

The Contribution of Abdur Rozak Fachruddin in Muhammadiyah Education
A Contribuição de Abdur Rozak Fachruddin na Muhammadiyah Education
La contribución de Abdur Rozak Fachruddin en la educación de Muhammadiyah

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Abstract

The aims of the research are to find out what contribution Abdur Rozak Fachruddin has made in Islamic education. This study used a qualitative method. The approach is a historical one. Meanwhile, the search of data source uses two methods, namely documentation and literature. There are two sources of data, primary and secondary. In this research, Primary data is referenced through books written by him and books written by others that discussing the figure. Meanwhile, secondary data is supporting data. The results of the study concluded that Abdur Rozak Fachruddin has contributed to Islamic education, especially to Muhammadiyah School of Education in Indonesia. The efforts were made such as revoking the ban on veiling for Islamic students in public schools, being Muhammadiyah teachers, providing courses for

Hizbul Wathon development, and helping establishment of Muhammadiyah University in Yogyakarta.

Keywords: Abdur rozak; Historical approach; Muhammadiyah education.

Resumo

O objetivo da pesquisa é desvelar a contribuição de Abdur Rozak Fachruddin forneceu à educação islâmica. O estudo utilizou-se de um método qualitativo. A abordagem usada é histórica. Entretanto, a pesquisa da fonte de dados utiliza dois métodos, nomeadamente documentação e literatura. Existem duas fontes de dados, primária e secundária. Nesta pesquisa, os dados primários são referenciados por meio de livros escritos por ele e livros escritos por outras pessoas que discutem o objeto. Enquanto isso, os dados secundários estão dando suporte aos dados. Os resultados do estudo levaram a concluir que Abdur Rozak Fachruddin contribuiu significativamente para a educação islâmica, especialmente para a Escola de Educação Muhamadiyah, na Indonésia. Foram realizados esforços, como é o caso da revogação da proibição do uso do véu para estudantes islâmicos em escolas públicas, formar professores de Muhammadiyah, fornecer cursos para o desenvolvimento de Hizbul Wathon e apoiar o estabelecimento da Universidade Muhammadiyah em Yogyakarta.

Palavras-chave: Abdur rozak; Abordagem histórica; Educação Muhammadiyah.

Resumen

Los objetivos de la investigación son averiguar qué contribución ha hecho Abdur Rozak Fachruddin a la educación islámica. Este estudio utilizó un método cualitativo. El enfoque utilizado es un enfoque histórico. Mientras tanto, la búsqueda de la fuente de datos utiliza dos métodos, a saber, documentación y literatura. Hay dos fuentes de datos, primaria y secundaria. En esta investigación, se hace referencia a los datos primarios a través de libros escritos por él y libros escritos por otros que analizan la figura. Mientras tanto, los datos secundarios son datos de apoyo. Los resultados del estudio concluyeron que Abdur Rozak Fachruddin ha contribuido a la educación islámica, especialmente a la Escuela de Educación Muhamadiyah en Indonesia. Se hicieron esfuerzos tales como revocar la prohibición de usar velo para los estudiantes islámicos en las escuelas públicas, ser profesores de Muhammadiyah, impartir cursos para el desarrollo de Hizbul Wathon y ayudar al establecimiento de la Universidad de Muhammadiyah en Yogyakarta.

Palabras clave: Abdur rozak; Aproximación histórica; Educación Muhammadiyah.

1. Introduction

Muhammadiyah is a religious organization and social. This organization was founded in the early 20th century to be precise in 1912. The struggle carried out by Muhammadiyah was aimed at realizing a true Islamic society. One of the struggles for Muhammadiyah was through education sector. The point of view Muhammadiyah is that education as the right solution for overcoming the various limitations and problems people possess today. Muhammadiyah education does not want to create human with "dry personal identity." Philosophically, the virtue of human stands on the soul, not on the body. Muhammadiyah has an interest on how to organize education into a human main resource while still answering and preparing people based on the needs of the times (Setiawan, 2008). On the other hand, it took figures that are willing to sacrifice themselves to dedicate themselves to the struggling of Muhammadiyah. Because joining Muhammadiyah, they did not get a salary but ready to sacrifice their assets, mind, soul and body.

