

## **People's Perceptions of Tongke-Tongke Village East Sinjai District against Muhammadiyah**

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### **ABSTRACT**

This organization was originally a socio-religious movement, and finally the goal of political space, namely by becoming a special member of Masyumi Persyarikatan Muhammadiyah is a very large Islamic organization and has spread to all corners of the country. So it is interesting to study the perception of the community, especially the people of Tongke-Tongke Village towards Muhammadiyah. This study aims to determine the perception of the people of Tongke-Tongke Village towards Muhammadiyah and what factors influence it. The research method used is descriptive qualitative. This research was funded by the Research Grant Program Batch V of the PP Muhammadiyah Diktilitbang Council in collaboration with the University of Muhammadiyah Sinjai. Data collection techniques through observation, interviews, documentation, and dissemination of google forms to reach respondents who are far away and find it difficult to arrange time to meet. The data analysis was carried out through the steps of data collection, data presentation, data analysis and drawing conclusions. The results of this study indicate that there is little response to knowledge of Muhammadiyah by the people of Tongke-Tongke Village, this is because they are not cadres who have gone through organizational recruitment, however, they are the general public or sympathizers who basically become part of several activities that have been carried out by Persyarikatan Muhammadiyah. This research can be used as a reference in making decisions about how the community responds and perceives the Muhammadiyah organization at the village level because previous research has focused on the sub-district level.

**Keywords:** Perception; Muhammadiyah; Public; Tongke-Tongke;

### **INTRODUCTION**

Muhammadiyah is a large religious mass organization, which was founded by KH Ahmad Dahlan in 1912 in Yogyakarta. This organization was originally a socio-religious movement, eventually the goal of political expansion, namely by becoming a special member of Masjumi (Hatta et al., 2021; Mursak & Sani, 2021). One of the major political parties in the era of parliamentary democracy (1946-1955). In the next journey, this organization is still playing a significant role in the community.

At a fairly mature age, Muhammadiyah has given itself quite a lot of distinctive color as an Islamic movement (Huda & Kusumawati, 2019; Kahfi, 2020; Nashir, 2014). This movement is older than the age of the Republic of Indonesia, which was born on August 17, 1945. Officially born on November 12, 1912 AD (8 Zulhijjah 1330 H) in Yogyakarta, a cultural area that is still thick with the remnants of the Hindu-Buddhist heritage, in a relatively short time, namely in the 1920s Muhammadiyah has emerged as

an Islamic movement with a national pattern. , even though at that time Indonesia was still under the Dutch colonial political system.

The center point of Muhammadiyah's activities since its inception until now has not experienced any fundamental changes, namely in the fields of da'wah, education and humanitarian services. In all these fields, perhaps no other Islamic movement on earth can match Muhammadiyah. Therein lies the rationale d'etre of this Islamic movement, and therein lies its greatest contribution to the benefit of the entire nation, a contribution that needs to be remembered and appreciated (Baharuddin, 2018; Dartim & Afianto, 2016). Long before the 1945 Constitution required the government to educate the nation's life, Muhammadiyah had been building schools since an early period after its birth. The originator of this movement, KHA Dahlan, was a revolutionary kyai when read from the perspective of his time.

Deeper than what appears on the surface, Muhammadiyah at the same time also raises the banner of non-mazhab in religious understanding when people insist on that school of thought. Such a movement certainly invites strong reactions from various parties, but Muhammadiyah has never wavered from all kinds of reactions. Every breakthrough in the renewal of religious understanding must be opposed and even insulted, but strangely it is secretly followed. Muhammadiyah is a living example of such a breakthrough movement. At the end of the 20th century, it seems that what Muhammadiyah pioneered has become public property, whether it is recognized or not. Of course, Muhammadiyah was very happy with such a reality.

