Jurnal Ilmiah

PEURADEUN

The International Journal of Social Sciences

ACCREDITED

ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

sînta
Science and Technology Index

Copernicus Publications
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THE ROLE OF MUHAMMADIYAH INSTITUTION TOWARDS MUSLIM MINORITY IN WEST PAPUA

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Abstract

Muhammadiyah is known as Islamic organization pioneering modern educational and social movement. Recently, Muhammadiyah education has experienced rapid development, yet there are still many problems and challenges to overcome in order to continue competing and giving the best for the society. The aim of this research was to figure out the role of Muhammadiyah in conducting dakwah bil hal movement in education and social environment in Sorong City, Papua. By using qualitative method and in-depth interview and also field research, this study found out that bil hal Muhammadiyah Movement in Sorong City, Papua has given significant impact on the society, especially in education from Kindergarten to University level. Meanwhile, in the social field, Muhammadiyah in Sorong City had built orphanage for boys and girls. However, in terms of management of organizational governance, Muhammadiyah needs to strengthen the solidity between regional leaders, optimization of autonomous assemblies and organizations as a power base to support maximization of dakwah bil hal Muhammadiyah movement in the future, especially in education and society.

Keywords: *Dakwah Movement, Muhammadiyah, Education, Social*

A. Introduction

The picture of Muhammadiyah, it is as if to present KH Ahmad Dahlan as matchless central figure of reformers in education. This controversial figure in his time was lived as the breath of the society, which always struggled with daily life under the shadow of the nobility, colonizers, without being able to help the periphery. It was the same society which struggled with ignorance and colonialism, in the term of education, economics, religion, and so forth. It was Muslims who at that time felt the suffering the meaning of backwardness, let alone competition with the Dutch, competition with Christian natives could not be won.

Seeing the people who were still struggling with the backwardness of economic, education and religious understanding made him concerned, so the first thing he did was to study surah al-Maun and teach it to the students. The students were taught practice the written and implied messages in surah al-Maun. This theology of the liberation of the surah al-Maun was then implemented in *bil hal* movement by providing compensation to the surrounding residents, then the People Tribulation Helper *(Penolong Kesengsaraan Oemat/PKO)* was formed in a larger and wider spectrum. The second thing he concerned was educational competition. It was his initiative that religious education system was integrated with the general education system. Many circles ridiculed or even humiliated on what he did. Then the third, the state of the people who were still carrying out cultural traditions mixed with religion that tended to be *syirik*, *kurafat* and *takhayul*. Inspired by these three dimensions, he made up his mind to form Muhammadiyah organization in 1912 AD.

The theology of liberation of surah al-maun was only small part of the ijtihad carried out by KH.Ahmad Dahlan. This Kyai was used to be called Darwis. At a young age, he performed Haji and then returned to the holy land to study. It was this provision that he then developed in his homeland, plus his contact with the thinker Rashid Rida inevitably made him even more eager to hold reforms in Indonesia in terms of religion, social and education. Thus, it is no doubt that Muhammadiyah with its members would not hesitate to bring the message of KH Ahmad Dahlan

throughout the archipelago, including Sorong City. Each member of Muhammadiyah has an obligation to be concerned about his environment, then to do something for his environment, especially in the education and social fields. This is what can be seen in Sorong City, Muhammadiyah with the solidity of its members are able to build Schools, Masjids, and Orphanages.

In this study, we will examine how this organization develops in responding to the challenges of the times, how it manages the organization with various internal and external dynamics that are increasingly high, in which sometimes retaining is much more difficult than building at the beginning. With the spirit of *amar ma'ruf nahi munkar,* could Muhammadiyah still exist with this slogan in dakwah, education, and helping others? Or is it left behind because of the attitude of its people who do not walk on the *khittah* of the movement itself, and prioritizing physical buildings while forgetting others?

B. Literature Review
1. Muhammadiyah

Viewed from many sides, Muhammadiyah is the oldest religious organization in Indonesia. Ever since its establishment in 1912 by KH Ahmad Dahlan, Muhammadiyah called itself as *gerakan tajdid* movement (reformer). In terms of religious orientation, Muhammadiyah is basically purified salafiyah movement. In the field of aqidah, it tries to clean up Muslims' *aqidah* from *khurafat* and *takhayul* things which lead to *syirik*. In the field of ibadah, it tries to clean up Muslims' *ibadah* from *bid'ah* things.