Seen from the character, the period of time dedication education in Muhammadiyah and the duration of time as the General Chair of the Muhamadiyah Central Executive, Abdur Rozak Fachruddin (hereinafter abbreviated as AR) is known as a striking person. Virtuous personality is seen in his daily life.

Among Muhammadiyah members, AR is known as a simple and embracing person. Amien Rais as one of Indonesian major political figures said the character of AR is a person who identified with simplicity, honesty and sincerity. According to him, these three characteristics are the main legacy of AR that needs to be kept alive, not only by Muhammadiyah circles (Rais, 1995). He did not hesitate to get off from the vehicle just because he answered a few questions from the congregation. Even though he was still the General Chair of the Muhammadiyah Central Leadership (hereinafter the word "Muhammadiyah Central Leadership is shortened to PP Muhammadiyah) at that time. The same thing was conveyed by Tarmizi Taher, according to him, AR was not only the leader of Muhammadiyah but the leader of the Muslim community in the country (Taher, 1995).

AR was the longest chairman of Muhammadiyah and an educator of Muhammadiyah. AR has many contributions to raise Muhammadiyah Islamic education. His experienced as a Muhammadiyah teacher in Palembang, is one clear proof that he is dedicating for Muhammadiyah. AR not only knows about Muhammadiyah Islamic education theoretically but also knows empirically. Thus, AR can compare between reality and ideals, between fact and conceptual. With his personality and experience as an educator of Muhammadiyah, the

writer conducted a research entitled contribution of Abdur Rozak Facruddin in Muhammadiyah education.

1.1 Limitation of Terms

1.1.1 Contribution

Contribution is defined as a donation in the Indonesian Dictionary (National, 2008). Meanwhile, the meaning in this research is the contribution of AR in Muhammadiyah education both in the forms considered as directly or indirectly.

1.1.2 Abdur Rozak Fachruddin

The figure referred to this research is a Muhammadiyah leader. AR has been a leader of Muhammadiyah for 22 years, from 1968 to 1990. In this research, AR was a figure of Islamic education in Muhammadiyah. All of the things related to him and related to the research discussion will be used as material and analysis.

1.1.3 Education

The education referred to this research is education which managed by Muhammadiyah charity venture. Since Muhammadiyah is an Islamic movement, surely talking about education in Islamic education. Namely an effort or process, the search for the formation, and the development of attitudes and behaviors to seek, to develop, to maintain, and to use knowledge and technological devices or skills for the benefit of humans according to Islamic teachings (Feisal, 1995). The word of Islam is referred as a source of value that will be manifested in all educational activities (Hasan, 2003).

1.1.4 Muhammadiyah

In this research Muhammadiyah is not in the sense of the meaning of language, that Muhammadiyah is a follower of the Prophet Muhammad. However, this research studies about Muhammadiyah is in the organizational aspect. Namely an organization founded by KH Ahmad Dahlan in Yogyakarta in the early 20th century to be precise on the 18th Dzulhijjah

1330 H or coincided with the 18th December 1912 (Wahyudi Achmad, 2009). Muhammadiyah is a modern Islamic organization, which calls back on the Koran and the Assunnah (Muhammadiyah, 2005). This organization wants to present the face of Islam that appropriate to all times (Fachruddin, no date).

2. Methodology

This study used a qualitative method. The approach used is a historical approach (Gottschalk, 1985). Historical method encompasses a number of phases as follows: outlining and gathering data (heuristic), assessment data (critic), examining and interpretation of data, and using the data for writing the research report. Meanwhile, the search of data source uses two methods, namely documentation and literature. There are two sources of data, primary and secondary. In this research, Primary data is referenced through books written by him and books written by others that discussing the figure. Interpretation will be addressed to comprehend the meaning and to quest for its significance and then transcribed in the form of historical writing (Wasino, 2007).

