



Integration of Da'wah and Muhammadiyah Education in Bandar Lampung 1983-1993

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Keywords:

Muhammadiyah,
Da'wah, Integration,
Education,
Lampung

Abstract: This article explores the integration of Muhammadiyah da'wah and education in Bandar Lampung from 1983 to 1993 using historical research methods. The research findings indicate that Muhammadiyah successfully created a synergy between da'wah and education, contributing to the formation of students' character and morality, as well as benefiting society as a whole. During this period, Muhammadiyah's efforts in integrating da'wah with education had a positive impact on the development of Islamic education. Muhammadiyah educational institutions were able to produce graduates who not only excelled academically but also had a strong understanding of religion and actively contributed to their communities. This success demonstrates that the integration of da'wah and education can serve as an effective model for enhancing the quality of Islamic education and promoting sustainable da'wah efforts.

Vol. 2, No. 1, (2025)

DOI: <https://doi.org/10.47352/3032-503x.59>

INTRODUCTION

Indonesia as a country has a great history that affects various aspects of people's lives such as economy, social culture, and education. In the field of education, Indonesia has a variety of styles that are influenced by various organizations, one of which is Muhammadiyah. As one of the largest Islamic organizations in Indonesia, Muhammadiyah plays an important role in the development of education and Islamic propagation. Founded by K.H. Ahmad Dahlan on November 18, 1912 in Kauman, Yogyakarta, Muhammadiyah is committed to educating the nation's life through preaching in the field of education. During the colonial period, the lives of people who were backward in science and religion received great encouragement from Muhammadiyah through its renewal of thought. This organization succeeded in spreading the spirit of scientific practice throughout the archipelago, making a significant contribution to advancing education in Indonesia (Rusydi, 2017).

Muhammadiyah had entered and developed in Lampung since the early 1920s. In the report of the Mailrapport Politieke Verslager in October 1939, it was reported that the Muhammadiyah Branch in Telukbetong and the Muhammadiyah Branch in Gedong Tataan held open deliberations on September 30 to October 1. The deliberation was led by Roegimin, who at the time served as secretary of Muhammadiyah Telukbetong, and was attended by around a thousand male participants and 400 female participants. At about the same time, deliberations were also held in Menggala, Pagar Dewa, and Banjar Dewa. Meanwhile, the Muhammadiyah Bandar

Lampung Regional Leadership was only established in 1972, after Lampung became a separate province which was previously under South Sumatra Province.

The period between 1983-1993 was an important time for Muhammadiyah proselytizing in Bandar Lampung. Facing various challenges and opportunities, Muhammadiyah sought to expand Islamic proselytization through the education sector by establishing Muhammadiyah Universities (PTM). Although many educational institutions under the auspices of Muhammadiyah have spread throughout Lampung, the absence of PTM in downtown Lampung is considered strange by Muhammadiyah administrators and citizens. They felt that the existence of a PTM in the city center was important to strengthen Muhammadiyah's preaching and educational position. Thus, the establishment of PTM in Bandar Lampung became a top priority in that period.

There are at least three previous studies that have similar themes to this research. The three are the works of Nurlayla Al-Aydrus (2022) and Syafri Hidayat (2021), the two authors only explain in general how Muhammadiyah's role in the education sector. Also the writing of Fandi Akhmad (2020), whose study focuses on Tegal City where this city itself is a city with a dominant number of Muhammadiyah citizens. From that, this paper tries to explain the role of Muhammadiyah in an area that is rarely discussed by previous writers by taking a case that occurred in Lampung, to be precise Bandar Lampung.

The integration of da'wah and education of Muhammadiyah through this historical perspective is considered necessary to be examined because of its participation in building a society that is good in understanding general knowledge and pious in religious knowledge. So why is da'wah that integrates with education deemed necessary? and how Muhammadiyah implements its goals is what we will discuss in this paper.

