

THE HISTORY OF MUHAMMADIYAH AND ITS EXISTENCE IN BUILDING EDUCATIONAL INSTITUTIONS IN BERAU DISTRICT

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Abstract

This study aims to determine the history of expanding the development of Muhammadiyah educational institutions off the Java. In this case, the researcher will examine the early history of Muhammadiyah development in the Berau Regency and its existence in building Muhammadiyah educational institutions in the Berau Regency. This is qualitative research with historical methods. The data collection techniques used in this study were literature studies and interviews. The result of the study was in 1933, Muhammadiyah had begun to be known by the people of Berau Regency since the presence of two Muhammadiyah cadres. The presence of the two preachers named Soetomo from Surabaya, East Java and Ustaz Muhammad Maksum Ideris from Banjarmasin, South Kalimantan. In 1937, a building with the center of Muhammadiyah activities was built, which is located at Jalan Jendral Sudirman, Tanjung Redeb, Berau Regency. In the early 1980 Muhammadiyah Tanjung Redeb began to seem to be stretching again and began to organize formal education, the first formal schools built were TK Aisyiyah Bustanul Athfal (TK ABA) in 1980, SD Muhammadiyah 1980, SMP Muhammadiyah in 1983, SMA Muhammadiyah 1982, Muhammadiyah Vocational School in 2002. STIE Muhammadiyah 1991 has now changed to University of Muhammadiyah Berau 2020. STIT Muhammadiyah in 2003.

Keywords: Muhammadiyah; Muhammadiyah History; Muhammadiyah Educational Institution

Abstrak

Penelitian ini bertujuan untuk mengetahui sejarah ekspansi perkembangan lembaga pendidikan muhammadiyah ke luar Pulau Jawa.. Penelitian ini akan mengkaji Sejarah awal perkembangan Muhammadiyah di Kabupaten Berau dan bagaimana eksistensinya dalam membangun lembaga pendidikan

Muhammadiyah di Kabupaten Berau. Jenis penelitian ini merupakan penelitian Kualitatif dengan metode historis. Teknik pengumpulan data yang digunakan dalam penelitian ini studi pustaka dan wawancara. Hasil Penelitian diperoleh bahwa pada tahun 1933 Muhammadiyah sudah mulai dikenal oleh masyarakat Kabupaten Berau berkat kehadiran dua orang kader Muhammadiyah. Kehadiran dua Muballig tersebut bernama Soetomo yang berasal dari Surabaya Jawa Timur dan Ustaz Muhammad Maksu Ideris dari Banjarmasin Kalimantan Selatan. Pada tahun 1937 dibangun sebuah bangunan yang pusat kegiatan Muhammadiyah yang beralamat di jalan jendral Sudirman Tanjung Redeb Kabupaten Berau. Pada awal tahun 1980 Muhammadiyah Tanjung Redeb tampak menggeliat kembali dan mulai menyelenggarakan pendidikan formal, sekolah formal pertama yang dibangun adalah TK Aisyiyah Bustanul Athfal (TK ABA) pada tahun 1980, SD Muhammadiyah 1980, SMP Muhammadiyah tahun 1983, SMA Muhammadiyah 1982, SMK Muhammadiyah tahun 2002. STIE Muhammadiyah 1991 saat ini berubah menjadi Universitas Muhammadiyah Berau 2020. STIT Muhammadiyah tahun 2003.

Kata kunci: Muhammadiyah, Sejarah Muhammadiyah, Lembaga Pendidikan Muhammadiyah.