3. Results and Discussion

a. AR and Muhammadiyah

AR was a prominent figure in Muhammadiyah. His greatness name did not lie on his position as chairman for 22 years, but in his character and dedication at Muhammadiyah. At the age of 18 he had to serve, leaving for Palembang, with Dawam Rozi. Even though his status was student, his presence in Palembang has been around for ten years. For AR, Muhammadiyah is part of his soul. Every mandate from Muhammadiyah is carried out wholeheartedly. His sacrifice for Muhammadiyah was not based on having a position, but rather because of the attitude and character that deepened the character of Muhamamdiyah. During the New Order era, during the Soeharto era, relations with the government were well maintained. Through the Muhammadiyah network, AR presents himself as a figure who contributes a lot, especially in Muhammadiyah education. So it's not surprising that many characters feel lost when AR dies. He gave many messages and impressions, especially in building morals, through education. From various sources obtained, AR has contributed to Muhamamdiyah education, including:

3.1 The struggle against the ban of veiling

The ban on veiling in public schools for Muslim students occurred during the time of the Minister of Education and Culture Daoed Joesoef. The policy was issued through the Director General of Education and Secondary Education by Darji Darmodiharjo, through the Decree 052 / C / Kep / D.82, regarding the rules for national school uniforms on March 17, 1982. This enactment aimed to foster a sense of equality by eliminating barriers to racial differences ethnicity and religion. So it was necessary to make school uniforms nationally (Ramadhani, 2018). With this decision, various Islamic organizations also came out and rejected the regulation.

Indonesian Ulama Council, Islamic Da'wah Council and various religious organizations such as: Muhammadiyah. With regard to AR's struggle in this effort, through Muhammadiyah took various actions, both in dialogue with the government and sending letters, the content is substantially a protest about this treatment. Especially in the same year, on 16 August 1982, in front of the DPR, Suharto delivered his state speech, about an idea, that all socio-political organizations make Pancasila their sole principle (Aisyah, 2014).

A year after that, the internal turmoil of the Muslim community increased, because in the 1983 MPR session the government proposed Pancasila as the sole principle for all political forces and in 1985 the DPR passed a normality law which stipulated Pancasila as the sole principle. Facing these times, of course, requires expertise and patience, especially for AR, this is a challenge in itself. If one responds to a protest to the government, it will have fatal consequences for Muhammadiyah and its struggle.

Regarding AR's role as chairman of Muhammadiyah, among them sent letters to, namely: Minister of Religion, Munawir Sadjali, Minister of Education and Culture, which Nugroho Notosusanto had placed. Under the leadership of AR, Muhammadiyah sent a letter to the Government on June 16, 1983 containing ideas from Muhammadiyah, related to national education.

The contents of the letter sent by Muhammadiyah: "In implementing school uniform dress regulations, it is in accordance with the nature of a plural society, as well as Pancasila democracy. The headscarf (veil) dress for Muslim female students that she is looking for is not a problem, let alone this is a certain religious teaching." AR's struggle as the highest leader in Muhammadiyah together with Islamic organizations and Muslims in general was only fulfilled in 1991. Because that year, the ban on wearing the hijab was lifted (Ramadhani, 2018), through the Decree of the Director General of Primary and Secondary Education no.

100 / C / Kep / 1991.

With such a long span of time, did AR not maximize his closeness relationship with Suharto? So that the ban was only lifted after 9 years had passed. This cannot be viewed from one perspective. There are other factors such as politics and ideological battles. So, that the scales are not purely based on religious freedom, but also influence and strength, especially Muslims. Soeharto began to approach Muslims, one indicator of which was seen in 1990, the establishment of the ICMI (Indonesian Muslim Intellectuals Association), chaired by Baharudin Jusuf Habibie (abbreviated BJ Habibie).

Another contribution of AR in dealing with this problem is accommodating children who still maintain the hijab, being able to continue their studies at Muhammadiyah schools, either because they move on their own accord or are expelled from school. As the case in the Surabaya State school around 1983. Muhammadiyah has prepared several empty locales to accommodate Muslim female students so they can continue their studies without having to remove their headscarves (Ramadhani, 2018).

As the holder of the highest mandate in Muhammadiyah, AR showed his identity through organizational policies even though these students were not from Muhammadiyah. They still gave his attention and a form of shared responsibility as Muslims, and made the problem of the veil of ummah must be resolved.

3.2 Becoming a Muhammadiyah teacher

In 1932, AR had received a mandate from Muhammadiyah to teach at the Muhammadiyah School in Talang Balai, Tanjung Raja Palembang. For his students, AR is known as Guru Razak instead of the term "AR". This is based on his daily duties as a teacher at Muhammadiyah schools and also provides teaching / recitation to Aisyiah's mothers.