Entering the second century, the reputation of Muhammadiyah as a modern Islamic movement has become widely known, so that it has an impact on the various facilities and support obtained by Muhammadiyah in carrying out regional and regional activities. life. The cloud community that used to hate Muhammadiyah, is now starting to turn around (Eidirno, 2014; Melda, 2017). Along with the higher level of education, creating more brilliant religious thoughts and insights. This condition is only used by Muhammadiyah in developing its mission of da'wah by inviting community groups like this to join to enlighten the minds of the cloud community.

Along with the level of rationalism of society in practicing Islamic teachings that are sourced from the Qur'an and As-Sunnah, the higher the level of trust in Muhammadiyah. This is directly proportional to the movements of Muhammadiyah in fostering business charities and organizing organizational activities that have benefited the community. The level of trust shown by the community and government is consequently necessary and even concrete efforts are needed to maintain it.

However, the larger Muhammadiyah organization is also considered to still have a group of people, such as farmers, and the poor (weak) and mustad'afin (oppressed) who tend to be antipathetic to Muhammadiyah. There are at least three contributing factors. First, the level of understanding of their religious teachings which tend to be

narrow. This is due to limited insight, educational backwardness, and the influence of local traditions or culture (Farida et al., 2017; Niswaty et al., 2021). Second, there are religious leaders and community leaders who take advantage of the "ignorance" of society, who feel their position is disturbed due to the penetration of religious understanding that is championed by Muhammadiyah which is not in accordance with their understanding. Third, political elites also tend to maintain such conditions of society in the context of their political interests.

Bearing in mind that Tongke-Tongke Village is a village whose residents consist of various backgrounds with the main profession being as a fisherman who incidentally goes in and out of Tongke-Tongke Village all the time. Tongke-tongke Village is also a Tourism Village which at any time receives many domestic and foreign tourists from different backgrounds, thus enabling its residents to interact with outside residents who come from various ethnicities, religions and different economic levels. (*Sistem Informasi Desa Tongke-Tongke*, 2022). Therefore, it is very interesting to examine the perception of the people of Tongke-tongke Village about Muhammadiyah.

## METHOD

This study uses a qualitative approach, where this qualitative approach aims to understand the things experienced by the research subjects, descriptively in the form of words and language from field data and theories as supporters. (Sugiyono, 2017) defines that a qualitative approach is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to an experiment) where the researcher is the key instrument, the sampling of data sources is done purposively and snowball, the collection technique is triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization. While the type of research used is descriptive research. This type of descriptive research is a research conducted with the main objective to provide an objective description of a situation (Sugiyono, 2018).

The location of this research was conducted in Tongke-Tongke Village, East Sinjai District. The data collection techniques in this study were using observation, interview and documentation techniques. Data analysis techniques in this study are data collection, data condensation, data presentation and data verification or conclusions.

## RESEARCH RESULTS AND DISCUSSION

### Research result

Based on the data obtained from this study, the data on the population of Tongke-Tongke Village by gender, as shown in the following table:

**Table 1. Total Population by Gender**

No	Group	Amount		Male		Female	
		n	%	n	%	n	%
1	Male	2106	49,80	2106	49,80	0	0,00
2	Female	2123	50,20	0	0,00	2123	50,20
Amount		4229	100,00	21,06	49,80	2123	50,20

Source: SID data. Tongke-Tongke Village, 2021

Based on the table data above, it can be seen that Tongke-Tongke Village is a fairly large village area and can be used as a cadre barn for the development of the Muhammadiyah Association in Sinjai Regency. If managed properly, the large population will be able to make a major contribution to the development of the Muhammadiyah Association. For this reason, considering the large population in the East Sinjai District, two East Sinjai Branch Managers were appointed, namely PC. Sinjai Timur 1 and PC. East Sinjai 2.