A. Introduction

The Muhammadiyah organization is one of the large and well-known organizations in Indonesia. Which was founded in Kauman Village, Yogyakarta, on 8 Dzulhijjah 1330 H or 18 November 1912. Founded by a charismatic figure named Muhammad Darwis or better known as Kyai Haji Ahmad Dahlan, he changed his name after returning home from performing the Hajj in 1900.¹

The idea and idea to establish the Muhammadiyah organization emerged after he had many discussions with scholars from Indonesia who had settled in the holy land of Mecca. In addition, other factors make Kyai Haji Ahmad Dahlan move his heart to establish the Muhammadiyah organization. Two factors drove the heart of a Kyai Haji Ahmad Dahlan to show the Muhammadiyah organization (1) concern for the daily behaviour of Indonesian society, which is related to mysticism and leads to polytheism. The impurity of Islamic practices because they do not make the Al-Qur'an and As-Sunna a reference in establishing a life in the world, (2) the penetration of European nations who carry a Christianization mission that brings a

¹ Mar'ati Zarro, 'MUHAMMADIYAH SEBAGAI GERAKAN ISLAM DAN PENDIDIKAN', *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 9.1 (2020), 61–66 <<https://doi.org/10.17509/factum.v9i1.21503>>.

movement of change in the Islamic world which, of course, is not under Al-Qur'an and As-Sunnah.²

As a form of concern for the behaviour of Indonesian Muslims who still mix religion with practices that are contrary to the teachings of Muslims, this is the background for Ahmad Dalan's reform ideas and the birth of Muhammadiyah. Ahmad Dalan's view on Islamic education is the beginning of the revival of Islamic education in Indonesia. The concept of reform presented by K.H. Ahmad Dahlan was vehemently opposed by the community then, especially in traditional education circles. However, for K.H. Ahmad Dahlan, this challenge is not an obstacle but a challenge that needs special attention. The dynamics of renewal continue to flow and face various increasingly complex life problems. So, the role of Islamic education has become increasingly important and strategic to attract more serious attention, and this is because education is a very strategic medium to educate the public.³

K.H. Ahmad Dahlan, the founder of Muhammadiyah, has high hopes to be able to educate the life of the Indonesian nation and can provide mental enlightenment to this nation. Muhammadiyah is now an influential organization in the world of education. Muhammadiyah, as an organization engaged in the field of education that also participates in building and educating the nation, has a good background and goals and is helpful for the nation's progress, especially in the field of education today.⁴

Muhammadiyah, as an Islamic da'wah movement and institution, continues to work hard and strive to be able to continue to contribute and provide the best work to improve the quality of life of people in Indonesia. Muhammadiyah da'wah applications are realized in education, social, economics, health and community empowerment. This is shown by the establishment of Muhammadiyah schools which are a vehicle for advancing the nation, which is primarily Muslim so that it is not trapped in a traditional, closed cultural environment and is left behind by the demands and progress of the times.⁵

² Suaramuhammadiyah, 'Sejarah Singkat Muhammadiyah | Pimpinan Pusat Muhammadiyah', *Muhammadiyah.or.id*, 2017.

³ Falahuddin, 'Gerakan Reformasi Pendidikan Islam Di Indonesia Awal Abad Ke-20: Studi Kasus Muhammadiyah Falahuddin', *Journal Schemata*, 6.1 (2017).

⁴ Zarro.

⁵ Ery Hasby, Tajuddin Noor, and Undang Ruslan Wahyudin, 'Respon Siswa Terhadap Pembelajaran Daring PAI Pada Masa Pandemic Covid-19 Di SMP', *EDUKATIF : JURNAL ILMU PENDIDIKAN*, 3.6 (2021).