AR activities in Palembang were purely as a form of dedication and he sacrificed his school. Because in 1934 around the age of 18, AR was still a student at the Muhammadiyah Tablighschool Madrasah in Suronatan Yogyakarta (AR, 2017). By Muhammadiyah, AR was asked to accompany M. Dawam Rozy to Palembang to carry out teaching assignments. So that consequently he had to leave school for the sake of that mandate. There were several places in Palembang where he serves: Talang Balai, Ogan Hilir and Tanjung Raja. At that time the teachers in madrasas generally taught several fields of study. As experienced by AR. He taught not only one type of religious knowledge, but also general material, while he did not have the required competence, but because of the urgency and limitations of teachers, AR

were prepared to teach as needed by the school. Therefore, every evening AR was taught by M. Dawam Rozy some subject matter which will be taught tomorrow. If on that day he will teach the subject of Tawheed, then at night he will be taught Tawheed again. In the morning he teaches Jurisprudence, in the evening he teaches Jurisprudence. If in the morning he taught Earth science (geography) at night he taught earth science, that is, every night private study with M. Dawam Rozy (AR, 2017). This routine is part of AR's commitment to serving Muhammadiyah.

AR taught at Madrasah Ibtidaiyah Muhammadiyah in Talang Balai until 1937. Then in 1937 Muhammadiyah was assigned to Southern Sumatra (which oversees Bengkulu, Lampung, Palembang, Bangka and Belitung). This task was carried out until the end of 1939, because at this time AR was asked to return to teach at the Muhammadiyah School at Paceh's birthday, Musi Ilir Sekayu, until 1941. During his assignment there, AR stayed at H. Amak's house (AR, 2017). In this area AR teaches at Standard School Muhammadiyah and Muallimin Muhammadiyah schools

The journey of AR dedication in Palembang is quite long and full of experience. He was not only involved in developing a Muhammadiyah school in one place and maintaining its existence but he moved from one Muhammadiyah school to another Muhammadiyah school. In 1941, by the Muhammadiyah Consul of South Sumatra, AR was transferred to Sungai Batang, Sungai Gerong, and Palembang. Then, continued in 1942 assigned to Lebong, Taudi, and Bengkulu.

That journey from Palembang was by bicycle with its theme Abdul Fatah Marda'i. The dedication given by AR to Muhammadiyah was continued by being voluntarily moved from one place to another. When the Japanese occupied Palembang in 1942, on February 14 to be precise, the Muhammadiyah Consul was transferred to the Muhammadiyah School Muara Meranjat Ogan Hilir, Tanjung Raja, and Palembang. Similar activities carried out by AR were carried out in Palembang until 1944. The intense activity in Palembang was a sign that energy and thought were urgently needed. Nearly ten years AR has served himself at Muhammadiyah. Its daily schedule from morning to night is fully structured for Muhammadiyah.

In terms of intellectual ability, AR was not yet fully fit to teach in its material, let alone general learning, because when Dawam Rozi brought him, his position was still a student. Dawam Rozi always taught him the lessons to be taught the next day to his students. These limited abilities and short courses illustrate that there was a scarcity of teachers at that time. On the other hand, that period was the Dutch colonial period, which did not pay

attention to Islamic schools, and not all children got good schools, especially for ordinary children, whose people did not have a government position.

The description above conveys information that AR's soul and body are fully entrusted to serve Muhammadiyah. He had donated his time to revive the Muhammadiyah School, with the provision of his experience with M. Dawam Rozy and his previous teaching experiences; AR has helped maintain the existence of the Muhammadiyah School in Palembang. Currently, the existence of schools was purely the spearhead for Muhammadiyah to carry out its mission of providing education for the community. The role and cost of AR in this regard is enormous. He is known as a "lighthearted" person, meaning that when assigned to a task by Muhammadiyah, he is always answered and accepted, so this is also one of the reasons why AR can move from school to school, from one place to another. Because of his character that accepts the mandate openly.

On the other hand, he displayed Muhammadiyah's nonchalant face through his attitude and speech. So that's why the listeners felt interested in getting to know him and Muhammadiyah even better. During his teaching days, AR was a teacher who was patient with his students. AR's experience while in Palembang and his scarification to teach Muhammadiyah School for a period of 10 years was one of the real contributions to the development of the Muhammadiyah School there.

