

# AGGRESSIVENESS OF MUHAMMADIYAH ISLAMIC EDUCATION IN SELAYAR (1931-1938)

*Misbahuddin*

*State Islamic Institute (IAIN) Ternate, North Maluku, Indonesia*

*misbahuddin@iain-ternate.ac.id*

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## **Abstract**

*Selayar is the southernmost region of South Sulawesi. The majority are Muslims with a firm understanding of Muhammadiyah. A critical factor considered to support its strength is the Muhammadiyah Islamic educational institution since the colonial period. Through this educational institution, the Selayar Muhammadiyah Association has maintained the continuity of the legacy of da'wah and tablik to the present day. The ability to reason critically has been well-trained since the pioneering period of the Muhammadiyah Association. That has proven to be one of the abilities that help this organization survive from time to time. For this reason, it is essential to conduct a scientific study to find out the chronicles of the historical journey of the Muhammadiyah Association in Selayar. This qualitative research (Library Study) used the historical method and had a chronicle descriptive generalization form. The results showed that the existence and consistency of the Selayar Muhammadiyah Association in pursuing education helped them compete with Western/Colonial education. It can be concluded that from 1931 to 1938, in Islamic education, the Selayar Muhammadiyah Association tried hard to compete with the superiority of Western education originating from the Dutch Government. Even though there were many limitations in its journey, the Islamic Education of the Selayar Muhammadiyah Association could show its competitive power. In 7 years, 8 Muhammadiyah schools have been operating. Apart from formal educational institutions, the Selayar Muhammadiyah Association is still running courses in some hard-to-reach regions.*

**Keywords:** *Islamic Organization, Selayar Muhammadiyah*

## **INTRODUCTION**

Islamic education in Indonesia during the colonial period was not only about the conflict between two sides, religious and general knowledge, but also a conflicting view of life. At that time, the doctrine of the Muslims had viewed the Dutch government as an infidel government that had colonized their rights, religion, and country. As a result, most people began to consider the salary received from the Dutch as haram. Moreover, the clothes usually worn by the Dutch/Europeans, such as pants and ties, are also considered forbidden to use by the Muslims (Daulay, 2007). On the other hand, the Dutch colonial government also excluded Muslims from the aspect of education. The attitude of the Dutch government also often discriminates against Islamic education. They do not hesitate to ban,

revoke school permits, or give permits but are under strict supervision. A concrete example is when the Dutch government formed an institution called *Pristerraden*. This institution supervised Islamic teaching at each Islamic boarding school (Syaharuddin & Susanto, 2019). In another case, for example, there was a strong protest from teachers over the issue of the *Ordonantie Goeroe* set by the Dutch government (Setiawan, 1970).

Starting from high self-confidence, the Muslims thought Western education had been formulated as the main factor that would destroy Islamic education in the archipelago. Moreover, the conditions of Islamic education were considered incapable of facing Western superiority. At this time, the conservative *Ulama* had indirectly supported this view by being hostile to all things from the West. They are not open-minded in seeing and dealing

with the times. As a result, in the colonial era, many things could support the progress of Islamic education, but these opportunities could not be adequately utilized.

At a time when conservative *Ulama* thought that ties, trousers, and modern schools were the identities of infidels, K.H Ahmad Dahlan then came and gave a different mindset. He had the idea of integrating a new Islamic school into the Muhammadiyah Association he founded. A modern-style school was born that taught religious knowledge and general sciences (Anas, 2020). There is no denying the success of K.H. Ahmad Dahlan and Muhammadiyah in developing education in the colonial period. The number of schools in Yogyakarta and surrounding areas is increasing rapidly every year. In fact, for their expertise and hard work, the Dutch Government has shown so much of its siding with the activities of the Muhammadiyah Association. In many aspects, all forms of activities carried out by Muhammad are pretty free to carry out, including the education area.

Since its establishment, the activities of the Muhammadiyah Association in education have not shown any decline. Educational institutions from the basic to the institutes and universities level in various regions of this country have shown their existence. It was because of the hard work of Muhammadiyah education since its inception. Despite being in many limitations due to colonialism and feudalism, it is still difficult to stop the pace of development. The researcher perceives this situation as an attraction and a hypothesis that must be included in research activities.

