophet.(Arafik, 2019).

Aspects of the implementation of Islam aluk tojolo include offerings that are intended for things related to the life cycle of businesses and agricultural products, celebrations of the great days of Islam. Besides that in the effort of planting religious beliefs in the community as suggested by Muhammadiyah, also try and struggle to provide

understanding and comparison of the points of belief inherent in the visited society (Masalle), such as the beliefs of the Dewata Sewwae that are considered to be able to provide clues, even by them it is considered to be able to determine whether or not someone dies enters heaven.

The reality faced by Muhammadiyah idea bearers is a tremendous challenge of Muhammadiyah association. Muhammadiyah's life as a religious association in Enrekang was an advancement of Islam. It was reflected in the response given by most Muslims who are very much expecting institutions that can bring people to understand and practice the Quran and As-Sunnah well. Because of its views and efforts, it is a religious organization known by its identity as an Islamic movement, da'wah and tajdid, including the oldest organization in Indonesia that is religious (Islamic) and modernly managed. As an Islamic movement, Muhammadiyah is a social institution for the religious activities of a group of Muslims. Therefore for the author, it is exciting to research Muhammadiyah in fostering the Islamic society.

### **III. Research Methods**

This type of research is qualitative research. The research site is in Enrekang Regency with the capital Enrekang. Enrekang Regency is located  $\pm$  235 Km north of Makassar. They administratively consisted of ten sub-districts, 12 villages and 96 villages, with an area of 1,786.01 Km<sup>2</sup>. This research used historical, sociological, cultural, religious, and educational approach. The source of this research data is primary data taken from the Regional Leadership of Muhammadiyah Enrekang Regency, branches and branches of Muhammadiyah Enrekang Regency, Muhammadiyah cadres, Muhammadiyah business charity managers, and communities figures. While secondary data is a literature study through data collection on books, journals, newspapers, documents, and other online media related to the research topic. Methods used in collecting data are observation, interview, and documentation. Measures used for data analysis include data reduction stage, data classification, data presenting stage, and data validity checking stage.

### **IV. Results and Discussion**

#### **4.1 Development of Muhammadiyah Organization in Enrekang Regency**

The people of Enrekang Regency had embraced Hinduism, Buddhism, and the beliefs of animism and dynamism before converting to Islam, even this religious and belief understanding was maintained despite having converted to Islam. Efforts to purify and separate the teachings of Islam from the religious understanding and insists, first carried out by the Muhammadiyah Persyarikatan.

In addition to Muhammadiyah, the DI/TII movement led by Abdul Kahar Muzakkar also carried out the development and purification of Islamic teachings in the Enrekang Regency. According to Ahmad Madisa, a community leader in Pasui Village, the DI/TII movement was declared in 1949 in Pasui. The DI/TII movement aims to establish an Islamic State based on the Quran and hadith, by way of revolution. Efforts were made to develop and purify Islam, including establishing an educational institution at the junior high school level, Pangbuluran Islamic High School. It was this school that many religious leaders in Enrekang district in the 1960s. In addition to establishing schools, Kahar Muzakkar also brought prominent scholars from various regions, tasked with developing and purifying Islam. Scholars who were successfully recruited, namely; K.H. Ma'shun from Java, K.H. Abdul Rahman Ambo Dalle from Parepare, K.H. Ahmad Marzuki Hasan

from Sinjai, and K.H. Abdul Muin Yusuf from Rappang. The scholars turned out that there are differences in terms of understanding aqidah and practic worship, K.H. Ahmad Marzuki Hasan considered the understanding of aqidah and the practice of worship is the same as the mission initiated by Abdul Kahar Muzakkar with the movement DI / TII, namely back to the Quran and Sunnah.

In the concept of ideological movements back to the Quran and Sunnah, there are similarities between Persyarikatan Muhammadiyah and the DI / TII movement, but different ways are taken to achieve that goal. Muhammadiyah through da'wah amar ma'ruf nahi mungkar in various aspects of human life (cultural da'wah), while the DI / TII movement with the revolution to establish an Islamic state (structural da'wah). Muhammadiyah focused more on the development and formation of Muslim personalities towards the formation of a truly Islamic society. The DI/TII movement is more focused on the establishment of Daar (state/ territory) as a container and the Khilafah (government) that protects the community with laws based on revelations (Quran and Hadith).