The colonial period was a period when it was difficult to get access to education, especially for natives who did not have any position. So the presence of Muhammadiyah schools was very much needed at this time. The presence of AR with a youthful and idealistic spirit was the main ammunition in launching the eradication of duping.

3.3 Providing training / courses to Hizbul Wathon

Hizbul Wathon (abbreviated as HW) is a scouting movement, at that time joining HW was a matter of pride. AR provided guidance for HW in Palembang. In between teaching at the Muhammadiyah Ibtidaiyah School, AR also acted as an educator for young people in the autonomous organization. In some cases in Palambang, HW existed before Muhammadiyah was founded. AR used this container to explain the meaning of Muhammadiyah. Because that period was a colonial period, the HW movement was a place to train and educate religious values and patriotism in HW members.

Muhammadiyah held its 28th Annual Congress in Medan to coincide in 1939. AR was one of the participants who attended the event. Through the HW Scout Movement At that

time, AR was assigned to Ulak Paceh, he brought a HW team of 12 to Medan by bicycle. This long journey by bicycle is both a challenge and an interesting experience. They cycled every day for 8 hours, it took days, if they met a bus, they got on the bus, at that time there was no bus from Palembang to Medan. There was only one bus to another city. They did not have a bus; they rode their bicycles again, because from the start they intended to attend the congress in Medan by bicycle. The distance between Medan and Palembang is around 1300 kilometers by crossing the forest; most of the rivers they pass do not have bridges. During the trip, they rested under different conditions. When it started at night they rest, sometimes they were on the side of the road, on the edge or in the middle of the forest, sometimes on the edge of a village, sometimes in river valleys, sometimes in the cities. When they stopped in the middle of the forest they built camp and lighted a fire. Then their bicycles were placed outside the camp in a circular position, this was partly an effort to avoid the animals made, or to anticipate the dangers in the forest. During their journey, AR guided them and taught them to continue to practice the values of scouting and religion.

AR contributes to HW, besides him being a scouting teacher; his religious teacher was also directly involved in several activities carried out by HW, such as traveling and adventure. This part cannot be separated from the role of AR in introducing HW to Muhammadiyah members and outside Muhammadiyah. The strong inner relationship between AR and HW could also be felt when they arrived in Medan to attend the Muhammadiyah congress and then returned to Palembang, by boat, but arrived in Palembang, they still stopped at the homes of fellow trip members, and they were at Paceh, Meranjat, and Sungai. Gerong and some were in Talangbalai (AR, 2017).

3.4 AR facilitate to understanding Muhammadiyah in Palembang

Muhammadiyah is often considered negative by people, especially by the elderly. So that is why, they felt weird to Muhammadiyah schools. They did not want to enroll in Muhammadiyah schools, which they consider to be a prohibited sect or organization. Even though Muhammadiyah education has the responsibility of providing education for anyone, but with rejection especially from local leaders, it can hinder the process of Muhammadiyah's ideals in helping to educate the nation's life.

The presence of AR in Palembang for teaching and conveying what Muhammadiyah really is and how Muhammadiyah conducted education is the right thing, to facilitate Muhammadiyah's ideals. It was important to have someone who can mingle with society and

flexibility in communicating with others. AR had a type like that. Maybe because he was from Yogyakarta and lived side by side with the kyai, he was indirectly taught how to live high manners and was educated by Muhammadiyah. This was the basic asset for AR to get to know Muhammadiyah through social and communication channels. There was an incident at Talang Balai, Palembang. Usually when AR wanted to teach at Muhammadiyah schools, he always passed by a religious figure or an elder, if in Java he is called a Kyai, this figure is often called "Angku". AR as a young immigrant from Yogyakarta, whose cultural and religious customs was taught to always respect older people, especially people who were recognized, then AR every time passed in front of Angku's house always said greeting, Angku did not answer AR greetings because he knew that it was someone passing by. Muhammadiyah people were considered ugly, grief destroys religion, Christianity is white and so on (AR, 2017).

