

Muhammadiyah's Islamic Propagation Strategy In Response To The External Challenges Of Islam (Christianization): The Social-Historical Lessons Learned From The Case Of Immanuel Christian Hospital Ever Been Established In Bukittinggi

Mafardi

Faculty of Teaching & Pedagogy
Muhammadiyah University of Sumatera Barat
Padang Panjang, West Sumatra
mafardiahmad@yahoo.com

Efri Yoni Baikoeni

Faculty of Teaching & Pedagogy
Muhammadiyah University of Sumatera Barat
Padang Panjang, West Sumatra
efriyoni14@yahoo.com

Abstract. Islamic propagation development in Muhammadiyah plays important role in realizing the mission of Islamic movement. This research discusses on how Muhammadiyah's Islamic propagation strategy in response to the external challenges of Islam (Christianization), the social-historical lessons learned from the case of Immanuel Christian Hospital ever been established in Bukittinggi in the late 1969. Methodology undertaken includes survey, library research and empirical experience. The research was conducted in Parik Putuih village under Sub-District of Ampek Angkek, Agam Regency whose non-Moslem residents with significant figures. A strategy utilized by Muhammadiyah in response to the external challenges is to establish Charitable Enterprises of Muhammadiyah (AUM) in the form of Muhammadiyah Boarding School for Holy Quran Memorizers. This school plays important role not only to create the Holy Quran memorizers but also to promulgate the local residents on Islamic teachings and protect them from Christian teachings conducted by Christian missionaries. The nature of Muhammadiyah's Islamic propagation toward Moslem is not longer to persuade them accepting Islam as their faith, but how they may apply Islamic teachings wholistically in their daily life. In contrast, the nature of Muhammadiyah Islamic propagation toward non-Moslems is in the form of persuasions and calls that are encouraging, pleasing or "tabsyir". Apart from that, in response to the external challenges of Islam (Christianization), Muhammadiyah had embraced three elements of local leaders in Minangkabau tradition called "tungku tigo sajarangan" which determine people's welfare. The three ones are customary stakeholders, Islamic scholars, and intellectuals. Muhammadiyah's expertise in formulating Islamic propagation strategy runs successfully without creating social conflict. Even, it maintains security and stability in the community.

Keywords: strategy, Islamic propagation, Muhammadiyah, Christianization

A. Introduction

Minangkabau in West Sumatra is one of ethnic groups in Indonesia. It is claimed as the most populated ethnic group in Sumatra Island which embrace Islam as their way of life. This ethnic group ever been targeted as Christianization project undertaken by international missionary groups based in the USA. The project targetted Minangkabau community generated controversy as it was orchestrated in the most obedient Moslem community. In Minangkabau tradition, custom and religion (read Islam) are two pooling resources which are mutual strengthening. Leaving of Islamic belief means leaving of Minangkabau's custom as the customary principle reveals that "Adat Basandi Syarak, Syarak Basandi Kitabullah". It interprets that the custom is based on religion, however religion is based on Holy Quran".

Paramout of Christianization efforts in Minangkabau community was marked by the foundation of Christian Hospital dubbed "Immanuel" in Bukittinggi town in the late 1969. It might happened because of political and military supports as such it advanced their efforts to propagate Christianity among Minangkabauneses. However, due to collaborative efforts initiated by Islamic scholars and Minangkabau local leaders especially Mohammad Natsir who was also serving as the Vice President of World Islamic Congress, Christianization project succesfully was demolished through the establishment of Islamic Hospital dubbed "Ibnu Sina" in Bukittinggi and procurement of military barrack, as such they might remove the Christian hospital from the town to Tanjung Karang, capital city of Lampung Province.