METHODS

In writing this work, the author uses historical methodology as the basis for this research. As described in Abd. Rahman Hamid's introductory history book, the historical method has steps, namely heuristics, source criticism, interpretation and historiography (Hamid & Madjid, 2011). The sources that will be used are taken through several ways such as library research, field research and interviews with figures who have a connection with the discussion to be written and sources that can be found on the Internet. The first step in the historical method is heuristics, which is collecting, obtaining or finding written sources (Alian, 2012). Consists of primary sources and secondary sources. Primary sources that the author took in the form of direct interviews with figures who experienced the event. Meanwhile, secondary sources used as supporting sources include books, related journals and interviews with current figures or administrators. The sources in this writing were obtained by the author from the office of the Regional Leadership of Muhammadiyah Bandar Lampung, the library of UIN Raden Intan Lampung, and also through browsing on the internet.

The second is source criticism which is used to determine the authenticity and credibility of the sources that have been obtained (Padiatra, 2020) by comparing the sources that the author has found as a form of criticism. The next step is interpretation, which is the interpretation of the meaning of a historical fact and connects these facts chronologically by analyzing and trying to synthesize data from the sources found. And finally, historiography or rewriting of the past. Historiography comes from Latin, namely history, historia which means wisdom, graaf, and evidence (Iryana, 2022). In describing the contents of this journal, the writing uses a descriptive method, namely explaining the contents of the discussion broadly, thoroughly and in depth based on the sources that have been obtained and reviewed.

RESULTS AND DISCUSSION

The birth of Muhammadiyah

Islam flourished because of its egalitarian values. Many Islamic kingdoms emerged to replace the existing ones. The power of Islam continued to expand even when the archipelago began to be visited by European colonizers, Islam was at the forefront in rejecting them. There was a lot

of resistance in the archipelago as evidence of the reaction of Muslims to the colonizers who were led directly by the Sultan and Ulama. In the Sultanate, Ulama and Sulthan are important aspects in the continuity of a prosperous society and away from misery (Kusuma, 2020).

The previously widespread teachings of Islam began to falter due to the strong influence of the colonizers. The colonizers realized that Islam was often the driving force of resistance against them, so they sought to undermine the role of this religion in society. One of the ways they did this was by providing formal education which actually aimed to weaken the understanding of religion in the younger generation, replacing it with pragmatic Western ideas. As a result, religious laws are only implemented as a formality without understanding their essence. This has led to a decline in the application of true Islamic values (Mu'ti, 2015). This atmosphere was felt by K.H. Ahmad Dahlan, where many people began to abandon religious law, partly due to the formal education offered by the Dutch, which separated religion from education. In addition, there was a mixing of religious law with the customs of the ancestors. As a result, people did various negative things and deviated from Islamic teachings, such as superstition, heresy and khurafat (TBC). They also still worship tombs that are considered sacred, not to pray for, but to ask for benefits from those buried there. The beliefs of animism and dynamism are still inherent in the culture of the people, who often perform slametan by serving various complete offerings to be offered to the spirits, including the spirit of the Prophet Muhammad Saw (Mu'ti, 2015). Many "perversions" of Islamic teachings carried out by the community, motivated him to reform and purify Islamic teachings. The Islamic renewal brought by Ahmad Dahlan focused on purifying tawhid (eliminating tuberculosis) and avoiding taqlid. K.H. AR. Fahrudin wrote in his book entitled "Towards Muhammadiyah" about the things that K.H. Ahmad Dahlan had done throughout his leadership, namely straightening tawhid, worship of Allah without going through any intermediaries, straightening out worship procedures without any inappropriate methods, developing ahlakul karimah, ethics and social relations (hablu min an-nas) according to Islamic guidance. One of the ways Ahmad Dahlan used in disseminating his understanding was with the media of da'wah in the form of organizations. In 1912 Ahmad Dahlan and his friends and students finally formed an organization which was later named Muhammadiyah (Iryana, 2022) which means followers of the prophet Muhammad.