This purification of Islamic teachings is in the form of ijtihad in cultural historical context, with the focus on business charity in the field of education, health, and helping the orphans. The objective is to create mardlatillah society, which is the implementation of *amar ma'ruf nahi mungkar* principles. In the context of this study, especially in Sorong City, Muhammadiyah started its existence by establishing education facilities and orphanages as places to begin its movement in addition to general recitation forms.

2. Dakwah *Bil hal*

Muhammadiyah is Islamic and dakwah movement for *amar ma'ruf nahi munkar*, based on aqidah Islam and sourced on Al-Quran and Sunnah, aspire and work for the realization of prime, fair and prosperous society blessed by Allah SWT, to carry out human's functions and missions as servants and khalifah of Allah on earth (Nashir, 2010: 51). Related to above aspiration, it is surely not wrong that in a region or an area, Muhammadiyah carries humanitarian and charitable mission (Rosyad, 2005).

Dakwah bil hal is dakwah with real actions including exemplary. For example with the act of real work in which its result can be felt concretely by the society as an object of dakwah. Dakwah bil hal was conducted by Rasulullah. It is evident that when he first arrived in Madinah, he built masjid Al-Quba and united the Ansar and Muhajirin. Those two things are real dakwah performed by Rasulullah and can be considered as dakwah bil hal (Amin, 2009: 11).

Dakwah is not just rhetoric, but it should be an exemplary action as real development dakwah. This is due to the increasingly widespread and complex needs of people who need to receive dakwah (Suparta, Munzier, Herni, Harjani, 2003). Therefore, dakwah should be "non-Verbal community" or dakwah bil hal. Dakwah should have decentralization of activity. It should not always be in masjids, in recitations, but it should also be in slums, in hospitals, in theaters, in film studios, in music studios, in ships, in planes, in trade centers, in employment centers, in factories, in skyscrapers, in banks, in courts, and so forth (Setiawan dan Djaka Soetapa, 2010: 170). The sspirit of dakwah bil hal turns out to be very visible in Muhammadiyah movement wherever it is founded. It also becomes the object of observation in this study, especially Muhammadiyah in Sorong City.

The movement across the age contains two meanings. First, it passes, undergoes, walks up, and faces a period or condition from its birth to the age of 100 years. Second, it crosses over new phase i.e. after it's already 100 years and turns into the next century (Ahmad, 2010: 457). It is an Islamic movement that is always *istiqamah* carrying out the mission of

dakwah and tajdid to realize the prime civilization. The overview of Muhammadiyah development in regions, especially in Sorong City is not as easy as previously imagined. To take care of existing assets, maintain them and improve them is a challenge in itself.

In the reform era there emerges a new tendency for various political parties, interest groups and religious movements affecting the dynamics of national life. Those new movements appear not only to fight for their own interests, but also to fight for their teachings or ideologies, both moderate and radical. The new trend is a logical consequence of the era of openness, all of which claim to build a new order in the life of the nation and the country in a better direction. However, it cannot be denied that the existence of those movements can also generate new social fragmentation which allows possibility of causing conflict of streams and interests between fellow components of the nation, including the conflict between Muslims themselves (Pasha, dan Darban, 2003). The present of those new movements for Muhammadiyah certainly further encourages the spirit of fastabiqul khairat to continue building the quality of the Muslims and the nation. However, it should also be recognized that those new developments have provided more open opportunities for the inclusion of various concepts or interests, either political or religious in nature and unfavorable thoughts (Rais, Hanum, 2010).

3. Education and Social Movement

Indonesia, in the end of 19th century, was a grim country. After the collapse of monarchical power in the Archipelago, this country was torn apart by colonialism, a collective experience as a nation that caused trauma and historical injury. That bitter experience as a nation under colonial oppression was experienced by most people who were immersed in poverty (both structural and cultural), ignorance, and backwardness.