Muhammadiyah sympathizers Enrekang Regency has been around since the Dutch colonial era. Drs. H. Muhammad Thala (former administrator of Muhammadiyah Enrekang Regional Leadership) said Muhammadiyah has been developing its mission in Enrekang Regency since 1933. The data (information) that the author obtained from Muhammadiyah figures in Enrekang Regency states; Areas (places) that first received Muhammadiyah understanding in Enrekang Regency, namely; Pasui, Kalosi, Buntu Lamba and Enrekang. These areas accepted Muhammadiyah for different reasons. Enrekang and Kalosi are traffic areas of traders from Rappang to Tana Toraja through Enrekang and Kalosi where Kalosi is one of the trading cities of various produce since dutch times. Traders who have become members and sympathizers of Muhamadiyah in Rappang stopped in Enrekang and Kalosi while trading also developed and invited their trade relations in Enrekang and Kalosi to follow Muhammadiyah's understanding. Realizing the importance of scholars and scholars to mobilize Islamic da'wah, develop and perfect the charity of Muhammadiyah's efforts in the future, and pay attention to the gestures of Allah SWT in Q.S al-Taubah / 9:122

نذُرُوا قَوْمَهُمْ إِذَا رَجَعُوا فِي الْأَدِينِ وَلِيٍّ وَمَا كَانَ الْأُمُومِنُونَ لِيَنْفِرُوا كَأَفْئَةٍ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا  
 إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Meaning:

It is not fitting for the believer to go all out (to battle). And why should not a group from every part of them go away, that they may gain understanding in religion, and that they may warn their people when they return to them, that they may guard (against evil).

Around 1936 some young Muhammadiyah sympathizers were sent to attend education in MAI (Madrasah Arabiyah Islamiyah) Sengkang and Madrasah Muallimin Muhammadiyah Rappang. After completing their education, they returned to Kalosi to establish a school.

Pasui and Buntu Lamba who did not become traffic traders, sent their citizens to Rappang to learn the teachings of Islam according to Muhammadiyah understanding and at the same time learn the mechanism of Muhammadiyah organization then pioneered Muhammadiyah in his home region Pasui and Buntu Lamba. Buto and Hafifuddin (2018) stated that learning is assistance provided by educators so that the process of acquiring knowledge can be occurred, mastery of proficiency and change, and the formation of attitudes and self-confidence of students.1

#### **a. Construction Period (1946-1969)**

Persyarikatan Muhammadiyah has been officially established at this time in Enrekang Regency, although it is still part of Muhammadiyah Rappang. Some of the first branches that stood at this time, among others: Twig / Group Muhammadiyah Kalosi, Twig / Group Muhammadiyah Pasui, and Twig / Group Muhammadiyah Enrekang.

Muhammadiyah Enrekang organization officially broke away from the Muhammadiyah Rappang Branch on May 15, 1963, under the name Of Muhammadiyah Enrekang Branch of Southeast South Sulawesi Region, chaired by H. Arifin Ali assisted by H. Sulaiman, M. Bone Kosong, H.M. Yasin and Lahida Kosman.

As a condition of the establishment of a Branch Muhammadiyah Enrekang then pioneered several charitable efforts; namely Taqwa Muhammadiyah Enrekang Mosque (now standing majestically in the heart of Enrekang), Aisyiyah Bustanul Athfal Kindergarten (TK-ABA), and Ridha Muhammadiyah Enrekang Orphanage.

#### **b. Development Period (1969 until now)**

On October 4, 1969, formed the Leadership of Muhammadiyah Enrekang Region Of Southeast South Sulawesi. The conditions for the establishment of a Regional Leader of Muhammadiyah is the existence of Muhammadiyah branches as supporters in one city or regency. The first branches of Muhammadiyah after the formation of The Muhammadiyah Leadership of Enrekang Region are Muhammadiyah Enrekang Branch, Muhammadiyah Kalosi Branch, Muhammadiyah Cakke Branch, Muhammadiyah Pasui Branch, and Muhammadiyah Maroangin Branch.