Based on observations at the research location, information was obtained that the number of Persyaritakan Muhammadiyah members had not been properly registered, so it was still difficult to determine how many residents of the East Sinjai Region, especially Tongke-Tongke Village were members of Persyaritakan Muhammadiyah. (Jauhari, 2016; Melda, 2017). However, there is quite a lot of community participation in taking part in scheduled recitation activities. However, the implementation of the recitation activities has not been well documented, based on information from one of the Muhammadiyah branch managers in Tongke-Tongke Village. The following is an explanation of the results of research on the perception of the people of Tongke-Tongke Village:

#### Sources of knowledge of the people of Tongke-Tongke Village about the Muhammadiyah Association

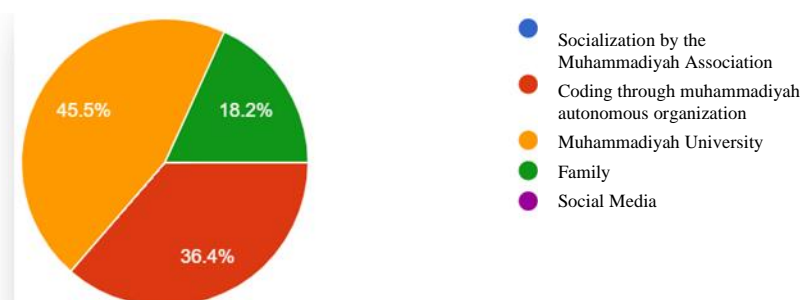


Diagram 1. Sources of knowledge of the people of Tongke-Tongke Village about Persyaritakan Muhammadiyah

The people of Tongke-Tongke Village know the Persyarikatan Muhammadiyah because they study or have studied at a Muhammadiyah College with a percentage of 45.5%. Getting to know the Muhammadiyah Association through the family is 18.2%, and getting to know the Muhammadiyah Association through the cadre of Muhammadiyah autonomous organizations as much as 36.4%. It means that the people of Tongke-Tongke Village know about Persyarikatan Muhammadiyah from various different sources.

### The level of knowledge of the people of Tongke-Tongke Village about the Muhammadiyah Association

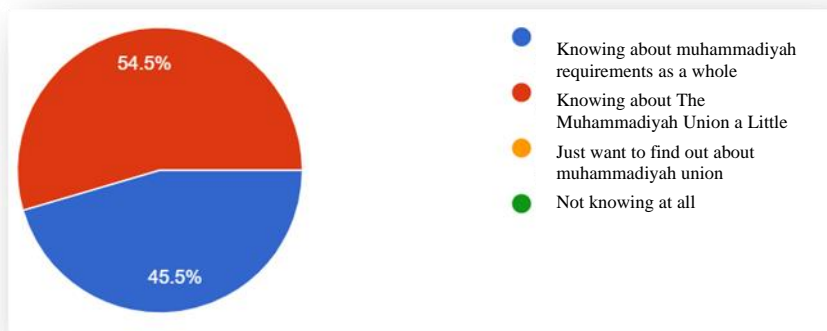


Diagram 2. The level of knowledge of the people of Tongke-Tongke Village about the Association Muhammadiyah

From the diagram above, data is obtained that the people of Tongke-Tongke Village only know a little about the Persyarikatan Muhammadiyah with a percentage of 54.5% and the others know the Persyarikatan Muhammadiyah as a whole as much as 45.5%. It means that Persyarikatan Muhammadiyah still needs to carry out intense socialization and da'wah in Tongke-Tongke Village.

### Community groups in Tongke-Tongke Village in viewing the Muhammadiyah Association

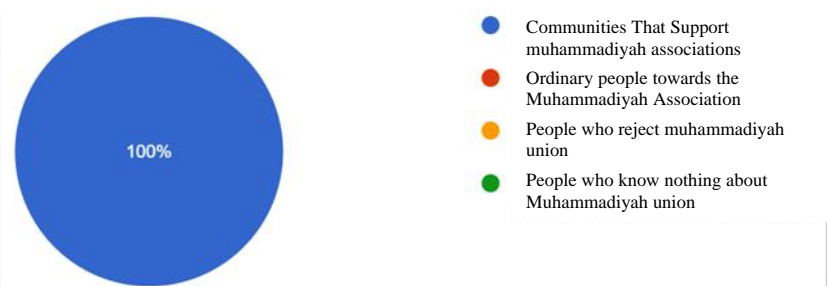


Diagram 3. Community groups in Tongke-Tongke Village in viewing the Association Muhammadiyah

From the diagram above, it can be concluded that the people of Tongke-Tongke Village strongly support the existence of the Muhammadiyah Association, as evidenced by all respondents who gave 100% support for Muhammadiyah.