Four decades afterward, the Christianization efforts into Moslem community has bloomed, particularly in Parik Putuih, a village located near the Easternward border of Bukittinggi. This activity may occur due to the existence of Christian residents with significant figures. Many

endeavours whether obvious or invisible efforts have been conducted to influence Moslem community particularly to seek their sympathy. The paramount is in 2010 when Christian community lodged their proposal to establish a church to Sub-District Religious Affairs Office of Ampek Angkek di Bairo.

In response to the development, Muhammadiyah District Leadership of Agam which carry out Islamic movement's mission to enforce and uphold Islamic religion, managed to reject Christianization activities by embracing many community elements especially local leaders of Parik Putuih and its neighbouring villages. Viewing the success story of Natsir in demolishing Christianization project in the late 1960s through the establishment of Islamic Hospital of Ibnu Sina in Bukittinggi, Muhammadiyah District Leadership of Agam had formulated effective and efficient propagation strategy through establishment of Muhammadiyah Charitable Enterprises (AUM) named "Muhammadiyah Boarding School for Holy Quran Memorizers" in Parik Putuih in 2014, which in cooperation with many social elements in Parik Putuih and its neighbouring villages. Apart from that, on that compound it also set up health centre, cooperative and other centres.

After running for five years, the propagation movement is claimed as successful project in opposing Christianization activities marked by objection of church development proposal and maintenance of security and stability in the local community.

This paper discusses the extend to which propagation strategy and method undertaken by Muhammadiyah in containing Christianization currents in Bukittinggi and role played by Muhammadiyah Boarding School for Holy Quran Memorizers in Parik Putuih.

B. Literature

B.1. Terminology of Strategy

Terminology of strategy had been used in military context since Greek and Roman Glory until the outset of industrialization age. Afterward, its terminology extends for many social activities, including communication and Islamic propagation. It is important activities as Islamic propagation aims at changing any community on purpose (1).

Littlejohn compared strategy to "plan of action" and its basic methodology was presented by Burke as "the dramatic pentad" with details as follows:

1. *Act* means what thing has to be done by actor. This first element explores anything which has to be played by actor, what the best thing to be carried out, and what thing has to be solved.
2. *Scence* means situation or condition when the action may be carried out. This second element includes details on physical and cultural features and social environmental where the action to be done.
3. *Agent* means actor himself which has to and is going to carry out his task, including knowledge of content. The content itself includes all aspects of humanity, attitude, personality, life history, and other related factors.
4. *Agency* means instrument or tools which will or must be utilized by agent in running his action. Possibly, it covers

communication channels, way of thinking, institution, media, mode, message, or other related tools.

Purpose means reason to act which covers theoretical objective, impact or result which are expected (2).

B.2. Terminology of "Dakwah" or Islamic Propagation

Word of "dakwah" comes from Arabic which means urging, calling, persuading, and inviting (3). Apart from that, Ibnu Manzhūr in his book "Lisān al 'Arab" translates dakwah as asserting or defending at all costs on whether goodness or badness, whether positive or negative things (4). Meanwhile, in "al-Qāmūs al-Muhīth" it is also translated as any effort in the form of speech or action to attract someone toward any ideology or religion (5). In "Kamus Besar Bahasa Indonesia", word of "dakwah" is translated as: 1) broadcast, propaganda, 2) dispersion of religion and its development in the community, call on people to convert, study and apply any religious teachings (6).

In general, terminology of dakwah presented by those experts points to any action whose purpose of positive changes in human personality. The positive changes are materialized through faith increases, as the target of dakwah is faith. As its purpose is good, the action must be undertaken with good ways. The measurement of good and bad is in conformity with Islamic teaching as enshrined in the Holy Quran and Hadist (7). Ali Aziz divides dakwah form into three namely, spoken propagation (da'wah bi allisān), written propagation (da'wah bi al-qalam) and action propagation (da'wah bi al-hāl) (8). Taking these three forms into account, propagation method and technical are possibly classified into five elements.

First, speech. Speech method or "muhadlarah" has been utilized by all prophets in upholding God's revelations. Until now, it is still regarded as most frequently used method by the propagators, even though other modern communication tools are available.