The images of incorrect information spread by word of mouth. For Angku, answering greetings from AR was not an easy matter because he already had a conception that AR was not a good person and did not deserve to answer his greetings. But for AR he never gives up, every day he passed in front of the house, if Angku was in front of his house he will definitely say hello. This went on for a few weeks. So that one day, Angku answered his greeting with a very short answer, with the word "lam" or "salam" this continued until one day when AR passed in front of the house and said greetings, Angku answered him very completely "Wa alaikum salam warahmatullahi. wabarakatuh". Hearing this, AR stopped and approached and continued to shake Angku's rank tightly by saying thank you many times. AR attitude like this made Angku respond and say "Why did the teacher say thank you to me? What does love receive? (AR, 2017) Angku's question was an opportunity for AR to start a conversation and reply to it. "Angku has answered my greetings completely, that's a prayer. The prayer of a scholar like Angku made me very happy, so I have to say thank you. With the appearance and style of the AR which was simple and seems humble, the conversations continued by asking what kind of identity are Muhammadiyah people:

Is this teacher a Muhammadiyah person? AR answered with a smile, "You know. Yes. I am a Muhammadiyah fellow. I studied at the People's school (SR) in Muhammadiyah and continued to Mualimin and Darul Ulum Muhammadiyah. Now I am assigned here as a Muhammadiyah teacher, which assigned the Muhammadiyah leader, Hoof Bestuur Muhammadiyah." "Why?" Ask AR. Angku answered, "How good are Muhammadiyah people? People said, Muhammadiyah people often like this, like that, changing religions, often making speeches. "Hearing Angku's answer, AR laughed out loud. AR said, "All

Muhammadiyah people are good. My teachers are much better than me. But most people said that, like Angku said earlier "said AR Then," Now Angku has seen it myself, not the words of people and met myself. Muhammadiyah people like me, in fact, are mostly better than me." "Then the word is not true", said Angku half mumbling. (AR, 2017)

Since then, AR's relationship with Angku went well. AR often came to Angku's house and exchanged the ideas. This situation was used by AR to describe Muhammadiyah. Through these relationships and discussions, Angku asked AR to teach to community groups. Usually on certain days, there are "yasinan" AR asked to attend and fill in the yasinan. What AR did was teach "new model yasinan", accompanied by translating Yasinan. Over the time, this yasinan group became a kind of Qur'an recitation majalis.

The style and attitude of AR in everyday had its own attraction to change the public's view of Muhammadiyah. This had an effect on education in Muhammadiyah schools. With the presence of an AR figure, he helped to spread his mission in involving in the community. Generally, people really respected community leaders, especially religious leaders, if Angku felt that he had a negative view of Muhammadiyah people including AR, but with typical AR who was patient and a culture of "should" in part AR can alleviate obstacles because he can explain to the community and congregation about Muhammadiyah in correctly, at least he was no longer provoked, spreads and hinders the progress of Muhammadiyah, especially AR who was assigned by Muhammadiyah to teach there

3.5 Helping in the establishment of Muhammadiyah Universities

One of Muhammadiyah's charity ventures is in the field of education. From kindergarten to college and for Muhammadiyah universities, there are 176 Muhammadiyah universities, one of the Muhammadiyah universities which were now one of the barometers or a pilot because of its accreditation "A" is Yogyakarta Muhammadiyah University (UMY). This campus was incorporated with flagship campus in PTM

The establishment of UMY began with AR's request to President Soeharto to be able to lend money to Muhammadiyah to buy land. At that time AR had become chairman of the Muhammadiyah Central (AR, 2017). This incident occurred precisely in 1980. The land to be purchased in the Tamantirto area covers an area of 25 hectares.

AR requested Soeharto to provide a loan of Rp. 750 million. The response to the request for an AR loan for the benefit of Muhammadiyah was not ignored, but Soeharto donated Rp. 500 million to help buy the land (AR, 2017). Of course AR was "forced" to

accept the donation. AR was not a type of beggar, even though he was close friends, he never once asked Suharto for anything. Especially for his own sake, how many times Suharto did to offer for providing vehicles but were politely he refused. So Suharto's contribution received by Muhammadiyah was happy news. AR asked Ir. H. Dasron Hamid sent a letter to thank President Soeharto. AR orders to Ir. Dasron Hamid, of course, had certain reasons, namely because the land that was being purchased was for the benefit of UMY, at that time the Chancellor was him. So the AR role was very significant here. Apart from being the chairman of PP Muhammadiyah, he was also Suharto's friend. Researchers were of the view that the element of personal relations has a bigger share of influence, because the assistance that provided by Soeharto was not only once, it has been very much, and it coincides with AR as chairman of PP Muhammadiyah.