Muhammadiyah as an organization about society that is based on the Qur'an and sunnah as its guidelines strives to create a truly Islamic society (Kelly & Perez, 2020). Muhammadiyah as a da'wah instrument spreads the ideas of renewal brought by K.H. Ahmad Dahlan through the recitations he held. Even until K.H. Ahmad Dahlan died, Muhammadiyah's da'wah style as a reformer was maintained through the institutions within Muhammadiyah itself.

Development of Muhammadiyah in Lampung

Lampung is the southernmost province on the island of Sumatra. Previously Lampung Province was under South Sumatra Province, so regional activities at level 1 were still called South Sumatra, including Muhammadiyah activities and management at that time. The Lampung regional Muhammadiyah leadership was called the Lampung and Palembang Regional Leadership, which is known through the 1941 edition of Suara Muhammadiyah Magazine. In addition, the magazine mentioned that Muhammadiyah Lampung Palembang Region was holding its 10th conference which was held in Negara Batin. Muhammadiyah conferences are held at least once a year, so it is estimated that Muhammadiyah Lampung and Palembang Regions have existed starting in 1931 or 1932 (*Conference of Muhammadiyah Lampung-Palembang Region and Fond Mubadjarin Kolonisatie 1941 - Suara Muhammadiyah*, 2021).

The growth of Muhammadiyah in Lampung cannot be separated from the colonial policy of the Dutch East Indies government. In carrying out the political policy of colonization, the Dutch East Indies government sent Javanese colonists to the Lampung region. The arrival of these Javanese colonists had a significant influence on the development of the Muhammadiyah organization in the area. The interaction between colonial policy and the migration of Javanese colonists played an important role in the formation and growth of Muhammadiyah in Lampung.

Therefore, the development of Muhammadiyah in Lampung was strongly influenced by colonial policies and the migration of Javanese colonists (Yelvi, 2023).

Before the establishment of Muhammadiyah Lampung Province, the regions in the Lampung presidency at that time had established Muhammadiyah at the regional level or at that time it was better known as a group. Call it the Muhammadiyah Group in Liwa (at that time still under the Bengkulu presidency) in 1930. The Muhammadiyah Liwa Group is directly related to the Betawi branch of the Muhammadiyah Group. Because at that time the access to Sumatra from Java was the port in Krui. These Muhammadiyah cadres departed from Tanjung Priok Port, stopped and settled in Krui then some others continued to Bengkulu to West Sumatra. The Muhammadiyah cadres and scholars from the Betawi Branch included Kartosudarmo, Suta Laksana and Jayasukarta. They came to Gedung Asin and proselytized and established the Muhammadiyah Group Branch there with its initial members numbering 9 people with the Tears Leadership being; Dja'far as chairman, Abd Kadir Barlian as Secretary and H. Siraj Idris as Treasurer (Mahya, 2012).

Muhammadiyah in Liwa as an organization that focused on preaching compassion and providing education to every community, began to build a school "Madrasah Muhammadiyah" located in Suka Negeri, housed in Syahri's residence. The first 20 students were taught by a teacher and preacher sent directly by Muhammadiyah's Betawi branch, Muallim Hidayat. Previously there had been a Muhammadiyah Madrasah in Krui, initiated by teacher Idrus. After hearing that there was a Muhammadiyah Madrasah in Liwa, Teacher Idrus moved his students to study there and he himself became a teacher there (Mahya, 2012).

This Muhammadiyah Madrasah continued to grow coupled with the arrival of scholars who studied abroad such as K.H. Rais Latief who was a graduate of Cairo, Egypt and H.A. Murad who had studied in Mecca became more attractive so that da'wah was increasingly massive and progressive. The increasing number of students in this Madrasah also marked that those who believed in the da'wah of Muhammadiyah were increasing and also Muhammadiyah members were increasing. The school, which was originally located in the residence of a Muhammadiyah cadre, now has its own school building in order to accommodate the growing number of students.