The development of modern Islamic education in Indonesia stems from the dichotomy of indigenous people who received proper education during the Dutch colonial era, as well as various kinds of influences that have coloured the development of the Islamic education system in Indonesia. Starting from the spirit of change and leaving the Dutch colonialism, concepts of national education (natives, people, nationalists) began to emerge, which functioned to educate the nation and stir up nationalism. The philosophy of education at Muhammadiyah focuses on the combination of faith and the progress of thinking. K.H. Ahmad Dahlan also succeeded in uniting the two different sciences into one so that Muhammadiyah education was the forerunner and pioneer of modern Islamic education. Educational reforms carried out by K.H. Ahmad Dahlan produced a Muhammadiyah educational institution with integrity in its educational system and practice. It became a current educational institution and a pioneer for other institutions. ⁶

Based on the history of expanding the development of Muhammadiyah educational institutions outside Java. The author is interested in researching the history of Muhammadiyah and its existence in the development of educational institutions in the Berau Regency. In this case, the author will examine the history of Muhammadiyah in the Berau Regency and the history of the development of Muhammadiyah educational institutions in the Berau Regency.

B. Literature Review

Thinking beyond the times, Kyai Ahmad Dahlan also gave birth to madrasas, modernising Islamic boarding schools that already have books, teaching methods, exercises and exams taken from western-style schools. Modern Islamic educational institutions even became the main characteristic of the birth and development of Muhammadiyah, which distinguished it from the boarding school institutions at that time. The legacy left by Kyai Ahmad Dahlan is the legacy of the educational reform movement and thought. ⁷

The history of Muhammadiyah education can be understood as a reconstruction of past events regarding Muhammadiyah's educational thought and movement that spanned since the establishment of the first Muhammadiyah school and continues to this day. If the initial milestone of the Muhammadiyah school was calculated from K.H. Ahmad Dahlan's first founded the "School of Modern Religion" called Madrasah Ibtidaiyah Diniyah Islamiyah (MIDI), December 1, 1911, Muhammadiyah's educational age is

⁶ Alian Muhammad Reza Pahlevi, Syarifuddin Yusuf, 'Journal of Indonesian History', *Journal of Indonesian History*, 9.2 (2020).

⁷ Syamsuhadi Irsyad, 'Mendidik Muslim Millennial Berkemajuan', *Umm.Ac.Id*, 2018.

more than one (1) century. If we count backwards from the present, Muhammadiyah's education is 110 years old.⁸

The decisive rejection of some internal Muslims for this new educational experiment did not make K.H. Ahmad Dahlan didn't move, let alone take a step back. However, it becomes additional energy to move and expand the field of da'wah. In the view of K.H. Ahmad Dahlan, the experiment School of Modern Religion⁹, which he pioneered, is the ultimate weapon to emancipate and advance the natives so that they can get out of the vortex of ignorance, poverty, and backwardness. By the time he died in 1923, the experimental new education system he had pioneered had grown outside Yogyakarta and had even penetrated areas of Java. The expansion of the Muhammadiyah da'wah area is identical to the development of Muhammadiyah schools.¹⁰

C. Research Methodology

The Research Methodology section describes in detail how the research was conducted. A complete description of the methods used allows the reader to evaluate the suitability of the research methodology.

D. Findings

1. The History of Muhammadiyah Arrived in Berau Regency

The term contract law or what is often referred to as a contract is a translation

The building is located in the centre of the city of Tanjung Redeb. At the top of the building, there is a Muhammadiyah logo in the form of a large white shining sun, with Muhammadiyah written in Arabic letters, and under the sun it is written 1937 Miladiyah, showing physical evidence that since that year in Tanjung Redeb already has people who believe in Muhammadiyah. During the Dutch era, Muhammadiyah cadres and missionaries had carried out their indictment activities in Tanjung Redeb, Berau Regency.

In writing, no definite source mentions the day and date when Muhammadiyah cadres first started holding da'wah activities in the Berau Regency area. However, based on interviews conducted by Muhammadiyah leaders in Berau Regency, K.H. Ahmad Nur Zarkasyi, H. Alun Bacrun and

⁸ Een Syaputra, 'Madrasah Di Bengkulu: Sejarah Dan Perkembangannya Sejak Pergerakan Nasional Hingga Reformasi', *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*, 5.1 (2020) <<https://doi.org/10.29300/ttjksi.v5i1.3014>>.