Second, discussion. This method is aimed at encouraging propagation counterparts to think and express ideas, and also contribute any opinion in the religious affairs which contains many optional answers (9).

Third, counseling. This method is in the form of individual interview and face to face encounter between counselor as propagator and his client as the propagation counterpart to overcome any prevailing problems. The counselor as propagator will assist to find optional solution (10).

Fourth, written works. This method is included into propagation category of "dakwah bi al-qalam". Without any written work, world civilization will be rooted out and disappear.

Fifth, people empowering method. One of methods in "dakwah bi al-hāl" is people empowering. This propagation aims at empower human resources by encouraging, motivating, and awakening people awareness into their potentials, and sought to advance its development which solely based on the grounds of independent process. This method is frequently linked to three actors, namely community, government, and agent or propagator. Through these three actors relation, we possibly craft its technical application. The nature of people empowering method is

decentralistic with bottom-up policy. The problem resolution is not determined by formal leaders, but people on the grass root. The propagator's task is only gathering people to formulate problems and look for resolution collectively.

Sixth, institutional method. This last method is in the form of creating and sustaining norms in propagation organization as instrument. For instance in altering member's attitude through institution, the propagators must undergo management function process namely planning, organizing, actuating, and controlling.

B.3. Muhammadiyah as Propagation Movement

Muhammadiyah is Islamic propagation movement, *Amar Ma'ruf Nahi Munkar*. This claim showcases Muhammadiyah strong commitment toward Ali Imran verse number 104. This verse serves as main trigger of Muhammadiyah establishment as propagation movement.

In Muhammadiyah personality guidance is stated that objective of Islamic propagation movement is directed into two sectors namely, individual and collective. Individual groups are divided into two namely the ones who have been accepting Islam as their faith *Umua Ija;bah*, and the ones who have not been accepted Islam as their faith *Umat Dakwah*. Propagation to the community must be adapted with respective character, situation and condition.

B.4. Eksternal Challenges of Islam

External challenges of Islam faced by Muhammadiyah propagation movement, were regarded very complex. The most significant challenge is missionary and zending movement as they are well planned organization, supported financially by external and internal source. They aim at altering Moslem faith into Christianity in Indonesia. Christianization networks utilized modern facility and infrastructure, supported by experts in respective field (11).

C. Method

Methodology used in this research is survey, library research and empirical experience. Chosen survey location was Parik Putuih village under sub-district of Ampek Angkek, Agam Regency. The rationale behind the location choice as Parik Putuih is home of non-Moslem residents with significant figures (130 lifes of Christian, 175 lifes of Chatolic and 4 lifes of Hinduism).

D. Analysis

D.1. Jorong Parik Putuih

Parik Putuih well known as Eastward border of Bukittinggi is located in sub-district of Ampek Angkek, Agam Regency, West Sumatra (12). Data in 2018 shows number of population in Parik Putuih village reaches 2.569 lifes or 694 family heads, consists of 1.257 males and 1.312 females (13).

D.2. Case1: Establishment of Imanuel Christian Hospital in Bukittinggi

Historically, presence of Christian residents in Bukittinggi dates back to 1825 with the establishment of Dutch fort for colonial reasons. In 1901, the Dutch troops set up a Protestant church, later known as the historical sites in the town. Post independence at January of 1952, it was operated a church administered by "Huria Kristen Batak Protestan" as a branch of HKBP Headquarter in Tarutung (14).

Minangkabau especially Bukittinggi ever has experienced systematic Christianization mission by the presence of Dr. Frank B. Owen and Reverend Ross B. Fryer from the USA. They resided at Bukittinggi in 1961. Those persons are men behind the establishment of Imanuel Christian Hospital in Bukittinggi in the late 1969. As the fanatic customary and religion followers, certainly the establishment accepted strong opposition from all elements of local communities especially costumary leaders, Islamic scholars, intellectuals and Minangkabau feminists. Moreover, Minangkabau most prominent figure named Natsir also showcased his objection. After opening successfully an Islamic hospital named Ibnu Sina, finally the Christian hospital was closed in 1984 and removed to capital city of Lampung Province.