The Muhammadiyah Association, present at the beginning of the 20th century, quickly spread from the West to the East of the archipelago. The Muhammadiyah Association, which was successful in Yogyakarta and spread to Makassar in 1926 (Darmawijaya & Abbas, 2014), has become an attraction for the surrounding area, not least on remote islands such as Selayar. Selayar is the southernmost region of South Sulawesi. The majority are Muslims with a firm understanding of Muhammadiyah. This situation is inseparable

from the history of the Muhammadiyah Association in this area. They can maintain their existence very well across time. An important factor considered to support its strength is the Muhammadiyah Islamic educational institution in the colonial period. Through this educational institution, the Selayar Muhammadiyah Association has realized the continuity of da'wah and *tabligh* until today. Critical reasoning skills that have been appropriately trained since the pioneering period have proven to be one of the strengths that can make this association last from time to time.

In the larger community, the center areas of the spread of Muhammadiyah understanding are always followed by rapid developments, especially in education. Not only in terms of quantity and quality of people's religious understanding, but the role of prominent Muhammadiyah figures also has a special role. Unsurprisingly, urban areas such as Jogjakarta, Minangkabau, Surabaya, Blora, Malang, and Makassar have a significant role in influencing the course of the Dutch government. Without leaving the others aside, Minangkabau is one of the concrete examples after Jogjakarta in the previous description. They have a large community, strong religious beliefs, and prominent figures such as Haji Rasul and Hamka (Ikbāl et al., 2018). The situation was very supportive and became a part of the progress of Islamic education in those prominent figures' time. This situation creates case fragments that need to be explored in-depth if the situation is different, as happened on a small island like Selayar. How can the Muhammadiyah Association in this small area have such a significant influence in trying to suppress the influence of western education in its society? This issue is essential to research so that later the particular factors that made Islamic intellectuals so advanced in the past can still be treated now and in the future. It does not matter where and in what space the Islamic intellectuals appear, but how do they, with their intellect, create big things for the nation's future progress. This issue will provide valuable input for researchers, academics, Islamic educational institutions,

and Indonesian society in general. The positive implications can enrich the values, views, and understanding of the history for the public. Especially for the Muhammadiyah Association, it would be a joy to collect little by little the history of its struggles in the field of education from various regions.

## RESEARCH METHOD

This qualitative research used the historical method and had a chronicle descriptive generalization form. The steps taken were described as follows; (1) Heuristics, in the process of finding and gathering sources, the researchers searched the Dutch political archives at the Regional Archives Agency of South Sulawesi and ANRI in Jakarta. Next, the researcher conducted a field visit (in Selayar) to match data from several historical speakers, including tracing the documents made by the first source. As a result, there were found quite a several archives directly related to the activities of the Muhammadiyah Association during the colonial period, several historical speakers, and one written document of the first source category; (2) Source Criticism, in external and internal criticism, shows that the authenticity of the source is very accountable. This is based on the originality of historical sources collected, starting from Dutch political records, historical speakers whose memory is still quite good, and typed writing from historical witnesses that can still be read well. The credibility and content of the collected historical source texts have a low level of multi-interpretability; (3) Interpretation, in this case, is carried out very carefully to minimize the occurrence of misinterpretation. Objectivity in the interpretation carried out is always based on/referring to the guidance of historical methodologies. Inductive analysis is always carried out very carefully to avoid the occurrence of falsification, especially on the subjectivity of the source; (4) Historiography, in the process of historiography, researchers are guided by the National Writing Systematics (EYD). Writing support/inclusion of data and interpretation are still combined in the historiography process that is carried out.