⁹ Mohamad Ali, 'MEMBEDAH TUJUAN PENDIDIKAN MUHAMMADIYAH', *Profetika: Jurnal Studi Islam*, 17.01 (2016) <<https://doi.org/10.23917/profetika.v17i01.2099>>.

¹⁰ Mafidin, 'STUDI LITERATUR TENTANG PERAN MUHAMMADIYAH DALAM MENGEMBANGKAN PENDIDIKAN ISLAM DI INDONESIA Oleh : Mafidin', *Jurnal Tarbawi*, 1.1 (2012).

Hamrun Perwiro. He said Muhammadiyah was introduced to the Muslim community in Berau, especially in Tanjung Redeb, the capital of Berau Regency, in 1933 Miladiyah. The presence of Muballigh Muhammadiyah cadres in Tanjung Redeb City, Berau Regency, coincided with the establishment of the Sanga-Sanga Muhammadiyah branch in Kutaikartanegara Regency.

According to Muhammadiyah Berau figures (K.H. Ahmad Nur Zarkasyi, H. Alun Bacrun and Hamrun Perwiro), the Islamic da'wah movement is the primary mission of the Muhammadiyah organization was first introduced to Muslims in Tanjung Redeb by two preachers who are Muhammadiyah cadres. The two preachers were named Soetomo from Surabaya, East Java and Ustaz Muhammad Maksum Ideris from Banjarmasin, South Kalimantan.

The two Muhammadiyah preachers received a warm welcome from the ulama and the Islamic community in Tanjung Redeb and its surroundings. However, people who welcomed and supported the activities of the two Muballigh later became Muhammadiyah figures to convey Islamic teachings with explicit references from transparent sources, namely the Qur'an and Hadith, did not understand the following and did not bind themselves to the School of thought. Certain.

Among the Berau ulemas and Islamic leaders who have accepted Islamic teachings understood and preached by the two Muhammadiyah cadres are H. Abdullah, Aji Raden Perwiro, and a Chinese-blooded person named Tan Tjing Soea. After these three early generations of Muhammadiyah, the number of Muslims in Tanjung Redeb who accepted Muhammadiyah understanding and followed in their footsteps is increasing daily. So with the leadership of the ulama and Islamic leaders from Berau, with the guidance and guidance of Ustadz Muhammad Maksum Ideris and Mas Soetomo, they succeeded in forming a Muhammadiyah branch group organization in Tanjung Redeb.

Ustaz Muhammad Maksum Ideris and Mas Soetomo not only succeeded in establishing a Muhammadiyah branch in Tanjung Redeb, Berau Regency, but the two Muballigh were also able to knock the hearts of Muhammadiyah members and other Muslim communities who were already members and those who just sympathized with the Muhammadiyah da'wah movement. So that residents and Muhammadiyah sympathizers, and Muslims, in general, have voluntarily donated some of their property to Muhammadiyah.

Starting from the collection of these infaq and sadaqah funds, in 1937, Miladiyah, a resident of Muhammadiyah Tanjung Redeb, Berau Regency, was able to construct a building that was quite magnificent according to the size

of the era and was the largest building in Jalan Jendral Sudirman Tanjung Redeb, Berau Regency. The building is built with selected quality wood materials. The da'wah building, first built by the Muhammadiyah community in cooperation on an area of 2500 M², has become the centre of Muhammadiyah organizational activities in Tanjung Redeb City and its surroundings.

On the upper side of the building's terrace, the Muhammadiyah sun symbol appears with twelve bright white rays on a green base. So that the people of Berau are known as the Muhammadiyah building. For decades, this building has functioned to implement sacrificial Worship and the collection of zakat fitrah, infaq and sadaqah. However, in 2006 the building, which has a historical value and is a silent witness to the birth of the Muhammadiyah organization, experienced a great fire and burned to the ground. Currently, there is a magnificent building on the land that houses the education of Muhammadiyah Elementary School, Muhammadiyah High School and STIT Muhammadiyah Tanjung Redeb.