#### **c. Development Period (1969 until now)**

Regional Leader Muhammadiyah Enrekang was formed on October 4, 1969, when Muhammadiyah Persyarikatan progressed where Muhammadiyah Region of Southeast South Sulawesi increased to Southeast South Sulawesi Region. Regional Leader Muhammadiyah Enrekang opened a branch. There are 5 branches formed, among others: Enrekang, Cakke, Pasui Maroangin, and Kalosi. The establishment of the branch is a step forward for Muhammadiyah Persyarikatan and provides opportunities especially to the citizens of Muhammadiyah Enrekang Regency to develop Islamic da'wah to the corners of the village and pioneer the establishment of branches and branches of Muhammadiyah in sub-districts and villages that have qualified, and also pioneered various charitable efforts, especially formal educational institutions. Muhammadiyah Regional Leadership Of Enrekang Regency until 2019 has 25 branches and 150 branches spread across 12 subdistricts in Enrekang Regency.

### **4.2 Muhammadiyah's Role in Fostering Islamic Society in Enrekang**

The existence of Muhammadiyah in Enrekang Regency is inseparable from various challenges. Muhammadiyah continues to develop and contribute greatly to this area, so the role of Muhammadiyah in fostering Islamic society in Enrekang can be seen from three aspects, namely religious aspects (religious), educational aspects, and social aspects of society.

#### **a. Religious Aspects (religious)**

Muhammadiyah in Enrekang seeks to remind Muslims to worship through tablighs and lectures that are routinely carried out. This was the focus of Muhammadiyah's struggle in Enrekang because the condition and condition of Enrekang people during the pioneering



period was influenced by ancestral beliefs that had been cultivated. This is very contrary to the Aqidah of Islam because it plunges people into shirk.

Seeing this, Muhammadiyah members in Enrekang took concrete steps and actions to eradicate something that is considered shirk among the community through da'wah through themselves and their families. Concrete steps such as members of Muhammadiyah immediately discard or destroy amulets and idols after following the teachings on idolatry. Then they fought hard and plotted.

Here Muhammadiyah muballigh do da'wah in two ways, namely first by removing and destroying in physical form from places and objects by changing the way of society that conducts servitude to things that smell of shirk through tablighs or teachings. The result is little by little the places or things that lead people to shirk gradually can be eliminated. In this context, Muhammadiyah struggles with Islam in objective reality by organizing the social systems of Islamic society. In addition to the above, Muhammadiyah members in Enrekang took very careful steps and actions because the Enrekang community is known as a community that has a hard character to eradicate something that is considered shirk among the Enrekang community.

As is the case with the implementation of tarawih prayer with 21 rakaat by the general public. Muhammadiyah da'wah that the implementation of tarawih prayer consists of only 8 rakaat. The result although not all people can accept but at least what Muhammadiyah did is quite influential in the Enrekang area. Muhammadiyah's role in fostering the community in religious aspects is carried out routinely and organized by forming the Tarjih Assembly and tabligh assembly.

### **b. Aspects of Education**

Education is the Muhammadiyah's largest and influential business charity, in addition to da'wah efforts through non-formal means such as regular teaching, In the field of education, Muhammadiyah in Enrekang participated in educating the community by establishing boarding schools and schools in which there are religious lessons and general lessons. The educational facilities established by Muhammadiyah in Enrekang are not only for Muhammadiyah members but also for all levels of Enrekang society. Muhammadiyah educational institution in Enrekang also serves to foster Muhammadiyah cadres in the future, as well as Muhammadiyah contributions to the Nation and State.

From a religious point of view, Muhammadiyah was founded basically to stimulate religious education and improve the religious life of the members of the organization. In that relationship the objectives of Muhammadiyah education that can be learned from the idea of K.H Ahmad Dahlan are: In the field of education, the efforts made are:

1. Establishing public schools that are modern by incorporating religious science.
2. Established madrasahs that were also given religious and general science education and teaching.