In the economic sector, liberal economic policies imposed formally since 1870 had provided opportunities not only to the colonial government, but also to foreign parties to exploit economic resources throughout

Indonesia. Plantations and mining belonging to government and foreign private companies appeared on Java Island as well as on other islands, in contrast to the previous period when exploitation was only concentrated on Java Island. Meanwhile, the expansion of economic activity based on market system and the use of money as a standard in every economic relationship, had stimulated the emergence of commercialization and monetization in the economic life of society in general.

Meanwhile, the education world was also dominated by Europeans and native feudal elites. The people, who were predominantly Muslims, were not accommodated in modern education system managed by the colonial government in Indonesia (Tim Penyusun dan Penerbit Profil Muhammadiyah, 2010). Such situations had inspired KH Ahmad Dahlan to improve the condition of his surrounding environment which was started from being the helper of the Muslims' misery, preaching directly in his environment and organizing the education movement.

Muhammadiyah, as creative Islamic intellectual movement which designed recent development in its age, had positioned the nation planet at that time in the axis of enlightenment. This was proven by Ahmad Dahlan on 8 Dzulhijjah 1330 AH coinciding with 18 November 1912 AD. He planted the lighting flag in *Kampung Kauman* which was west of the Yogyakarta square. The lighting was named Muhammadiyah (Subhan, 2005: 33).

Muhammadiyah from its inception has a spirit of liberation from the shackles of traditionalism and conservatism, suing the established tradition. Muhammadiyah movement carrying enlightment spirit in the midst of traditional orthodoxy and shackles of colonialism is one of the Islamic movements. This is to deny thesis put forward by Huntington that most Muslim-majority countries are still torn apart by poverty, authoritarianism, marginalization of women, and weak rule of law. The thesis is refuted by the establishment of schools and orphanages managed by Muhammadiyah which emphasizes the spirit of education and help the disadvantaged people around them, wherever this organization is located. We can see it through its journey, including in Sorong City.

C. Methods

Method used in this study was explorative qualitative i.e. method used to obtain objective overview with "snowball" method. This method is conducted by asking question to one person, then forwarding it to another person, until complete information is obtained from the problem under study. The sources of study information were Muhammadiyah internal public figures, Muhammadiyah elders and advisers, Muhammadiyah Regional Leaders of Sorong City along with the administrators and members of Muhammadiyah who were involved in handling the business charity of Muhammadiyah in Sorong city and other public figures. Whereas data collection technique used was interviews, observation, and documentation.

D. Research Finding

1. Dakwah Movement through education in Sorong City

Plato once mentioned that education is not merely filling vessel with water, yet it is lighting fire in darkness. Life without education is like religion without knowledge and probably civilization without books (Tim Penyusun dan Penerbit Profil Muhammadiyah, 2010: 370). In Indonesia, awareness of the importance of society education and knowledge was started, one of which, by Muhammadiyah which is now moving in its trajectory reaching up to a century. In historical context, with its pioneering role in the field of education, Muhammadiyah has made a valuable contribution to this nation i.e. giving birth to a nation generation which has intelligence of faith, personality and nature of mind and capability of facing the challenges and problems of life in various domains. Wide society recognizes and identifies Muhammadiyah as education movement (Nuh, 2004).

Within Muhammadiyah, the education movement is currently one of the businesses in the form of business charity in the field of education. In bylaws of Muhammadiyah in 2005, things related to business in the field of education include (1) increasing the values, dignity, and quality of human resources in order to have high ability and noble character; (2) promoting and reforming education and culture, developing science, technology and art, as well as improving research (Asmara, 2010: 624).

However, with regards to disaster issue and problems, Muhammadiyah suceeds in escaping from the narrowed interpretation on what Dakwah is and how Dakwah should be conducted. Based on its belief in positive theology, Muhammadiyah perceive disaster positively, bearing in mind that all disaster is the will of God. (Baidhawi, 2015: 190).