The struggle of Muhammadiyah leaders to have a prayer room to foster members in carrying out Worship according to the Prophet SAW's guidance finally came true. Based on information obtained from Mr H. Maksir that in 1962 the An-Nur prayer room was successfully established. After the An-Nur prayer room was found, it was not immediately used by Muhammadiyah residents to establish Friday prayers. The condition of the Muhammadiyah prayer room is still relatively quiet. People's houses were still sparse. Until 1972 it was only used by Muhammadiyah residents, sympathizers, and residents around it to perform the five daily prayers, not yet used to establish Friday prayers. On July 7, 1972, the Muhammadiyah mosque was inaugurated as a Muhammadiyah mosque and the Muhammadiyah community, sympathizers, and residents were able to perform Friday prayers. Until now, the An-Nur mosque has become one of the grandest mosques in Tanjung Redeb, Berau Regency.

2. The history of the development of Muhammadiyah educational institutions in Berau District

In early 1980, Muhammadiyah Tanjung Redeb began to revive and organize formal education, considering that education must start early and is an essential process in instilling the basis of faith and morals, the period of laying the foundation for building the Muslim personality. So the idea began to appear to establish a kindergarten to create humans from an early age. So the idea started to emerge to educate Kindergarten (TK) to build humans from an early age.

Under Muhammadiyah's commitment to building human beings to become Muslims who are Muhsin and Mushlih, namely humans who like to do good and always maintain peace, become human beings with complete personalities, the leaders of Muhammadiyah and Aisyiyah Tanjung Redeb are determined to organize education outside of the Koran, specific education for young children. Early. This is where the beginning of the establishment of the Muhammadiyah formal educational institution.

2.1. Aisyiyah Bustanul Athfal Kindergarten Education (TK ABA) in 1980.

Since the formation of the leadership of the Tanjung Redeb branch of Aisyiyah. A women-only organization that is a partner for Muhammadiyah, chaired by HJ. Siti Safur A. Hafid san secretary Mrs Rahimi Saponu, in 1980, early childhood education was organized which was nationally regulated as the activity area for Aisyiyah Bustanul Athfal Kindergarten (TK ABA) Tanjung Redeb.

The educational activities of the newly established ABA Kindergarten occupy the Muhammadiyah building, established in 1937, and is located at Jalan Jendral Sudirman Tanjung Redeb, Berau Regency. At the beginning of its establishment, TK ABA was cared for by Mrs Jamjam Entol and Mrs Radiah Dabung, getting sympathy from the Muslim community of Tanjung Redeb and its surroundings, and even the number of students every year continues to grow.

In 1991 the Head of Aisyiyah Tanjung Redeb Branch, together with Muhammadiyah branch leadership, worked hand in hand to buy a house in a housing complex built by the BPD Berau branch, having its address at Jalan Murjani 2 Tanjung Redeb on credit because at that time Aisyiyah and Muhammadiyah could not afford to buy in cash.

In 1991 TK Aisyiyah Bustanul Athfal II (TK ABA II) was established to occupy the house building. Because the area is a new residential development area, many young families who still have kindergarten-age children live in this housing complex and its surroundings so that these young families do not have to leave their homes to take their children to places far from where they live. With this new kindergarten, they can take their children just on foot.

In 1993, the leadership of the Aiyiyah Tanjung Redeb branch developed da'wah by adding one more charity to its business in the field of education, namely establishing ABA III Kindergarten in Labanan Jaya village, the former General Transmigration Settlement Unit in 1981/1982.

2.2. Aisyiyah Bustanul Athfal Kindergarten Education (TK ABA) in 1980.

In 1980 the Tanjung Redeb branch of Muhammadiyah leadership opened a primary school and built a school building next to the Muhammadiyah building, which was already occupied by TK ABA 1. The head of the first Muhammadiyah primary school was entrusted to Mr Jauhari by the leadership of the Muhammadiyah branch.