## DISCUSSION

Selayar Muhammadiyah Association was founded by a figure named A.G.H. Hayyung. He is a descendant of immigrants from the Pammana (Wajo) area. His solid religious understanding earned him the title of *Anrong Gurunta (kiyai)* from the local community (Misbahuddin, 2022). As in his daily life, he is a pious *Ulama* who dedicates himself to sharing knowledge with the community. Based on the traces of his education, he had studied for 11 years at Al-Falah, Marwah. After graduating, he returned to Selayar and tried *da'wah* in his hometown, Bonea District. A.G.H. Hayyung faced challenges (Islamic conservatism and colonialism) that made him return to Arab lands for education, starting from 1916 to 1918. After completing his education, he then returned to Selayar. It is known that he got an understanding regarding Muhammadiyah when he was on his way back to the country. At a stopover (Betawi), he met two important Muhammadiyah figures, KH. Mas Mansur and KH. Ali Quddus. It was on this occasion that he was introduced and, at the same time, entrusted with starting the United Muhammadiyah movement in Selayar (Firmansyah, 2015).

In spreading the notion of Muhammadiyah, he was assisted by several colleagues, such as H. Muhammad Tahir, H. Muhammad Nur, H. Ratong, Maali, Who Dg Mangapasa, Jakariah, Manggalatong Dg Pasolong, H. Abdul Fattah Dg Biseang, H. Bontona, H. Idris, Saparuddin, and Abdul Samad (Mappabangka, 1986). All the names listed are in different areas. K.H. Hayyung, in spreading the notion of Muhammadiyah, used a social networking strategy considered to have made a significant contribution. Given the geography of Selayar, which consists of several islands, a *da'wah* group is needed that can coordinate their respective areas. In other aspects, this strategy is also a power of *da'wah* in itself, the fact that the figures appointed as partners are nobles and respected figures in society. They are a legitimacy that can connect the three social groups at that time

(Muhammadiyah, the community, and the Dutch Government).

A brief history of the founding of the Muhammadiyah Association can be described from the pioneering period in 1918. Through the struggle of KH. Hayyung and some of his friends, in 1932, Selayar Muhammadiyah Association (to be precise in Barugaia village) was successfully inaugurated as part of the Makassar Muhammadiyah Association (Verslag Openbare Vergadering Moehammadiyah Groep Barugaia, 1932). After the Dutch government recognized its official status, several activities carried out by Muhammadiyah were also intensive, one of which was in the field of education.

Before the spread of the Muhammadiyah schools in Selayar, the Dutch Government schools had existed in every district. Until early 1937, 31 village schools (*Volkshool/Volkscolen*) became the forerunner to the Connected School (*Vervolgschool*), which the Dutch Government established. J.W. Dimonti wrote that the Village Schools (*Volkshool/Volkscolen*) in Selayar were established in many places, such as; Parangia 37 students, Tonjo 47 students, Labongang 57 students, Batangmata 84 students, Ontosapo 60 students, Baruiya 46 students, Silolo 62 students, Balangbutung 46 students, Kohala 48 students, Barugaia 36 students, Laloasa 65 students, Polebunging 81 students, Lembangmatene 38 students, Parak 38 students, Benteng 132 students, Benteng (*Meisjes School*) 40 students, Padang (*Meisjes School*) 111 students, Baera 45 students, Bitombang 42 students, Kahu-kahu 61 students, Tile-Tile 34 students, Pariangan 60 students, Laiyolo 51 students, Items 33 students, Polassi 65 students, P. Ketella 81 students, Ujung 43 students, Tanga-Tanga 104 students, Bonelambere 64 students, and Bonerate 88 students (Memorie van Overgave van de Onderafdeling Salajar, 1936). Based on the data, the Dutch government educational institutions in Selayar appear to be massive and spread to several islands. This situation is not only a sign that the Dutch government is very concerned about education but can also be interpreted as a significant pattern in spreading

the influence of colonialism on society. In various studies, education has also become a special tool for the Dutch government in carrying out its Christianization mission. This situation also occurs in Selayar. In general, colonial education was closely related to educational discrimination and Christianity. Discrimination on the equality of government educational institutions with private schools aims to limit the development of indigenous intellectuals to smooth the path of Christianity (Wahyu Lenggono, 2019).