Muhammadiyah in Liwa had at least three conferences, namely in 1939 in Pekon-Tengah which was attended by the Consul Hoofd-Bestuur Muhammadiyah Lampung-Palembang, Bangka Belitung. Then the second conference in 1940 in Krui-Pasar which was also enlivened by Aisyiyah, Muhammadiyah Youth, Nasyiatul Aisyiyah and jug Hoofd Bestuur Muhammadiyah Lampung-Palembang and Bangka. And the third conference, in 1941, was held in Pugung Penengahan on the North Coast of Krui (Mahya, 2012).

Metro, which is currently an area with a large Muhammadiyah community, has its own historical journey. Muhammadiyah was born almost simultaneously with the birth of Metro City itself because it is thought to have come along with the colonization program carried out by the Dutch at that time. Although the structural leadership of Muhammadiyah Metro was only born in 1940, its cadres had already been involved and became important figures for the city. Take Raden Mas Sudarto, who at that time was appointed as the first Assistant Wedana Metro. He was a Muhammadiyah cadre who studied directly with K.H. Ahmad Dahlan in Megalang. His encounter with Muhammadiyah began where he studied, namely the Middlebare Opleiding School Voor Inlandsche Ambtenaren or known as MOSVIA. K. H. Ahmad Dahlan became a lecturer on Islamic Religion subjects for prospective Dutch East Indies Pangreh Praja and on Saturdays he also provided additional classes for students who wanted to learn more about Islam (Amboro, 2024). Raden Mas Sudarto was not alone in fighting for the value of proselytizing Muhammadiyah. He and Mas Sumarno Hadiwinoto worked together to establish Muhammadiyah Metro by communicating with Muhammadiyah Teluk Betung which had already been established. Mas Sumarno Hadiwinoto himself was a doctor who graduated from the Nederlandsch Indische Artsen School (NIAS), a native doctor education school in Surabaya. For him, Muhammadiyah's

understanding of the meaning of Surah al-Ma'un was in line with his spirit and became the spirit of da'wah for him. Mas Suwarn Hadiwinoto's participation was contained in the Pandji Islam magazine published in 1940.

In addition, the Muhammadiyah group was also established in the Teluk Betung Afdeling in 1933. Through its tabligh da'wah Muhammadiyah can disseminate its understanding and ideals in this region. In addition, preaching in other fields is no less massive, such as the establishment of the General Tribulation Helper (PKU) as a helper and provider of health facilities for the community at that time. In addition, Muhammadiyah as a reform organization in the field of education also began to establish "schools" in the Teluk Betung Afdeling. As stated in the Almanac *Moehammadijah Taboen Hijriah 1358*, Muhammadiyah has 8 *volkschools*, 14 *standarschools*, 9 *HIS*, 23 *diniyah schools*, 2 *Aisjijah schools*, and 6 *Woestha* with a total of 80 educators and 2,708 students (Setiawan, 2022). The influence of Muhammadiyah through the amaliyah of its movement strengthens the position of this organization in people's lives. With its charitable efforts Muhammadiyah can stem the mission of criticization and strengthen the position of Muslims (Shihab, 1998). Muhammadiyah was present as a stronghold of the Christian mission that took advantage of the backwardness of the people at that time. With sensitivity to what was happening, Muhammadiyah understood that it needed to build the civilization of the Muslim community so that a critical attitude would emerge towards what was happening to them. If only at that time the effort to overcome it was not carried out, it is not impossible that the ummah will be even more hobbled in the face of the turmoil of these events.

When Lampung broke away and stood as a level 1 region or province, the management of Muhammadiyah Daerah Lampung Palembang was divided. The results of an interview with one of the Muhammadiyah figures who is still alive today, Mr. Fauzi Fatah, he has been involved in the Muhammadiyah Association since 1964 by joining the core ranks of the Jihad Fi Sabilillah troops (namely the Muhammadiyah Youth troops which later in 1965 these youth troops were merged into the Muhammadiyah Youth Force Preparedness Command (KOKAM)). After the separation of Lampung from South Sumatra, Muhammadiyah Lampung Province was also established with the first Chairman of the Regional Leadership, Mr. Haji Baheram Bakar.