D.3. Strategy and Methodology of Christianization

Strategy in Christianization had utilized methodology or approach on health service to community since 1960s. In 1963, an American baptism mission make a pitch for a land in Parak Tinggi located near Ujung Jorong Guguk Panjang, Aur Birugo Village and Tigo Baleh Village. Once local community knew on the proposal for Chistian hospital establishment, the mission accepted opposition from all elements of local communities like costumary leaders, Islamic scholars, intellectuals and Minangkabau feminists. Due to strong objection of local community, as a result the proposal stalled (15). Despite massive protests in local community calling for proposal removal, baptism mission continued to look for anathor chance in maintaining project proposal. Targeted location was altered to Parak Kongsu, near Bukit Apit, Campago Mandiangin Village. In that area, baptism mission conducted propaganda by showcasing hospital's scale model publicly. It depicted as the most modern hospital across Sumatra Island.

After using many ways, finally the most wanted land was occupied in Luhak Anyir. The land was purchased from the previous owner named Agustina Agus. Once knew the progress, all elements of local communities especially costumary leaders, Islamic scholars, intellectuals and Minangkabau feminists again protested. Over the conflict, town parliament of Bukittinggi attempted to interfere by urging the town mayor not to issue building permit while waiting for decision of Religious Affairs Minister. Series of protests were tangled up, moreover the opposition from costumary prominent figures. Those street demonstrations also headed to government due to worrines of negative impact of American baptism mission. After series of meeting between two sides, it was agreed to hand the matters over the newly established Islamic Schoolars Council (MUI) of West Sumatra in 1968. Then, the council addressed the letter to the government which expressed deep concern about American baptism mission in West Sumatra. The letter directed to provincial and central governments, Minister of Religious Affairs, Health Minister, Home Affairs Minister, Foreign Affairs Minister, even the President.

D.3.1. Political support

Response of Provincial Parliament came after the opposition of town parliament in Bukittinggi. The

parliament members conducted a hearing on the issues of Christian hospital and religious propaganda undertaken by the foreign mission. The parliament unanimously agreed to set up ad hoc committee to hold a poll and fact finding. The committee had achieved results that the proposal had accepted support from Christian and nationalist political parties such as Parkindo, IPKI and SOKSI. Due to their supports, the committee handed the case over the West Sumatra Governor.

Prior to political support, statement of Religious Affairs Minister still appeased heart of customary leaders, local leaders and Moslem community as the government understood on their worriness. Apart from that, the American baptism mission continued to seek stronger allies.

Head of regional military command 032/Wirabaja Colonel Nazir Asmara issued statement that his party would harness hospital facilities for the benefit of his personels. Therefore, his party was able to develop barrack for his troops and return the occupied resident houses. Certainly, the statement created another worrines. Aspiration channeled through MUI of West Sumatra Province obviously was ignored. Chairman of the MUI HMD Dt. Palimo Kayo conducted press release and covered at local media entitled "Please, Listen to our Deep Heart Voice". Unexpectedly, Minister of Religious Affairs issued decree which revoke previous decree number: 54 Tahun 1968 and substituted it with new decree number: 251 of 1968 about the agreement on the baptism hospital proposal in Bukittinggi.

D.3.2. Establishment of Imanuel Christian Hospital in Bukittinggi

Following to Minister of Religious Affairs new decree, West Sumatra Governor issued decree number: 114/GSB/1969 dated 8 December 1969 which issued permit for Dr. Frank B. Owen MD to establish baptism hospital in Bukittinggi. In the decree, it was not mentined on requirements which prohibited religious propaganda. A huge disappointment was felt by Moslem community. All doors in the government offices were closed. The only one way was prayer and recited "qunut nazilah" in all mosques and prayer rooms region-wide. Afterward, opposition voice gradually became quite.