### **c. Social Aspects**

One of Muhammadiyah's efforts in the field of social community in Enrekang Regency is to care for orphans and provide assistance to the poor (the poor). One of the orphanages established by Muhammadiyah in Enrekang in 1980 located on hos Cokroaminoto Street, Juppandang Village, Enrekang Sub-District This orphanage was founded by the elders of Muhammadiyah Enrekang has succeeded in teaching some children living in the orphanage to be useful children for religion and society. Besides, Muhammadiyah in Enrekang through the Lazismu amil zakat Institute helps the Enrekang community who have enough to distribute their assets to be distributed to the poor.

Lazismu not only serves the community in the distribution of zakat, infaq, and alms, but also service programs in other forms, such as distributing qurban meat, providing free ambulance cars, and providing scholarships to poor students.

### **4.3 Muhammadiyah's Charitable Efforts in Fostering Islamic Society in Enrekang**

#### **a. Autonomous Organization (Ortom)**

Autonomous Organization (Ortom) is an organization formed by Muhammadiyah to foster Muhammadiyah citizens and special community groups by the areas of activities it conducts to achieve the goals and objectives of Muhammadiyah

1. Aisyiyah
2. Pemuda Muhammadiyah
3. Ikatan Pelajar Muhammadiyah (IPM)
4. Ikatan Mahasiswa Muhammadiyah (IMM)
5. Nasyiyatul Aisyiyah
6. Tapak Suci Putra Muhammadiyah

#### **b. Muhammadiyah Business Charity in the Field of Education**

The result of Muhammadiyah's efforts in developing and spreading its wings, through da'wah in various dimensions of people's lives and through formal education. Through da'wah, Muhammadiyah da'i actively provides enlightenment to various taklim councils, both the official-assisted taklim council of Muhammadiyah and another community-assisted taklim majlis; e.g. al-Hidayah, Darmawanita, and PKK. Through formal education, Muhammadiyah Enrekang district has educational institutions ranging from TK-ABA / PAUD to Higher Education. Through the charitable efforts as mentioned above, Muhammadiyah can add and multiply members and prospective members (sympathizers).

#### **1. Through Informal Education**

Informal education is carried out by Muhammadiyah residents in their respective households with the main target of all family members, with the main materials of religious basic education including; problems aqidah, worship, morals, and muamalah, of course, the main thing here is the accuracy shown by the head of Muhammadiyah household. He is the All-knowing, the All-wise. Q.S al-Tahrim/66:6 by meaning:

O you who have faith! But the angels are harsh and do not disobey what He has commanded them, and do as they are commanded.

Q.S Ash-Shaff/61:2-3

Meaning:

O believers, why did you say something you didn't work? It is a great hatred on Allah's side that you say anything you do not do.

It is understood Q.S.al-Tahrim verse 6 is the duty of a Muslim to take care of himself and his family from various difficulties in life. The difficulties of living in the world are due to limited scientific abilities, economic weaknesses. Woe to the hereafter because of the weakness of religious knowledge which causes its practices not following Islamic law.

Q.S. Ash-Shaff verses 2 and 3 raise the awareness and belief of Muhammadiyah citizens towards the truth of Islamic teachings according to Muhammadiyah's understanding so that it always strives to deepen its religious knowledge and encourage, directing its family members to delve into the teachings of Islam according to Muhammadiyah's. It is following the regeneration of Muhammadiyah in the household,



namely; Muhammadiyah's father, Aisyiyah's mother, and children became Muhammadiyah's youth.

Persyarikatan Muhammadiyah made the family as the first and main base of Muhammadiyah' brother. Muhammadiyah parents become an example for children in practicing Islamic shari'a by the Quran and the Sunnah of the Prophet, in addition to teaching the basic teachings of Islam, for example teaching children to read the Quran from an early age, teaching and guiding the performing of prayer

## **2. Formal Education**

Charity efforts in the field of formal education in Enrekang district have progressed from kindergarten-ABA and PAUD levels to higher education. Muhammadiyah business charity data in the field of formal education ranging from KINDERGARTEN-ABA / PAUD to Higher Education as many as 95 pieces with the number of Students and Students 5235 people fostered by 531 teachers and lecturers Foundation ( The decree was published by the Regional Leadership of Muhammadiyah and Aisyiyah Enrekang Regency and the Council of DIKTI PP Muhammadiyah) plus 96 teachers employed by the Government of the Ministry of Religious Affairs and The Office of The District Dikpora Enrekang.