Successively, the Muhammadiyah Lampung Regional Leadership included Mr. Baheram Bakar (1965-1968 and 1968-1971), Muhi (1971-1974 and 1974-1977), Mulian Zen (1977-1985), Masdul Haq (1985-1990), Fuad Siraj (1990-1995), while the Muhammadiyah Bandar Lampung Regional Leadership from time to time were Muhammad Arsyad Siradj (1972-1978), M. Fuad Siradj (1978-1985), M. Yasun (1985-1990), M. Bajjuri Rasyid (1990-1995) (*Fauzi Fatah, 'Interview', 2024*).

The entry of Muhammadiyah in various regions in Lampung was not a smooth thing without obstacles as described above. There was rejection due to concerns that arose in the community as a result of the trauma they experienced related to community organizations. Tensions with the community also occurred due to differences in the implementation of worship (Suwondo et al., 2018). In addition, the influence of local clerics also plays a role. Those who have been present in the community for a long time have a position and also respect, which is another factor that hinders the spread of Muhammadiyah's preaching.

Integration of Da'wah and Education

Education plays a very important role in human life individually or in society. Education as a process of transferring knowledge also plays a role in developing skills and broadening one's horizons. By trying to maximize the potential that exists, everyone will be able to contribute positively to society and also be able to adapt to the times. In a global context, education has a major impact on economic, social and cultural development. A good and fair education can reduce social inequality, increase social mobility and open up opportunities for everyone, regardless of background. Furthermore, education plays a role in producing critical, innovative and competitive citizens, which is needed in the current era of globalization and technological development (Alpian et al., 2019).

Educating the nation's life is a state mandate for state administrators to be carried out for citizens. As stated in the 1945 Constitution "*then than that to form an Indonesian state government that protects the entire Indonesian Nation and the entire Indonesian blood spill and to advance the general welfare of the nation's intellectual life and participate in implementing world order ...*". Education itself as referred to in Law No. 20 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state. The education provided is not only formal in the form of exact science but education that focuses on moral education is also a concern for the character education of students.

Muhammadiyah has developed an effective form of education (Nurlaila Al Aydrus et al., 2022). Unlike most schools at the time that only focused on one aspect of knowledge, Muhammadiyah integrated various forms of education into a new curriculum. Based on his experience as a teacher in Budi Utomo schools and from the recitations he founded, K.H. Ahmad Dahlan combined world knowledge with religious knowledge in his school lessons. This approach aimed to make diverse knowledge easier to acquire, thus creating intellectual scholars and intellectuals who were pious, fulfilling society's need for knowledgeable and noble leaders.

The concept of education run by Muhammadiyah is in the form of holistic education where Muhammadiyah schools are present not only as an educational institution but also as a center for da'wah, regeneration and social services (Akhmad, 2020). This is like what was initiated by K.H. Ahmad Dahlan, education must produce Muslim humans who are virtuous, broad-minded and understand the problems of worldly knowledge as well as religious knowledge which will later serve as provisions for preaching to advance the wider community. Thus, the efforts of K.H.Ahmad Dahlan's thinking in this case can be an alternative educational discourse related to the conceptualization of Muhammadiyah education in the current globalization. His soul and thoughts were inspired by the reform movement, which would later display the appropriate religious style, namely religion (Islam) and love for the homeland. This is fully reinforced by the Muhammadiyah Movement which aims to increase understanding so as not to experience stagnation in education.