Behind the scene, there was onother effort which was bit pleasing those disappointed Moslem communities through distribution of letter written by State Secretariat directed to Home Affairs Minister on the conditions of hospital operation namely: 1) hospital management was under government, 2) the mission served as management assistant only, and 3) the hospital was prohibited to promote any religion.

However, Moslem community cast doubt on implementation on the ground. Meanwhile, baptism mission felt huge factory in Minangkabau over the Minister decree. Moslem scholars and customary leaders remained silent. In 1970, the hospital came to operate and run its health service successfully as it received huge number patients region-wide. After running several years, sometime between 1973 until 1974, the baptism mission came to baptize local people demonstratively. As a result of public apostate, Moslem community came to protest in anger. The mission conducted

several apostate services toward those weak faith Moslems in Batu Tebal Village, near Singkarak Lake. Several youngsters who applied job to work at the hospital, were Christianized in the eyes of publics.

Propaganda on the hospital brilliancy had been touted as the most modern hospital in Sumatra Island. It revealed that the hospital possessed many expert doctors with high quality medications from foreign country. A doctor named Dr. Aple White was brought on purpose from The USA to conduct free health care by providing high quality medications from his country.

This provocative propaganda in promoting any religion created huge disappointment in the society. On 28 June 1973, Dr. Aple White again christianized a local man named Yusmatias from Sawahlunto in Batu Tebal Village. Close to the date, Thomas O Beron Christianized 6 other local men. On 6 February 1974, Thomas O Beron again christianized 12 local men. Those men confessed that they had to be christianized as the pre-conditon for their new occupation in the hospital (16).

The establishment of Christian hospital might not be escaped from the prominent figure of Dr. Frank B. Owen from the USA. In 1961, he along with Reverend Ross B Fryer departed their country to arrive in Bukittinggi. Their arrival aimed at conducting survey to seek possibility in establishing a hospital in the town. Afterward, the survey was followed up in 1962 when they came to conduct health service through a health clinic in Sitawa Sidingin where they occupied as residence with their family (17). In 1965, the clinic removed to Mandiangan Villace, especially in Jln. Mandiangan no. 17. On 15 April 1965, the clinic was officially declared open and named as Baptiz Polyclinic.

It had been served by Dr. Frank B. Owen and Dr. Kathleen Jones who had ever got long experience at Christian health service in Christian Hospital of Kediri, East Jawa. After successfully occupying land at Birugo in 1967, they established Imanuel Christian Hospital in Bukittinggi in 1969. A year later, on his half way trip from home country back to Indonesia after taking on leave, he experienced heart attack in Honolulu and died on 25 June 1970.

D.3.3. Detention of Moslem Youths

In response to provocative measures undertaken by Christianization mission, some Moslem youths were trying to boycott the mission through flier and phamphlet distribution. Among the phamphlet says, "Expel Baptiz agency as trouble maker", "Agitative and Subversive Foreign Baptism mission hampers Development", and so on. Due to big size features written on fabric, paper and copy paper, security officers immediately police them. Soon afterward, there were 7 Moslem youths faced long-standing allegations. Since on 9 November 1975, those youths were detained to hand them over to the court (18). Detention was undertaken by Lieutenant (Police) Pangaribuan who served as Head of Intelligence Section of Komres 305/Agam. Those Moslem youths consisted of one youth who was working for Religious Affairs Ministry and 5 youths who served as university students of Religion and Language Academy (AKABA) in Bukittinggi, and one youth who served as pre-student of IAIN.