The data illustrates the state of the 2012/2013 school year, in which Persyarikatan Muhammadiyah has been building formal educational institutions since the Old Order period. This data also illustrates how the participation and contribution of Muhammadiyah in efforts to educate the life of the Nation through formal education in Enrekang Regency.

### **c. Muhammadiyah and Ortom Brothers**

Muhammadiyah and ortom, namely; Baitul Arqam and Darul Arqam Led by members of Muhammadiyah and Aisyiyah as well as employees of Muhammadiyah's business charity as well as muhammadiyah autonomous organizations, namely Taman Melati: TM I, TM II, TM III and LI for HDI, Darul Arqam Dasar, Darul Arqam Menengah, Darul Arqam P for IMM, Baitul Arqam for Muhammadiyah Youth and Nasyiyatul Aisyiyah.

Muhammadiyah's plan covers all cadre processes and activities carried out by the Muhammadiyah Persyarikatan and organized by the leadership assistant elements (Majlis dan Lembaga), autonomous organizations, and business charities under the auspices of Muhammadiyah. Allkaderan activities carried out by the institutions above must be guided to the MuhammadiyahKaderan System, without neglecting the peculiarities and special functions owned by each. The types of Muhammadiyah Perkaderan as stipulated in the MuhammadiyahKaderan System are as follows:

#### **1. Main Cadre**

The main plan, namely the main cadre activities carried out in the form of education or training to unite the vision and ideological understanding and movement actions organized by the head of the Persyarikatan or MPK (Kader Education Council) in each leadership structure. This plan is carried out with standard curriculum standards and the time of implementation in a certain unit of time that has been set. Cadreizations that belong to the main cadre are Darul Arqam and Baitul Arqam.

#### **2. Functional Cadre**

Functional Cadre is a cadre activity carried out in the form of education, training, courses, or intensive activities that are structured but not set standard curriculum by default

to meet the needs and certain functions of the council or institution. The curriculum can be developed flexibly according to the type of training and the needs and creativity of each organizer. Forms of cadre activities of this type include cadre school, instructor training, majlis and institutions' training, leadership studies, organizational governance training, and special training.

### **3. Ortom Cadre/Training**

a) Ikatan Pelajar Muhammadiyah (IPM).

Taruna Melati Pertama (TM I), Taruna melati Kedua (TM II), Taruna Melati Ketiga (TM III), Latihan Instruktur (LI), and Taruna Melati Paripurna (TMP), are national forms of the Ikatan Pelajar Muhammadiyah. Cadre training that can be carried out by the Regional Leadership of the Muhammadiyah Student Association of Enrekang Regency is new until the Second Jasmine Cadet authority of the Regional Leadership of HDI involves students at the junior and upper secondary school level, both Muhammadiyah school students and other Public and Private schools. Generally performed during school holidays or Ramadan. Through this plan, students gain additional knowledge of religion, various religious skills, and the basics of leadership and social society.

b) Ikatan Mahasiswa Muhammadiyah (IMM).

Darul Arqam Dasar (DAD) and Darul Arqam Menengah (DAM), Instructor Training (LI), and Darul Arqam Paripurna (DAP) are the names of training cadre of Ikatan Mahasiswa Muhammadiyah (IMM). The target of this project is students both students of Muhammadiyah universities and other universities.

## **V. Conclusion**

The conclusion showed that Muhammadiyah association quickly developed branches and branches to all corners of the village, several educational business charities established ranging from paud/kindergarten level to higher education, and the growing number of Muhammadiyah members and sympathizers. The construction of the Muhammadiyah Alliance through branches and branches and charitable efforts in fostering Islamic society slowly shifted the religious attitude of the community coloured by the traditions of Hinduism, animism and dynamism (shirk) to the Tauhid faith..

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