AR's relationship with the President was not just a relationship between Muhammadiyah and the government, but has become a personal relationship. So that the communication built by the two parties was very smooth. However, AR did not use this closeness to enrich itself, but rather broadened Muhammadiyah's struggle. It was common place. This opportunity was used by Muhammadiyah to develop Muhammadiyah charities through the AR network with Suharto. However, because Muhammadiyah often received government assistance, the State Secretary Sudarmono made an effort to reduce the intensity of assistance to Muhammadiyah. Through Afandi (treasurer of several foundations established by Soeharto), Sudarmono reminded Afandi, that if there was a request for assistance from Muhammadiyah, it should be stopped first, because according to him, there was already a lot of assistance for Muhammadiyah. Afandi gave his response, "As a subordinate, you obey, sir. But, formerly Soeharto told me, if there was a request for help from Muhammadiyah, it should be done to him. "Hearing Afandi's answer, Mr. Sudarmono said," Oh, yes, then just continue as it has been (AR, 2017).

AR directly or indirectly made it easy for Muhammadiyah to get more attention from Soeharto. The existence of AR as PP Muhammadiyah had a positive impact on relations with various socio-religious institutions and the government. Because of what AR did with Muhammadiyah. It was also part of an effort to help the nation from poverty, ignorance and others. So that the government did not lose out with the assistance provided because it will also be felt by the community at large. AR played an important role in bridging Muhammadiyah's relationship with the Government. Soeharto realize that, AR was one of the religious leaders who helped the government a lot. Tarmizi Taher once said that every time he met Suharto, AR was always a part of the joint conversation with KH. As'ad Syamsul

Arifin, for the president these two figures had considerable service in the development of the Indonesian nation. Suharto's trust in Muhammadiyah, because this organization has actually contributed a lot of skilled Muhammadiyah children to education. Soeharto said:

"Muhammadiyah plays an important role in nation and state development. Since long time ago, Muhammadiyah contributed to the struggle. Many sons and daughters of Muhammadiyah education appear in the arena of building our nation and country. Therefore, as President I trust and respect Muhammadiyah and help its business. This development needs to involve the community, especially those who are members of Muhammadiyah, to finance Muhammadiyah buildings, the government also helps. Likewise other charities I pay attention to. The government provided assistance to Muhammadiyah knowing that the Muhammadiyah's New Order movement had significantly contributed to creating political stability and playing a role in development. AR as the chairman of PP Muhammadiyah was able to cooperate well and be responsive to what the New Order government programmed, as well as striving for successful development. For this reason, the younger generation as the nation's successor should not forget history, the formation of our Republic until now. I hope that the younger generation will imitate the things our predecessors have done, among others, what has been done by AR. So, the young generation they can "mikul dhuwur mendem jero", respect our predecessors through moral education, knowledge and faith (AR, 2017).

4. Conclusions

AR is a Muhammadiyah and national figure who has good relations with Muhammadiyah figures, national and other Islamic organizations. AR has a profile worthy of emulating. As a Muhammadiyah educator, AR has contributed a lot in developing for Muhammadiyah's charitable efforts in the field of education. AR has been instrumental with other Muslims in lifting the ban on veiling in public schools. With diplomacy, formal and non-formal, his struggle was fruitful.

Muhammadiyah when it was led by AR provided facilities to transfer students or were dismissed by state schools for maintaining their headscarves. This concrete step provides evidence that AR together with Muhammadiyah and other mass organizations are serious about fighting for the right to practice their religion. Another role for AR namely was willingness to leave his village, Yogyakarta, because he received a mandate from Muhammadiyah to follow Dawam Rozy for teaching in Palembang. This action may not be done by many people. Because of the schools visited were in poor condition from the

Government's attention session. Moreover, 1934 was the Dutch colonial period, which prioritized schools built by the Dutch and public schools. Another AR contribution was to become an HW coach in Palembang. With his dedication, HW became an autonomous organization that was favored by young people. Another AR contribution was through the communication channel to Suharto, Muhammadiyah received funding for the construction of the Muhammadiyah University in Yogyakarta.

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