The large number of schools established by the Dutch government shows the Dutch government's dominance in disseminating colonial education. The number of educational institutions they founded was wildly disproportionate to the Islamic educational institutions in Selayar at that time. As usual in the colonial era, Islamic education was still mainly in the form of recitations and simple courses, and there were a few unlicensed schools (the term given by the Dutch) for the community. The pressure to develop public education, predominantly Muslim in Selayar, was under serious threat at that time. First, Western education would dominate the community's mindset in a feudal way of thinking (Sultani, 2020) which in other objectives focuses on using residents as low-paid employees. Second, the Islamic dimension of society will sooner or later be eroded by the legitimacy of the rulers/colonizers who always foster the sacredness of the Islamic tradition of the feudalists. The situation is certainly not much different from the past, where power and wealth became the difference between ordinary Islam and noble Islam.

At first glance, the Dutch government thought that under these conditions, they could exert a more significant influence on society than the private schools, which they called schools without a permit. However, the Selayar Muhammadiyah Union did not feel that the quality of the education they provided would be inferior to Western education. In addition, great enthusiasm, high awareness, and a strong desire to eradicate communal ignorance were rising among them. Several

historical solid pieces of evidence directly manifest this: (1) Selayar Muhammadiyah has Aisyiyah (part of the Muhammadiyah Association but only women). They are very prominent in supporting all activities of spreading Muhammadiyah understanding and education. This activity is spread over several districts evenly with a very active mass community and movement. Selayar women, in this case, become very vital in their role in giving birth and creating an educated generation that is ready for the conditions faced by the people at that time. Important evidence is when one of their activities at the 13th Zuid Celebes Muhammadiyah Association Conference (South Sulawesi) in Selayar on January 2-3, 1938. During this important meeting, the Aisyiyah held a seminar entitled "The Mothers of Islam" and "Children's Education." (Verslag Selayar Archives Inventory, 1938). (2) Good communication between the Selayar Muhammadiyah Union, from the minor to the main level, through the support of print media. Several media that have been involved in Muhammadiyah activities in Selayar (although not directly referring to education) are Berita Baroe, Soeloeh Pemoeda Islam, Adil, Soearah Oemoem, Allisi Bandoeng, Berita Nahdatoel Oelama Surabaya, and Makassar Newspaper. The existence of the media in this case has indirectly connected remote Selayar to important Muhammadiyah networks in other areas (Verslag Inventaris Arsip Selayar, 1936a). The influence of the media means that all Muhammadiyah activities in Selayar can continuously be monitored, and it is easy to coordinate, including in matters relating to the establishment of the official school of the Muhammadiyah Association. (3) Selayar, the host of the 13th Muhammadiyah Union Conference Zuid Celebes (South Sulawesi) in 1938, became strong evidence that, in their understanding, they were not in the least isolated from the development of Muhammadiyah in the center and other regions.

Records provide information about the first school established by the Muhammadiyah Association in Selayar in 1931. That year is by

the discovery of a document regarding establishing a Muhammadiyah school in the Tambolongang area (Bontobangun District) in that year (Verslag Protest Letter Opu Kali' Tambolongang, 1937). It should be explained that the Muhammadiyah Association was underdeveloped in Barugaia and Jong Villages (where A.G.H. Hayyung lived). For this reason, he and several friends moved to Tambolongan Island and re-started his Muhammadiyah preaching. It was in this place that the United Muhammadiyah movement was able to advance rapidly and succeeded in starting many activities that contributed to society, including the field of education. Information is evidenced by the discovery of other documents showing that Barugaia and Jong were where Muhammadiyah was pioneered. Even so, from 1928 to 1931, the process of implementing education was still in the form of simple courses (Verslag Inventaris Selayar Archives, 1931). On September 26, 1932, the Muhammadiyah Association finally established a Village School (Volksschool) in Barugaia, with teaching staff from Pangkajene named Mohammad Djafar and Mohammad Safar (Verslag Assistant Resident Afdeling Bonthain, 1932). This education sector was realized five days before the Jong Group Muhammadiyah Association was inaugurated as part of the Makassar Muhammadiyah Association on September 21, 1932. The meeting, which approximately 200 people attended, was chaired directly by K.H. Hayyung, as the host representative in the first Openbare Vergadering (open meeting) on a large scale. The meeting was also attended by representatives of the Makassar Branch of the Muhammadiyah Association and representatives from several other regions. At the meeting, Muhammad Djafar was asked to deliver a speech on Islamic religious education (Verslag Inventaris Arsip Selayar, 1932).