#### **The involvement of the Tongke-Tongke Village community in activities that have been carried out by the Muhammadiyah Association**

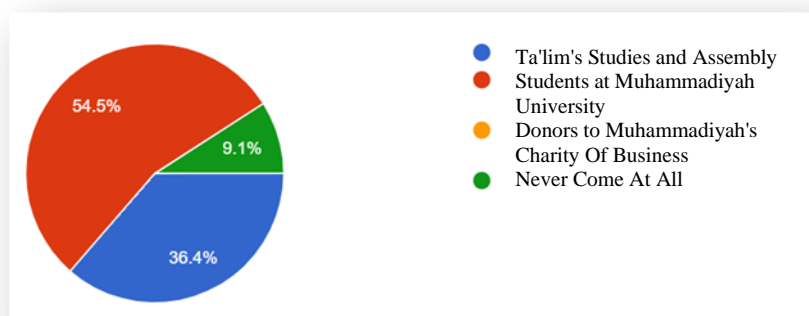


Diagram 4. Community involvement of Tongke-Tongke Village in activities that have been carried out by the Muhammadiyah Association

From the diagram above, it can be seen that the people of Tongke-Tongke Village have diversity in terms of activeness in participating in several activities carried out by Muhammadiyah. The data shows that 54.5% of the people of Tongke-Tongke Village are students at Muhammadiyah Higher Education, so they are active in participating in the activities carried out. Meanwhile, 36.4% of the data indicate that the community is active in participating in activities carried out through recitation activities or the Ta'lim Council. The remaining 9.1% data illustrates that there are still people who have never participated in any activities carried out by the Muhammadiyah Association.

#### **Discussion**

The Muhammadiyah association for the people of Tongke-Tongke Village is not a new thing, but the presence of the Muhammadiyah College in Sinjai Regency has become a means that contributes a lot to the development of the association which is marked by a high percentage of people choosing Muhammadiyah Higher Education as a source of knowledge about Muhammadiyah (Quraisy, 2019; Zarro et al., 2020).

The lack of response about Kemuhammadiyah knowledge by the people of Tongke-Tongke Village is because they are not cadres who have gone through organizational recruitment, but they are the general public or sympathizers who are basically part of several activities that have been carried out by Persyarikatan Muhammadiyah.

The response of the people of Tongke-Tongke Village to Muhammadiyah is very large, this gives a good sign for the development of the Muhammadiyah Association in Tongke-Tongke Village in particular and East Sinjai District in general.

To increase community activity in participating in activities carried out by Persyarikatan Muhammadiyah, based on the information that researchers have gathered, routine recitations have been activated at the Babul Khair Mosque, Dusun Babana by presenting lecturers from Muhammadiyah cadres and Muhammadiyah Persyarikatan Management in Sinjai Regency.

## CONCLUSION

The results of the research carried out concluded thatThe Muhammadiyah association in Tongke-Tongke Village is well known by the public. The people of Tongke-Tongke Village know or know more about Persyarikatan Muhammadiyah through the charities of Universities in Sinjai Regency and in general the people of Tongke-Tongke Village fully support the existence of Persyarikatan Muhammadiyah in their village. The people of Tongke-Tongke Village know or know more about Persyarikatan Muhammadiyah through the charities of Universities in Sinjai Regency and in general the people of Tongke-Tongke Village fully support the existence of Persyarikatan Muhammadiyah in their village.

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