The Ministry officer name Irma Hamdi, while AKABA students named Indar Syamsuddin, Bakhtiar, Rustam Effendi, Tasrizal, Martias. The pre-student of IAIN named Samad Abdullah. After holding investigation, those devendants frankly conceded to their wrong doings and confirmed that they had done such things consciously without any other party's influence. They confessed that they had no forbearance looking at improper measures undertaken by baptism mission, particularly in Bukittinggi, generally in Minangkabau in a bid to propagate Christianity among Minangkabau community who have been embracing Islam.

D.3.4. Important Role of Natsir

Despite huge and strong protest from local people, the Christian hospital operation remained run. Several Moslem prominent national figures mostly from West Sumatra like Natsir started formulating strategy through collaboration with local Islamic shoolars in West Sumatra. His participation in this conflict resolution might not be separated from complexity of prevailing conflict faced by people and the government. At least, there were three important issues involved, namely: 1) There were several houses occupied by the military personels, 2) There had not yet been any barrack to host them due to budgeting constrain, and 3) the absence of high standard quality hospital in the town.

Solutions delivered by MrNatsir were to establish military barrack along with hospital in Bukittinggi as the joint project between the government and people. For the former General Chairman of Masyumi Islamic Party, the solution was workable in West Sumatra. Natsir was well known as prominent Islamic figure who worked hard and all-out. His concern toward Christianization mission was very deep. Once released from his detention under Old Order Regime, Natsir conducted trips across West Sumatera from June until July 1968 in a bid to seek solution over the operation of Imanuel Christian Hospital.

Natsir's strategy to overcome the Christianization conflict in Bukittinggi was begun by officially declaring formation of "Dewan Dakwah Islamiyah Indonesia" or DDII in brief for West Sumatra branch on 15 July 1968 at National Hall of Bukittinggi. Through this organization, he set up Initiator Committee for the Islamic Hospital Development Foundation of West Sumatra in Bukittinggi.

Because of Natsir's initiative whether as individual or General Chairman of DDII, the West Sumatra Islamic Hospital in Padang was founded on 31 January 1969. Soon after that, the Ibnu Sina Islamic Hospital in Bukittinggi was founded on 30 October 1969 with the statut as health centre, occupied rental building at Jln. Dr. Rivai and Jln. Yos Sudarso. Through many great endeabours, foundation of the hospital received financial aids dan strong support from Moslem community and the government, so that it successfully purchased land in Belakang Balok. Financial aids from foreign country were from King Faisal of Saudi Arabia, Secretariat of World Islamic Congress in Makkah. Meanwhile, financial support nation-wide was given by Indonesia President. Because of those financial aids, the health centre was upgraded its statut as hospital.

By establishing of the Ibnu Sina Islamic Hospital, the absence of high quality hospital in Bukittinggi came to be solved. Apart from that, development of military barrack came to run in collaboration between the government and people.

By using his sphere of influence at national and international forum, Natsir urged the government to revoke the operational permit of Christian Hospital from Bukittinggi. Finally, on 23 December 1984, the Imanuel Christian Hospital handed over to Minister of Home Affairs Amir Mahmud, soon later he transferred it into Minister of Health dr. Suwardjono Suryaningrat.

Since then, there is no more presence of Christian hospital in Bukittinggi. The ever-used building of the Imanuel Christian hospital then was utilized by Stroke National Hospital or "Rumah Sakit Stroke Nasional" administered by the Health Ministry. The Imanuel Christian hospital then removed to capital city of Lampung Province, Tanjung Karang.

D.4. Kasus 2: Effort to Establish Church in Parik Putuih

D.4.1 Development of Non-Moslim Community

Presence of Christian community residing in Parik Putuih dates back to 1990 when developer built housing complex near Garegeh in Parik Putuih Village. The development of this community grows fast due to their strategy to extend their land toward surrounding owned local community, by using economic approach. They reap benefits from the economically weak condition of local people.