The primary school Muhammadiyah building was built in cooperation by members and sympathizers. The development of primary schools in Muhammadiyah is prolonged because people in this area are generally still more inclined to send their children to public schools. When public schools are total, they send their children to Muhammadiyah primary School. In addition to getting students, the administrators also have difficulty getting the ideal teacher. However, on the positive side, the number of Muhammadiyah school students who are not too many have been able to deliver graduates to continue their education to a higher school level.

2. 3. Muhammadiyah Junior High School (1983)

Considering that there are still many elementary school graduates who cannot be accommodated in state schools, in 1983, the Tanjung Redeb branch of Muhammadiyah under the leadership of Abdul Halim was established at Tanjung Redeb Muhammadiyah Junior High School, so the location of the Muhammadiyah building became an actual Muhammadiyah education complex. - solid. Learning activities start from kindergarten to junior high School from morning to evening.

To attract the attention of the people of Tanjung Redeb in particular and the people of Berau Regency in general to enter the newly established Muhammadiyah school, Abdul Halim as chairman of the Muhammadiyah leadership, tried to organize a mass art instrument in the form of a drum band. At that time, the only School in Berau had a drum band art instrument.

2. 4. Muhammadiyah High School (1982)

Until 1982 in Tanjung Redeb, Berau Regency, there were only 2 senior high schools, namely SMA Negeri and SMEA Negeri. This causes many school-age children who are not accommodated in high School. So Muhammadiyah saw this as an opportunity to establish a high school senior secondary school to accommodate those who did not get the chance to attend public schools. So in 1983, the leadership of the Tanjung Redeb Muhammadiyah branch was chaired by Abdul Halim and Secretary Drs. Saponu founded SMA Muhammadiyah Tanjung Redeb.

After the Tanjung Redeb Muhammadiyah High School was established, the branch leadership appointed Mr Legino as the head of the School because the

teaching staff was insufficient. At the same time, the presence of a private high school level had been awaited by the people of Tanjung Redeb and its surroundings, so for the first time, many recruited teachers from civil servants with good backgrounds in teacher education and general education, even English teachers are from Bali and are Hindu.

2. 5. Muhammadiyah Vocational High School (2002)

Muhammadiyah Vocational High School was founded in 2002. Initially, the building was located at Jalan Murjani 2 Tanjung Redeb, Berau Regency. Then move to Jalan Raja Alam 1, Sei Bedungun Village, Tanjung Redeb, Berau Regency. Muhammadiyah Vocational High School has four competency skills, namely (1) Building Drawing Engineering, (2) Light Vehicle Engineering, (3) Heavy Equipment Engineering (4) Motorcycle Engineering. At the beginning of the establishment of the Muhammadiyah Vocational High School led by Mr Mansyah.

2. 6. STIE Muhammadiyah (1991)

Starting from the idea of Muhammadiyah leaders in Tanjung Redeb, Berau Regency and thanks to the support of the local government, in 1991, finally succeeded in establishing the first university in Berau Regency. The long journey in launching a university was not easy. Still, thanks to the cooperation carried out by the Muhammadiyah leaders and the government's support, everything was handled well.

Furthermore, the leadership of the Muhammadiyah branch or the committee wants to propose a candidate for the head of STIE Muhammadiyah Tanjung Redeb to the central administration of Muhammadiyah. By the rules of Muhammadiyah universities, each candidate for the proposed Muhammadiyah college must first make a written statement of his ability to become chairman. In connection with this provision, the leadership of the Muhammadiyah branch asked H.M. Arifin Saidi became chairman. In the first period, finally, Drs. H. M. Arifin Saidi was appointed and appointed as the central leader of Muhammadiyah as the Chair of STIE Muhammadiyah Tanjung Redeb until the end of 1994.