2. Challenges faced by Muhammadiyah in dakwah in the field of social and education Sorong City

Educational institutions managed by Muhammadiyah in Sorong City, from Kindergarten to College among others are Taman Kanak-Kanak Aisyiyah Bustanul Athfal 1, 2, dan 3, SD Muhammadiyah 1 dan 2, SMP Muhammadiyah, MTs. Muhammadiyah 1, SMA Muhammadiyah Al Amin, Madrasah Aliyah Muhammadiyah 2, dan Sekolah Tinggi Ilmu Administrasi (STIA) Al Amin. Meanwhile, there are orphanages for boys and girls in Sorong City in social field.

As is known, TK Aisyah I have carried out swaps with the local government, namely land in Rufei. Internal conflict left by previous Muhammadiyah administrators affected the future of this kindergarten. First, organization cannot settle the problems between the teachers and the institution properly. Second, it is a separate problem to restore the image of TK Aisyiah 1 as before, which is favorite kindergarten. Third, the land of TK Aisyah I no longer exists. Therefore, it is the task of the administrators of Muhammadiyah to solve all problems for the existence of this kindergarten in the future.

There is no a single teacher in TK ABA II that become civil servant and it is itself a challenge for the principal, i.e. looking for funding sources for teachers fee, 2. The land is so narrow that it is difficult to develop the potential of students. The attention from the foundation is lacking, especially from the Muhammadiyah Regional Leaders of Sorong city regarding the development of TK ABA II. So far, TK ABA II walked alone without guidance and direction from Muhammadiyah Regional Leaders therefore TK ABA II expects that Muhammadiyah Regional Leaders of Sorong City could visit them at least once in three months.

With the increasing number of kindergartens in Sorong City, it is certainly a challenge for ABA II kindergarten both in terms of facilities and infrastructure. So far, TK ABA II can still compete with other kindergartens in Sorong City, but for the future it certainly expects attention from the foundation in this case Muhammadiyah Regional Leaders of Sorong City.

The teachers do not have a background as a teacher so they do not master about children and it is still difficult for them to adjust to their students. It was once known as the School of Teacher Education, but now most teachers from high school enter Primary School Teacher Education, so they lack control over the character of their students. In the future, it is necessary to improve the human resources of its teachers. There is a positive relationship between emotional intelligence and teacher performance effectiveness, there is a positive relationship between teacher self-concept and teacher performance effectiveness, there is positive relationship between emotional intelligence and self-concept of teachers together with the effectiveness of teacher performance (Nasution, 2018: 336)

Competition between schools in terms of achievement, facilities and infrastructure is increasingly tight with the increasing number of government and private schools.

The lack of attention from the foundation, especially from Muhammadiyah Regional Leaders of Sorong city, is one of the challenges for SD Muhammadiyah 2 to develop. In addition, parents of students who do not concern about their children's education at school also further aggravate the challenges for teachers in educating and fostering children in school. Parents fully turn over their children's education to school. While outside challenge comes from competition with other schools both private and public.

The good quality of teachers and school facilities as well as good school infrastructure, classrooms and completeness of teaching aids and laboratories are all integrated in one comprehensive system. Muhammadiyah which supervises the elementary and secondary education assemblies must be able to unite the teachers so that they are

subject to the Muhammadiyah rules and quality standards provided by the local Ministry of Education. Thus, there is a unity of movement in the administration of education. Finally, the better image of school comes from within the school itself.

Another challenge from the outside is competition with government schools which exempt their school fees and the tendency of parents to choose public schools for their children's education. Winning the competition does not have to sacrifice the quality of the school. The location of the school is very strategic in the city axis road, so that the challenge should be responded by generating students with good quality. Parents do not hesitate to send their children to this school if it can compete in the quality assurance of their graduates. All that should be done is to convince the public with the hard work of the teachers.

In the past, all school needs were taken care of by the school principal, starting from the building to the equipment needed, while the Muhammadiyah Regional Leaders who supervised the elementary and secondary education assemblies of Sorong City paid little attention. This complaint was responded with the results achieved now with the placement of a magnificent new building. In the past, MTs with the old Muhammadiyah Regional Leaders all things were neglected, now it is expected that the new Muhammadiyah Regional Leaders who are just one year in their position can improve, so that all internal problems can be resolved.