Muhammadiyah's seriousness in the field of education is not only a concept but is actually implemented. To organize and manage the management of education under the auspices of Muhammadiyah, an institution was formed called Majelis Primary and Secondary Education or better known as Majelis Dikdasmen. The functions and duties of this majlis as written in the "Regulations and Guidelines of the Muhammadiyah Central Leadership and Provisions of the Majelis of Primary and Secondary Education" are to carry out business deeds, programs, and activities in the field of basic and secondary education according to company policies such as planning, organizing, guiding, coordinating, and supervising the management of business deeds, programs, and activities. Improving the quality and quantity of human resources, developing the quality and quantity of business charities, programs and activities. Development of schools, madrasah and boarding schools. Research and development in primary and secondary education (*Regulations and Guidelines of the Muhammadiyah Central Leadership and Provisions of the Muhammadiyah Central Leadership Primary and Secondary Education Council - Dikdasmen PNF PWM JATENG*, 2021) This Majelis is at the level of the central leadership, regions, regions to branches.

Efforts to realize the ideals of Muhammadiyah, namely *upholding and upholding Islam to create a truly Islamic society* (Sholeh, 2017). can only be achieved if by proselytizing through the field of education. Renewal in the field of religious education (Islam) emphasizes the purification of Islamic teachings by trying to return to the source of Islamic teachings, namely the Qur'an and the Sunnah of the prophet using a healthy ratio. This renewal is expected to be implemented in real life (worldly amaliyah) which is permitted by sharia so as to put Islamic teachings as a foundation and da'wah amal ma'ruf nahi mungkar can be carried out through this field. The vision and mission of Muhammadiyah Education has a deep and broad meaning when viewed

from the point of view of human resource development. In the Muhammadiyah environment, education is seen not only as a process of delivering knowledge, but also as a means to answer various challenges that will arise in the future. This indicates that Muhammadiyah education needs a strategic axis to respond to the various dynamics and changes of the developing era (Hidayat & Hudaidah, 2021).

In this context, there are at least two main axes that can be relied upon in predicting future challenges. The first is the effort to strengthen faith and piety to Allah SWT. Muhammadiyah education emphasizes the importance of spiritual and moral values as the most important foundation in the formation of individual character and personality. Students should be given a strong moral foundation to face various situations and challenges in life with strong faith and piety. The second is the acquisition of science and technology (Rusydi, 2017). Muhammadiyah realizes that in the era of globalization and rapid technological advances, mastery of science and technology cannot be ignored. Therefore, in Education Muhammadiyah strives to provide students with the right opportunities to compete and contribute significantly in an increasingly complex technology-based world.

The various challenges and opportunities that existed encouraged Muhammadiyah to expand Islamic da'wah. Between 1983 and 1993, Dak'wah Muhammadiyah experienced a very important period in Bandar Lampung with the establishment of Muhammadiyah University under the auspices of the Muhammadiyah Regional Leadership. Although there were already many educational institutions established under Muhammadiyah and scattered in Lampung, the absence of a PTM in downtown Lampung was still considered a shortcoming by the community. This is considered strange by Muhammadiyah administrators and citizens, because they consider the presence of PTM in the city center very important.

Higher education institutions are considered the spearhead in developing the quality of human resources. The strategic role of higher education institutions encourages increasingly vigorous efforts to improve their quality. Adaptive, resilient and competent humans with integrity and competence are the expectations of the community towards existing higher education institutions. Muhammadiyah Universities (PTM), which carry the concept of progress, realize the importance of creating quality human beings (Binangkit & Siregar, 2020). By compiling an effective curriculum as described above, PTM seeks to maximize the role of da'wah in its field.

Muhammadiyah University was finally established under the supervision of the Muhammadiyah Lampung Regional Leadership. Coordinated by this assistance team, through a special meeting task forces were also formed to prepare everything, including feasibility studies for faculties that would be opened within Muhammadiyah Lampung University. As a result of the meeting with the Kopertis Region II, a Pre-evaluation team of units / Departments within the University of Muhammadiyah Lampung was formed, with a letter from the Chairman of the Kopertis Region II Coordinator Number: 0760/TSE/VI/Kop. II/87 dated June 18, 1987 consisting of: Advisor: Ir. Buchori Rachman, M.Sc. and Prof. Dr. R. Margono Slamet while. The Implementation Team was chaired by Drs. Sudrajat, M.Pd. with the secretary being Ir. Siti Sujalmi MS. The results of the meeting from the pre-evaluation team, in general according to the implementation guidelines on the establishment of New Private Universities in Kopertis Region II Palembang Number: Ko-II/D/78, the requirements for the establishment of Muhammadiyah Lampung University have been fulfilled.