The Head of the High School, who doubles as the regent of Berau and lecturers consisting of government officials, greatly influenced the interest of civil servants who had not yet graduated from studying and taking courses at STIE Muhammadiyah. The number of first batch students was 165 male and female. In 1992 the Barau branch of the IMM was formed, chaired by Asmono Uses and IMMAWATI as the sister Wiyati.

The existence of STIE Muhammadiyah Tanjung Redeb was greeted with very high public interest, and the number of students each year has increased. In 2020 STIE Muhammadiyah Tanjung Redeb, which was founded in 1992, was inaugurated as the University of Muhammadiyah Berau. This inauguration was carried out by the Deputy Governor of East Kalimantan Hadi Mulyadi inaugurated the University of Muhammadiyah Berau (UMB) in the UMB Hall on Sunday, December 27 2020. The inauguration of UMB was also coupled with the inauguration of UMB Chancellor Syarifuddin Israel by the Chair of the Higher Education, Research and Development Council of Muhammadiyah Central Executive Prof. Lincoln Arsyad.

2. 7. STIT Muhammadiyah Tanjung Redeb (2003)

For the persistence of Mr Muhammad Haiban and Mr Asrani Yusuf in managing the documents for the establishment of STIT Muhammadiyah Tanjung Redeb, 2003, an operational permit was issued dated December 3, 2003. So the Tarbiya Muhammadiyah College of Sciences Tanjung Redeb officially received an operating license.

STIT Tanjung Redeb of Science was the only religious college in the northern region of East Kalimantan Province at that time. In the first year, many students were civil servants, and then from year to year, it continued to develop until it was registered with "B" accreditation based on Decree No. 613/SK/BAN-PT/Akred/PT/VII/2021 from BAN PT. (EduPedia, 2021).

E. Conclusion

The people have known Muhammadiyah of the Berau district since 1933. The role of Muhammadiyah as a socio-religious organization is increasingly recognized. In 1937, a centre for religious activities was built from the donations of cadres and sympathizers. The actions of the cadres and their sympathizers in making charities and doing da'wah continue to show their existence. Activities were carried out not only in regency cities but also in remote areas such as Maratua Island. Muhammadiyah cadres attempted to introduce Muhammadiyah as a socio-religious organization with noble ideals so that Muslims would obey the Qur'an and the Present and abandon behaviours that led to polytheism.

Starting from the spirit of change and leaving the Dutch colonialism, concepts of national education (natives, people, nationalists) began to emerge, which functioned to educate the nation and stir up nationalism. The philosophy of education at Muhammadiyah focuses on the combination of faith and the progress of thinking. K.H. Ahmad Dahlan also succeeded in uniting the two different sciences into one so that Muhammadiyah education was the forerunner and pioneer of modern Islamic education. Educational reforms

carried out by K.H. Ahmad Dahlan produced a Muhammadiyah educational institution with integrity in its educational system and practice. It became a current educational institution and is a pioneer for other institutions.¹¹

Muhammadiyah has built educational institutions ranging from kindergartens to universities¹², including worship facilities, all of which were made thanks to the collaboration between Muhammadiyah cadres and their sympathizers. This certainly has a tremendous positive impact on the development of the world of education in the Berau Regency.

Muhammadiyah, as one of the Indonesian Islamic community organizations, has developed into an Indonesian education movement organization. This can be seen from the number of educational institutions that include the word Muhammadiyah in the institution's name. Almost all over Indonesia, there are Muhammadiyah schools.¹³

Efforts to empower the community can be seen from three sides: first, creating an atmosphere or climate that allows the community's potential to develop (enabling). Here the starting point is the recognition that every human being and every society has potential that can be developed.¹⁴

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Muhammadiyah makes education one of the most basic forms and types of business charity, whose institutional structure is formal, tiered from early childhood education to tertiary education. All of these levels manifest the development of Muhammadiyah's mission, especially in the field of education, which is substantially related to Islamic education based on the

¹¹ Muhammad Arif Syaifuddin and others, 'Sejarah Sosial Pendidikan Islam Modern Di Muhammadiyah', *Jurnal Pendidikan Islam*, 8.1 (2019).