Most of the Muhammadiyah people are reluctant to send their children to MTs Muhammadiyah. This is a challenge, namely distrust that has an impact on the general public's reluctance to this school. The hope of Muhammadiyah schooling can advance is still difficult to achieve without the support of Muhammadiyah people. So far, Muhammadiyah MTs was just an escape place for their children who were not accepted in other schools. With new building facilities since 2010, there is new hope and enthusiasm, i.e. the support of Muhammadiyah people. Not only is it an escape place, but there is a belief that this school has added value and is trusted by parents, i.e. that this MTs have competitiveness with their facilities and teachers.

Competition between schools is heavy, especially with public schools that exempt their school fees. This challenge is answered if this school provides added value to its students. Good and qualified schools are not afraid of exemption of school fees by other schools. Even if its quality is better, it is possible that this school will be a bone of contention for parents to send their children to this school.

Muhammadiyah people only support verbally, but there is no realization in the field. The proof is that none of the Muhammadiyah children who want to be sent to school at SMA Muhammadiyah. There is even a teacher who teaches here but sends his children to elsewhere. The school is required to develop the school by increasing the number of students, but it is not supported by Muhammaiyah people to send their children here. It is even worse with the absence of a system or good cooperation between Muhammadiyah school levels. Other foundations apply a system that requires cooperation between levels of education, for example if a student is sent to kindergarten of the foundation then he must also continue at the foundation's elementary school, and so on. Thus the foundation can develop. Challenges from the outside come from competition between schools, both private and public.

Internal challenge in higher education is how to unite perceptions of the development of Muhammadiyah education in the future. The sources of fixed funds from the foundation are uncertain, many lecturers are only involved as their side job so that they are not focused, and the difficulty of actualizing the discipline of time. As for the external challenge, government still imposes empowerment discrimination between State Universities and Private Universities meanwhile Muslims have not equated perceptions about Islamic educational institutions, so it is difficult to change the perception of society which considers State Universities are greater than Private Universities.

In addition to the challenges in the education world, it turns out that there are more important challenges in the social world. The worst picture is that in 2012 the male orphanage did not have foster children. Several factors are responsible for this. First, the old building of the orphanage seems

neglected since the road body is higher than the orphanage itself. Second, there are no more professional caregivers. Third, the cancellation of the initial plan in which the orphanage would become a modern Islamic boarding school. Fourth, the lack of interest of foster children entered this orphanage. Thus, the internal overviews lead to a failure of the performance of orphanage which should focus more on foster children. The Muhammadiyah Leaders for the period of 2005-2010 was unable to build togetherness among caregivers and even tended to create new problems. As a result, this orphanage is not well maintained. On one side of the building must be fixed, while on the other hand foster children do not feel at home.

The challenge faced by orphanages is the mental development of foster children. There are four things that are forbidden for foster children, namely: leaving prayer, stealing, dating, and having a cellphone. If the four things are violated by foster children then he is threatened with being expelled from the orphanage. Another factor that must be addressed by the Muhammadiyah-owned Orphanage is the educators in the orphanage who have often changed. Even an impression arises that it os difficult to find an ideal figure handling foster children. Orphanage is not just a shelter of children who are considered incapable, but a means of educating them in terms of religious and moral values. Being a foster child especially a foster girl is the toughest challenge. Past events do not have to be repeated, thus saving social traumas that can reappear. The orphanage is expected to be a good shelter for children who need a helping hand, as well as a charity channel for philanthropists.

From the challenges in the education and social world Sorong City, one of the global challenges that need to be considered is the high level of competition in all aspects of life. For this reason, Muhammadiyah needs to strengthen its base of science and technology and faith and piety. As from the beginning Muhammadiyah was very keen on the education world. The spirit of purification lies in the straightening science and technology in accordance with the ideals and mission of Muhammadiyah in particular, and humanity in general (Muria, 2000). Hard work and scientific ethos of the Persyarikatan people that are united in the religious ethos of the umat is very necessary.

The achievement of capable science and technology requires a mental attitude and outlook on life emphasizing that scientific activities are not outside religious awareness (Nashir, 2001).