Rapid development of Bukittinggi town into interland particularly into Parik Putuih along with economic pressure, take effect in selling their collective owned land called as "tanah ulayat" by land lords in Parik Putuih. The statust of purchased land transferred from collective owner into individual one. The new land lords are dominated mostly by residents who come from other ethnic groups such as Nias and Batak especially Simbolon, Aritonang and Sibutar Butar clans who are Christian followers.

Meanwhile, data in 2017 from Sub-District Office of Ampek Angkek showcase the number of residents based on the religion. It shows that number of non-Moslem residing in Parik Putuih stand at 309 people, comprise of 130 people of Christian followers, 175 people of Chatolic followers and 4 people of Hinduism followers.

According to local man named Deddy Alfianto, he revealed that numbers of non-Moslem under administration of Parik Putuih Village stand at 2 Family Head (KK) with Aritonang and Sibutar-Butar clans. Meanwhile, numbers of non-Moslem under administration of Batang Buo Village stand at 70 to 80 KK (19). Rather similar information also was revealed by Haji Risdianto Malin Bagindo, local man of Tanjung Alam. He stated that numbers of non-Moslem under administration of Batang Buo Village stand at 74 KK.

D.4.2. Effort in Church Building

Due to significantly increasing numbers of Christian since 2005, Christian community in Garegeh started showcasing obvious activity such as collective religious service at the houses by deploying congregation from other complex. Apart from that, those residents also

conducted social parties by baking bacon and dog meat. At other chance, the residents approached local people especially those who owned economically weak condition by offering financial aids, main food along with Bible with Minang translation.

In 2010, Christian community began seeking to build local church. Resident representatives of Garegeh house complex visited Head of Sub-District Religious Office of Ampek Angkek in Biaro, who was served by Haji Syafalmart. The meeting aimed at exchanging views in a bid to build church due to significantly increasing numbers of weekly congregation.

On the moment, Haji Syafalmart stated that main requirement of permit grant for church is approval of local people proven by a declaration letter signed by at least 90 people's signatures. The letter is enclosed with copy of their identity cards. After seeking support from local people, minimum numbers has not been fulfilled. However, the representatives successfully picked up 24 local people's signatures. Eventhough the church foundation proposal was miserably failed, the Christian community remains active systematically in approaching local people especially through economic approach. Those approach, effort and provocative ways undertaken by Christian community set afire. Several local leaders of Parik Putuih and neighbouring villages showcased their deep concern.

D.5. Muhammadiyah's Islamic Propagation Strategy

The deep concern of Parik Putuih local leaders over the Christianization negative impact has long been to be Muhammadiyah's concern. Muhammadiyah's founder, even showcased his deep concern on this issue. He was aware in protecting Moslem and precluding them as victim of Christian mission and Zending by taking necessary smart and elegant measures. He persuaded priests to discuss and debate on particular religious matters publicly near Yogyakarta.

Due to presence of similarities and differences between Holy Quran and other divine holy books, he urged Moslem to study all religions rationally to find out inherent truth in their religious teachings (Jainuri, 2002: 78). Apart from that, establishment of Muhammadiyah schools were located on purpose in certain area where were vulnerable for possible victim for Christianization and Zending mission. The mission also confessed that they felt overwhelmed in the face of Muhammadiyah opposition as it has taken role particularly on education and social movements.

D.5.1. Method of Islamic Propagation

Strategy or Muhammadiyah opposition to Christianization in Bukittinggi was undertaken through 5 (five) methods or approaches or methodologies as stipulated by Burke as "the dramatic pentad".

D.5.1.1. Agent

Despite the fact that Muhammadiyah has task and obligation in opposing Christianization, however Muhammadiyah realizes that it may not stand alone. Therefore, it has to embrace other parties to cooperate, moreover Minangkabau community is well known for their egaliterism with strong mutual cooperation spirit. It realizes that role of other agents are very important.