A year later, the Muhammadiyah Association re-established a school. On September 1, 1933, *Diniyah* School Muhammadiyah was established in Padang village (Verslag Regenscappen Ballabulo, 1933), a coastal village located in the southern part of Benteng (Selayar). Kampung Padang is

an area that is still included in the Bontobangun Regenschappen District. The establishment of the school was also coupled with the *Openbare Vergadering* or a meeting between members of the Muhammadiyah Association, which took place in Pariangang, Regenschappen Ballabulo District. This data revealed important facts about several United Muhammadiyah Groups, which had also been officially formed after the Barugaia Group and the Tambolongang Group. The meeting was attended by several representatives of the Muhammadiyah Association in several areas in Selayar, namely; (1) K.H. Hayyung represented the Tambolongang Group, (2) Samsi represented the Padang Group, (3) Baso Etang represented the Pasi Group, (4) H. Muhammad Tahir represented the Barugaia Group, (5) Basarong represented the Pa'garangang Group, (6) Daeng Pasolong represented the Group Palembang, (7) Eha representing Pariangang Group, (8) Ko Hong Kie scouting representative Hisbul Wathan Padang (Verslag Selayar Archives Inventory, 1933). Some of the groups that have been mentioned are the forerunners of the Group that will soon be inaugurated.

They had a speech regarding the issue of motivation for all Selayar people not to be anti-educational (Verslag Openbare Vergadering Padang Bontobangun District, 1933). At every *Openbare Vergadering*, the Selayar Muhammadiyah Union consistently disseminates educational issues. Discussions about the importance of a human being studying are always conveyed in a simple way to the public so that they are easy to understand. Not only for parents but motivation is also given mainly to children who should get an education in school. Of course, the members of the Selayar Muhammadiyah Union have high hopes that these indigenous children will be able to receive general education as well as religious education.

The establishment of a Muhammadiyah educational institution in the village of Padang (Selayar) is a sign of the strengthening of Muhammadiyah in its organizational aspect. Kampung Padang, which was included in the

territory of Opu (king) Bontobangun (the ruler who masterminded all nobles and Opu Selayar during the Colonial period), was challenging to enter a few years earlier, was finally able to be penetrated through education. This situation certainly gave particular advantages to the Muhammadiyah Association in its efforts to strengthen da'wah, fight the cult of the Opu, and dispel the Christian mission of the Dutch Government.

Around 1934, several Muhammadiyah Alliance Groups had also been successfully inaugurated, such as the Barang-Barang Group, the Batangmatasapo Group, the Padang Group, the Benteng Group, and the Ontosapo Group. In each of these groups, it turns out that the Muhammadiyah Association schools have been established, namely; (1) Muhammadiyah School in Barang-Barang Group has teachers named Syamsir and Ambo Dg. Sitaka, (2) Padang Group Muhammadiyah School, including the Manarai Group and the Palembang Group, had not been officially established as the United Muhammadiyah Group at that time. This group was educated by teachers named Abdul Muis and Muhammad Amin in Manarai and Abdullah in Palembang, (3) Muhammadiyah School in Benteng Group which also includes Parak, has teachers named Safaruddin in Benteng and Baco Karaeng in Parak, (4) School Muhammadiyah in Onto Sapo Group, with a teacher named Sirajuddin (Verslag Inventaris Arsip Selayar, 1934). The significant increase in the number of schools and teachers this year is evidence of the hard work of the Selayar Muhammadiyah Association, which was initiated three years earlier. Of course, the increasing number of Islamic schools will be followed by the number of ordinary people/lower class people who can get an education. In general, the Muhammadiyah Association prioritizes education for the underprivileged. With their educational militancy, they always target indigenous children from the poor to be sent to school for free or for a small fee that is adjusted to the social conditions of the students' families (Farid Setiawan, 2021). This action was also a resistance to the public's perception that only

the nobles and the Dutch were allowed to go to school.