Muhammadiyah movement model which is very suitable and concerned with its initial ideals is reform (modernization). Modernization (Tajdid) is Muhammadiyah renewal of thought movement to find solutions to various problems faced, which refers to the Qur'an and Sunnah as starting points or bases which also provide direction in which the thought must be developed (Abror, 2005). Etymologically, tajdid means renewal, innovation, restoration, modernization, the creation of something new, and others related to that meaning (Muchlas, 2006).

So if connected with tajdid thought in Islam, tajdid is an Islamic intellectual effort to refresh and renew understanding and appreciation of religion when faced with change and development of society. Tajdid work is ijtihad which is very strategic in grounding the context of time and space (Rais, 2008). Diversity of social background will generate diversity of knowledge and finally shape the uniqueness of one's thoughts (sui generis). By understanding this diversity of social background, differences, including those of opinions, should be viewed as an inevitable facts and consequently demand tolerance and respect from each other (Biyanto, 2009: 335).

Tajdid movement in Muhammadiyah is based on three factors, i.e. first, that understanding or interpretation of a transcendental doctrine is never absolutely true, as absolute as the truth of the doctrine itself. In Islam, this problem concerns the belief of the concept of the last Prophet in Rasulullah. According to this concept, automatically the revelation has ended in Rasulullah. In other words, no authority has the same weight and status in terms of understanding every teaching that comes from the revelation with Muhammad's authority as the last Apostle (Mulkhan, 2005). The consequence of this view is that anyone's authority in the field of interpretation of the Qur'an with the help of sunnah and history is understood in a discerning manner about the matter in question (Hadjid, 2011). Second, Islam aims to create a socio-political order based on a

strong ethical and moral foundation in order to actualize the principle of rahmatan lil alamin in time and space (Asti, 2004).

Third, tajdid in the thought and implementation of Islam had been shown by friends of Rasulullah, especially Umar Ibn Khattab who had changed the Prophet's wisdom regarding land issues in Iraq and Egypt which were controlled after Islamic Soldiers won the war (Faqih, 2006).

Muhammadiyah as a tajdid movement is expected to be able to adjust to the changing ages. Tajdid focuses more on contextual thinking, both in the field of law and in other fields. Therefore, Muhammadiyah will not be up to the drought of discourse that always changes every time. Tajdid is prepared to face or anticipate changes that are in line with the development of science and technology, which in addition to having a positive impact also have a negative impact. Genetic engineering, for example, has drawn serious attention from Muhammadiyah leaders to provide boundaries or solutions that can be viewed as beneficial for human life by referring to maqasid al syari'ah (Ikhsan, 2002).

In Muhammadiyah, there is a special institution that deliberately handles legal development issues. The institution is Majlis Tarjih. Tarjih Institute handles contemporary issues that are always evolving and very demanding the answers that must be determined. This issue is not only about fiqh but also problems that are more socially dimensioned (AD ART Muhammadiyah, 2005).

The demands of the agrarian society are far different from the demands of the industrial society, even more so at the advanced industrial society (post-industrial society). The problem of industrial society is very different compared to agrarian society. This pattern of life ultimately demands Muhammadiyah to add Development of Islamic Thought to Tarjih. The school principal's support and ability to embrace all parties will be a main key to sustainability of inclusive education in schools. Principals become the main force in the creation of an inclusive school culture. Ultimately, the effective leadership ability of the principal will be able to involve all available resources (Budiarti, N.D. & Sugito, 2018: 321)

Tarjih, which originally only dealt with fiqh issues, has now turned into an institution that handles socio-religious problems. Socio-cultural issues, religious dialogue, gender, labor, etc (Kontowijoyo, 1985), are the working fields of Muhammadiyah now. The development of Muhammadiyah thinking is expanding its reach. Thus, what is developed by Muhammadiyah is to combine the dimensions of "normativity" of revelation with "historicity" of revelation understanding. Therefore the region of al-ruju 'ila al-Qur'an wa al-Sunnah goes in line and in rhythm with Tajdid or Ijtihad (Nashir dan Maarif, 2005).