¹² Muhammad Alifuddin, 'Muhammadiyah Sebagai Gerakan Pendidikan: Sejarah Eksistensi Perguruan Tinggi Muhammadiyah Di Sulawesi Tenggara', *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, 14.1 (2021) <<https://doi.org/10.31332/atdbwv14i1.2197>>.

¹³ Syafri Hidayat and Hudaidah, 'EKSISTENSI MUHAMMADIYAH DALAM PERKEMBANGAN PENDIDIKAN INDONESIA', *INCARE: International Journal of Educational Resources.*, 01.06 (2021).

¹⁴ Azaki Khoirudin, 'Muhammadiyah Dan Pemberdayaan Masyarakat: Habitus, Modal, Dan Arena', *Dialog*, 42.2 (2020) <<https://doi.org/10.47655/dialog.v42i2.331>>.

¹⁵ Agus Miswanto, 'Eksistensi Pesantren Muhammadiyah Dalam Mencetak Kader Persyarikatan (Studi Di Kabupaten Magelang)', *Tarbiyatuna*, 10.1 (2019) <<https://doi.org/10.31603/tarbiyatuna.v10i1.2717>>.

¹⁶ K. Kamaruddin and Mahsyar Idris, 'Eksistensi Dan Peranan Persyarikatan Muhammadiyah Terhadap Perkembangan Pendidikan Islam', *Jurnal Pendidikan Dan Pemikiran Islam*, 3.1 (2015).

Qur'an and Sunnah, as well as religious understanding in Muhammadiyah, as well as welfare-related to ideas.¹⁷

The Muhammadiyah organization is the oldest and largest Islamic social organization in Indonesia which is engaged in the social field characterized by Islam. The organization "devoted its activities to education and welfare efforts and da'wah programs against Christianization and local superstitions." In its efforts to purify the practice of Islamic teachings (purification) while simultaneously elevating the lives of the people, Muhammadiyah is bolder in implementing the modern system.¹⁸

F. Conclusion

the history of Muhammadiyah in Berau Regency, there is no definite source that mentions the day and date when Muhammadiyah cadres first started entering and carrying out da'wah activities in the Berau Regency area. The results of an interview conducted by Muhammadiyah leaders in Berau Regency, K.H. Ahmad Nur Zarkasyi, H. Alun Bacrun and Hamrun Perwiro. He said Muhammadiyah was introduced to the Muslim community in Berau, especially in Tanjung Redeb, the capital of Berau Regency, in 1933 Miladiyah. According to Muhammadiyah leaders in Berau (KH Ahmad Nur Zarkasyi, H. Alun Bacrun and Hamrun Perwiro), the Islamic da'wah movement is the primary mission of the Muhammadiyah organization was first introduced to Muslims in Tanjung Redeb by two preachers who are Muhammadiyah cadres. People who welcomed and supported the activities of the two Muballigh later became Muhammadiyah figures to convey Islamic teachings with explicit references from transparent sources, namely the Qur'an and Hadith, did not understand the following and did not bind themselves to the School of thought.

The Muhammadiyah organization continues to demonstrate the existence of various business charities, especially educational institutions and religious facilities. As a result, educational institutions have been built from kindergarten, junior high School, and senior high school to tertiary institutions. However, until now, the formal education institutions that have been made can compete with other public schools.

¹⁷ Kamaruddin and Idris.

¹⁸ Mahyuddin Barni, 'LEMBAGA PENDIDIKAN MUHAMMADIYAH DI KALIMANTAN SELATAN', *Al-Banjari; Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 9.2 (2016) <<https://doi.org/10.18592/al-banjari.v9i2.803>>.

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