Two years later, in 1936, a Muhammadiyah school was established in Bua-Bua, Kota Benteng (the city center in Selayar). The Dutch government approved this school at the request of permission from the Muhammadiyah Association of the Benteng Group on February 9, 1936 (Memorie van Overgave van de Onderafdeling Salajar, 1936). The same year, a school from the United Muhammadiyah Group in Teko was also built. Unknown It is not sure when the Teko Group was formed. However, in an archival note found by the author, on August 11, 1936, the Association of Muhammadiyah Teko Group received approval to establish a school from the Dutch Government (Verslag Inventaris Arsip Selayar, 1936b). Furthermore, the success of convening the 13th Zuid Celebes Regional Muhammadiyah Union Conference in 1938 in Selayar, was used by the Benteng Group Muhammadiyah Association to immediately establish a school called Schakel School met de Qoeran (CPSSQ). The Muhammadiyah school was founded in June 1938, exactly six months after the big conference. On this occasion also, students from Selayar Muhammadiyah schools demonstrated their skills in scouting (Pandu Hisbul Wathan). Schakel School met de Qoeran (CPSSQ) is one of the indicators of the aggressive modernization of Islamic education in Selayar. The concept in the met de Qoeran is a public school that also contains Islamic lessons (Yusra, 2018). A system that is still used in national schools.

The establishment of Muhammadiyah education in Benteng is the culmination of the success of the Muhammadiyah Association in its succession of religious ideas. Kota Benteng, the center of power of the Dutch government then, made it very difficult for Islamic religious movements to enter. However, through a reasonably long and gradual effort, the Muhammadiyah Association was slowly able to spread its influence in the city through education. What is more, after the holding of the 13th Zuid Celebes Regional Muhammadiyah Union Conference in 1938 in

Benteng City, it has confirmed the significant legitimacy of the Selayar Muhammadiyah Association as an association/organization that the Dutch Government highly respects. On the other hand, this situation has further drowned out the superiority and social power of the traditional Ulama and the Opu. They tend to use the identity of the Ulama to take advantage of the people. On the other hand, the establishment of a Muhammadiyah school in Teko village (a mountainous area that was difficult to access at that time) illustrates the militancy of Muhammadiyah education which is very evenly distributed. Their schools are not only set up in crowded and readily accessible areas but also target rural areas that have very few populations and are somewhat marginalized.

Table of the United Muhammadiyah Schools in Selayar 1931-1938.

No.	Muhammadiyah Schools by Group	Instructor
1.	<i>Volkschool</i> Muhammadiyah Tambolongang	Sjamsir
2.	<i>Volkschool</i> Muhammadiyah Barugaia	Mohammad Djafar dan Muhammad Safar
3.	<i>Diniyah School</i> Muhammadiyah Kampung Padang, meliputi Manarai dan Palembang	Abdul Muis, Muh. Amin dan Abdullah
4.	Sekolah Muhammadiyah Barang-Barang	Sjamsir dan Ambo Dg. Sitaka
5.	Sekolah Muhammadiyah Benteng, meliputi Parak	Safaruddin dan Baco Karaeng
6.	Sekolah Muhammadiyah Ontosapo	Sirajuddin
7.	Sekolah Muhammadiyah Teko	-
8.	<i>Schakel School Met de Qoeran (CPSSQ)</i> Benteng	B.S. Baranti

In the period 1932-1938, apart from establishing several formal Muhammadiyah schools in several groups, other educational activities were continuously carried out. The educational activity is in the form of courses prioritized for villages that do not yet have schools to study. As found in several written reports by the Dutch colonial government, the report contained requests for permission from the Muhammadiyah Association to conduct courses by asking teachers/teaching staff from Muhammadiyah schools themselves and the Dutch government schools. This course took place every afternoon from Monday to Thursday (Verslag Inventaris Arsip Selayar, 1938b). Before the establishment of formal schools, courses like this were indeed the learning method adopted by the Muhammadiyah Association to carry out the teaching process of early Islamic education. The Selayar Muhammadiyah Association realized from the start that it did not mean that when many Muhammadiyah Association schools had been established, the course activities that were often conducted would also be stopped. The fact is that educational activities in schools are always allowed to go hand in hand with various courses, especially in places that are considered untouched by both general and religious education.