Muhammadiyah with its tajdid will always be relevant to the proceeding changes. Tajdid for Muhammadiyah is a device that is prepared to anticipate scientific and technological progress. Tajdid is a medium or means that is really expected to be able to solve and rejuvenate problems even though the problems are completely new. In this case, Muhammadiyah will not lose its vital role from the surface, if the problems faced can be responded correctly. Muhammadiyah as a tajdid movement means adapting religious and social problems in the historical-empirical regions. For Muhammadiyah, it is imperative that the followers and or members of this organization must revive the spirit of reform (tajdid) as its branding image since the beginning in order to formulate a theologically more firmed basis for Islamic moderatism (Hilmy, 2013: 44)

The dynamics found in the Muhammadiyah are linking the "normative" text with the "historicity" text. These two regions in the work of Muhammadiyah always run together. For example, K.H. Ahmad Dahlan in teaching surah Al-Ma`un to his students showed concrete evidence that Muhammadiyah was not only circling in the theological area, but Muhammadiyah was trying to be concerned about social problems that had to get serious attention. Therefore, Muhammadiyah theology becomes a social theology that is seen in plain sight. Therefore, Muhammadiyah then established PKU (Hospital), Educational Institutions, Orphanages, and other social fields.

For things owned by Muhammadiyah, it is necessary to formulate matters relating to modernity through pre-muktamar seminars to harmonize purification and modernity goals.

3. Acceleration of Cultural-Based Contemporary Muhammadiyah Movement

Kindergartens in Sorong City shrink from 12 to 3 schools. This is because most of the kindergartens are in Sorong Regency. From a managerial point of view, there also seems to be a decline. This is marked by the protracted internal conflict in TK Aisyiah Bustanul Athfal 1, the legacy of the old Muhammadiyah administrators; the swap was conducted as a result of the conflict. In addition, there is no quantity or quality development in kindergartens managed by Muhammadiyah in the midst of mushrooming kindergartens in Sorong City. It is not impossible that kindergartens managed by Muhammadiyah lags behind the newly established kindergarten, if there is no improvement from now.

In recent development, TK ABA 1 will begin operating again this year, while TK ABA 2 in the 2011/2012 school year has 86 students and 8 teachers, while TK ABA 3 has 108 students, and 7 teachers. Meanwhile, the number of Muhammadiyah Primary School increases in 27 years from its inception in 1976 to 2003. From that period of time, it turned out that Muhammadiyah had a slowdown in the addition of schools in Sorong City. This is probably because of the absence of Human Resources who think about such addition and think about who would become the educators; weak leadership in office to move the assemblies under it; and lack of support from Muhammadiyah sympathizers to provide input to the organization. However, both schools have no problem in the number of students considering SD Muhammadiyah 1 is already well known and SD Muhammadiyah 2 is strategically located precisely on the protocol road, namely on Jl. Basuki Rahmat, km.10 Remu. In the most recent development, SD Muhammadiyah 1 has 401 students, 22 teachers, and has been accredited A, while the Muhammadiyah 2 Elementary School in Sorong City has 353 students, 19 teachers, and has been accredited B.

Muhammadiyah Junior High School has a fairly good development, but there are no additions in terms of the number of schools. SMP has occupied a new building at Km.10 Jl. Basuki Rahmat which is very strategic. It is a representative building with two floors and a large yard

and located adjacent to SD Muhammadiyah 2. The number of students is quite promising, as well as the completeness of the school and the available teachers. In the latest development, SMP Muhammadiyah has 300 students, 23 teachers, and has been accredited A. While MTs Muhammadiyah 1 does not want to be left behind and occupies a new building that is located on Jalan Pendidikan so that its students attend school in the morning. The students of MTs do not come from orphanages, but many of them come from various elementary school graduates in Sorong City. The building is also a magnificent with two floors and the school has quite adequate teachers. In the latest development, MTs Muhammadiyah 1 has 201 students, 17 teachers, and has been accredited B.

Muhammadiyah still needs to improve its senior high school. Poor school management since its inception until now is shown in terms of the number of students which is not too promising. This school has occupied the old junior high school building with morning study hours. But this school is left behind in terms of attracting student. This is because this school is not very attractive in the midst of the more promising high school level education even among other choices such as vocational schools. In the latest development, Muhammadiyah High School has 16 teachers and 120 students, and is still accredited C.