The first campus of Universitas Muhammadiyah Lampung was in Durian Payung Village, then the following year the campus moved to Labuhan Ratu Village because it needed a large building to accommodate new students. Initially, the move was only to accommodate new students for 3 years or 3 school years and return to Durian Payung, but until now the UML campus is still located in the Muhammadiyah Labuhan Ratu Complex. To build this campus, the Muhammadiyah Lampung Regional Leadership at that time borrowed funds from the bank with a total loan of Rp. 7,500,000 (seven million five hundred thousand), which if converted today is around 7.5 billion.

The establishment of this campus is not without accompanying problems. Furthermore, the information given by Mr. Fauzi Fatah explained that at the beginning of the establishment of this campus, the Faculty of Islamic Religion did not get students. He (Mr. Fauzi Fatah) was given the task by the chairman of PWM (Masdul Haq) to look for students so that the Faculty of Islamic Religion has students because one of the requirements for the recognition of a Muhammadiyah University by the Muhammadiyah Central Leadership is the ownership of the Faculty of Islamic Religion on that campus. With all the efforts made, this Faculty finally got 21 students. Of these 21 students, only 7 people were finally able to complete their studies and become graduates (Fauzi Fatah, 'Interview', 2024). The integration between learners and universities is an important element in creating a conducive and productive academic environment. Learners not only act as recipients of knowledge, but also as active contributors in research and development activities. Universities, on the other hand, provide facilities, curriculum and guidance that encourage learners to develop to their full potential. According to Astin (1999), students' involvement in various aspects of campus life, both academic and non-academic, has a significant positive impact on their intellectual and personal development. Therefore, this integrated relationship is the basis for the creation of a dynamic and innovative academic culture, where both parties support each other to achieve common goals (Astin, 1984).

More than just academics, students play an important role in society, religion, and the country. As agents of change, students often participate in various social activities that aim to improve the welfare of their communities, such as charity programs and awareness campaigns. In a religious context, students can act as propagators of moral and ethical values through religious activities on campus and in the surrounding community. On the other hand, their role in the state is reflected in their active participation in the democratic process, public policy advocacy, and leadership in various organizations. According to research by Setiawan (2018), involving students in social and political activities can not only strengthen their leadership skills but also increase their awareness of broader social and civic responsibilities. In this way, students make a significant contribution to the development of their community, the strengthening of religious values, and the progress of their country (Martadinata, 2019).

CONCLUSIONS

From the analysis above, Muhammadiyah made reforms by incorporating da'wah into the education system, to develop the character of students who are not only intellectually superior but also have good moral values in line with Islamic teachings. This is expected to give birth to a generation that understands religion deeply and can apply Islamic values in everyday life, thus contributing to the creation of a more civilized and harmonious Lampung society. Furthermore, the integration of da'wah and Muhammadiyah education in Lampung is expected to be able to answer the challenges of an increasingly complex era. By providing a strong spiritual and moral foundation through education, students are better prepared to face various life situations and social changes.

These concepts and hopes are not just wishful thinking, but are implemented with all the efforts of body and soul. This is evidenced by the establishment of Muhammadiyah University, namely Muhammadiyah Lampung University, which is located in Labuhan Ratu Village, as clear evidence of Muhammadiyah's seriousness in integrating da'wah with education. This da'wah will continue and develop because Muhammadiyah aims to produce progressive people, who are able to provide many benefits for Bandar Lampung in particular, as well as for religion and the country in general.

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