It can be seen that after the inauguration of the Jong and Barugaia Muhammadiyah Association in 1932, then following the inauguration of several subsequent groups in several districts until 1938, education had indeed become a special concern of the Muhammadiyah Association in Selayar. Apart from local teachers, several teaching staff from outside the Selayar area have been specially summoned to teach at Muhammadiyah schools. Some of the names of the Muhammadiyah Union school teachers were recorded, such as B.S. Baranti, Muhammad Djafar, and Muhammad Safar, came from outside the Selayar area. Various conditions that are increasingly favorable for the Muhammadiyah Association have made progress in education. Many young men and women are educated Islamically, which will pose a special threat and concern to the Dutch

in the future. Such conditions made the Dutch government in the *underafdeling* area of Selayar even tighter supervision. This was due to the increasing appearance of the Selayar Muhammadiyah Association in several local and foreign media, such as Makassar Newspaper, *Soeara 'Aisyiyah*, *Feeling Raijat*, *Baharoe News*, *Community Guidelines*, and *Pengandjoer Djokja*, who actively reported on (Verslag Inventaris Selayar Archives, 1938c) Indirectly, the existence of these media certainly provides many advantages for the ongoing reform movement in Selayar.

The success of the Selayar Muhammadiyah Association in carrying out movements on various sides, especially in the field of education, cannot be separated from the active role of its leaders. They are tireless in understanding to the public the importance of education. This can be seen when on various occasions, both in official and informal meetings, the figures of the Muhammadiyah Association always convey the obligation for every Muslim to study. Instilling awareness in every parent so they can send their children to school and not take education issues lightly.

Various educational activities carried out by the Muhammadiyah Association in Selayar since 1931 have indeed experienced encouraging developments. Selayar Muhammadiyah' education seems to have fostered a positive mindset in the colonial period. This pattern of thinking makes it easy for them to work together and build closeness to the Dutch government, as well as its aftermath. They communally implemented the cooperation through the *musharakah* principle while prioritizing a critical attitude towards Dutch policies that were considered fatal (Toto, 2014). Until the end of the reign of the Dutch colonial government in 1942, although it was still at the basic level, education could be said to have been able to touch and cover various places. The conditions were in fact the opposite when the Japanese came and instilled their new rules in Indonesian society and Selayar in particular. Education in the Japanese period shows a bad picture compared to the Dutch colonial period. All elements in education are trimmed down. As a general illustration (all of Japan's occupied territories) is the number of primary schools from 21,500

down to 23,500 schools. Secondary schools from 850 to 20 schools. Universities consist of 4 units that cannot carry out their activities. The number of primary school pupils has fallen by 30%, secondary schools are 90%. Elementary school teachers decreased by 35% and active secondary school teachers by about 5% (Daulay, 2007). Although not as a whole, the remaining schools and students were also modified in such a way for their mobilization mission.

## CLOSING

The results showed that the consistency of the Muhammadiyah Association in Selayar in implementing its work program in social life had an excellent effect. In the period 1931-1938, in the aspect of Islamic education, the Muhammadiyah Association tried hard to bring out the superiority of Western education, which in this case was fronted by the Dutch Government. Although its journey has many limitations, the Islamic Education of the United Selayar Muhammadiyah can show its aggressiveness quite elegantly. In 7 years, 8 Muhammadiyah schools have been operating. It does not stop there. Apart from formal educational institutions, the United Selayar Muhammadiyah still runs courses in certain areas. These achievements received strong encouragement from several elements, such as the activities of Muhammadiyah (Aisyiyah), the role of the media, and the ability of the Selayar Muhammadiyah Association to utilize the Muhammadiyah network in a vast space in various regions as a means of legitimacy. In addition, Selayar Muhammadiyah has also managed to avoid isolation even though its social environment is formed in a fairly remote area. The term aggressiveness of Muhammadiyah's Islamic education was certainly not about success in surpassing Western education at that time, but how Islamic education was able to exist, survive, and slowly massively (quantity) simultaneously spread understanding (quality) amid the superiority of Western education in the colonial era. They created learning spaces that could produce educated children, ready to think critically, not easily subject to ignorance,

and ready to repel the arbitrariness of colonial policies.

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