The management of higher education will be seen in the future since it was under the auspices of Muhammadiyah unofficially in 2006 and officially version since April 2012. Muhammadiyah automatically got buildings, staff, lecturers, and students and only had to organize this University so it could be better than before. The university has opened several promising departments and students. In the latest development, University of Muhammadiyah Sorong has 6 Faculties, 12 Study Programs, 3850 students, and 123 lecturers.

Orphanage for boys stagnated. Now the orphanage does not have foster children. It is a situation that has never happened since the beginning of its existence and only the caregiver is left. This is influenced by several factors. First, the orphanage does not have a qualified

caregiver. Second, there are no children who want to be accommodated. Third, the administrators do not have succinctness in managing the orphanage. Therefore, it is not surprising that the current situation of the orphanage is very apprehensive. As a result, there is a distrust of the public and the government towards the orphanage if it is protracted. But for the future, the male orphanage will focus on the Tafidzul Qur'an. Meanwhile, the orphanage for girls in the latest development has 1 caregiver and 20 foster children.

The activities and efforts of Muhammadiyah dakwah in Sorong actually have to reflect on efforts to optimize the Muhammadiyah dakwah movement which was formulated since the 38th Muktamar in Ujungpandang in 1971 and successively until the 41st Muktamar in Surakarta in 1985. In such Muktamars, three concepts of the movement were decided, namely jama'ah dan dakwah jama'ah movement, the sakinah family and the qaryah thayyibah. What's interesting then is the emergence of the term "cultural dakwah" which is actually the continuation of the three programs (Amin, 2003).

Nashir and Maarif explained that the concept idea of "cultural dakwah" had been decided in Tanwir Assembly in Denpasar, Bali in 2002 and Tanwir in Makassar in 2003. There explained that cultural dakwah is defined as "an effort to instill Islamic values in all dimensions of life by paying attention to the potential and tendency of humans as broad cultural beings, in order to realize the true Islamic society". The cultural dakwah strategy can be applied in the context of local culture, global culture, through the appreciation of art, through multimedia (printed, radio and television, internet, mobile phones and electronic diaries, as well as through jama'ah and dakwah jama'ah movements (Nashir dan Maarif, 2005).

In fact, this cultural dakwah strategy creates multiple interpretations, including from those who "suspect" the idea. Therefore, according to Damami (Damami, 2000), the idea or strategy needs to be grounded. Muchlas also tried to provide a basis for cultural dakwah with his efforts to read the al-Quran's response to the custom of jahiliyah Arabic, but his writings were more impressive in reducing and justifying

the idea of cultural dakwah. A more open opinion was presented by Bahtiar. According to him, cultural dakwah is more relevant to be referred to as reaffirmation, which is a reaffirmation that Muhammadiyah is also a cultural movement (Bahtiar, 2004).

Therefore, the Muhammadiyah dakwah movement in Sorong, West Papua, needs to take a cultural approach in carrying it out. For example, administrators and volunteers must intensely communicate and approach with custom figures or leaders in Sorong, West Papua and the surrounding areas, so as to attract public sympathy to send their children to Muhammadiyah-guided educational institutions. Muhammadiyah, as a faithbased organization is established with dakwah as the mission.

E. Conclusion

Based on the above discussion, it can be concluded that there are The lack of good cooperation between Muhammadiyah Regional Leaders and Muhammadiyah's business charity managers, both in the field of education and social, had generated many challenges which must be addressed in the future. Likewise, the weak control of the Muhammadiyah Regional Leadership of Sorong City towards to their charity business and the absence of maximum functioning of the assemblies, autonomous organizations and institutions in the Muhammadiyah Regional Leadership of Sorong City greatly influenced the movement and development of Dakwah Bil hal conducted by Muhammadiyah.

All parties, both the Muhammadiyah Regional Leaders and Muhammadiyah's business charity managers, should unite perceptions in building and developing Muhammadiyah's charity business in the future. The existing assemblies, autonomous organizations, and institutions must function properly, and there must also be good cooperation between levels of education to advance the charity business in the field of education and social of Muhammadiyah together. Muhammadiyah people should also support compactly in helping develop their educational institutions in the future.

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