Among social groups which potentially embraced by Muhammadiyah like "tungku tigo sajarangan" meaning as three social elements whose important role in determining social welfare namely customary leaders, Islamic scholars, and intellectuals. The intellectuals cover the government officers and professionals in their respective field. Apart from that, Muhammadiyah also involve other social elements such as youths and traditional feminists "bundo kandung".

Viewing the increasing activities of Christian community in Parik Putuih along with their church establishment proposal, Muhammadiyah approached relevant local leaders in Parik Putuih along with neighbouring village who have common interest to demolish the proposal. Through several meetings, they made agreement to hold cooperation in coping with the disturbing Christianization issues.

Referring to the case of Imanuel Christian Hospital in Bukittinggi, the lessons learned can be applied in Parik Putuih case. Therefore, the local leaders agreed to establish educational and religious institution including mosque, in a bid to cope Christianization impacts.

Through shoring up resource support, a villager of neighbouring Pilubang village named Marjohan committed to donate his land sized 460 meter square for mosque foundation (20). A man from Parik Putuih named Bustaman Rahim who is residing in Bandung also committed to channel financial aids for the foundation for educational and religious buildings. Last but not least, representative of Simabur's clan family, pioneered by Hajah Widjayanti showcased their commitment to donate their land nearby Garegeh sized 2.500 meter square for the institution.

Apart from shoring up resource support, they also agreed to engage second party to administer the assets. Knowing the local leader agreement, Muhammadiyah District Leadership of Agam took initiative as second party to manage the charitable assets in Parik Putuih. In addition to initiating as the second party, Muhammadiyah District Leadership also agreed to utilize such assets for the development of Muhammadiyah Boarding School for Holy Quran Memorizers.

D.5.1.2. Purpose

The purpose of boarding school establishment in Parik Putuih obviously to develop Islamic propagation as Muhammadiyah surves as movement on "Amar Makruf Nahi Mungkar" in line with Muhammadiyah objectives to enforce and uphold Islamic religion so that truly Moslem community had been attained.

The presence of Christianization mission, obviously may keep Muhammadiyah away from its objectives as the mission targets Moslem community whose weak faith and economy. In addition, invisible Chistianization mission possibly drag Moslem community into faith downgrading.

Muhammadiyah objectives to develop Islamic propagation, have been recognized by relevant parties in donation delivery. As revealed by representative of Simabur's clan family, they believe that the donation delivery to Muhammadiyah is the most appropriate option because possesses good track record in opposing

Christianization mission. Muhammadiyah movement is regarded having flexibility in the face of Christianization mission so that such nature possibly eliminate clash and open conflict.

The history of Muhammadiyah movement di Jawa land showcases that Muhammadiyah placed its schools on purpose nearby Missionary schools. Muhammadiyah school management would be modern as such it grows rapidly. It has courage to open schools which are treated as secular by traditionalist groups. Missionary groups recognized that the presence of Muhammadiyah schools in the region where missionary also target it, give serious constraints for the mission.

D.5.1.3. Science

Muhammadiyah realizes that development of Christianization in Minangkabau sets a strong slap toward Muhammadiyah. But apart from the well known as the most fanatic Moslem followers, historically Minangkabau people also has contributed significantly to Muhammadiyah development nation-wide.

The movement founded on 18 November 1912 in Yogyakarta, was brought to Minangkabau by AR Sutan Mansur who later known as the Chairman of Muhammadiyah Central Leadership (PP) along with his brother-in-law Hamka when Inyiah DR or Syekh Abdul Karim Amrullah 'blessed' the formation of Muhammadiyah.

Bukittinggi ever has been the host of 19th Muhammadiyah Congres in 1930 also attended by Nyai Ahmad Dahlan, the spouse of KH Ahmad Dahlan. It is regarded as the first congress beyond Java Island. Eventhough, the brainchild of Muhamamdiyah grew in Yogyakarta, however it has developed rapidly in Minangkabau due to presence of equal interpretation on reform "tajdid" between KH Ahmad Dahlan and Minangkabau Islamic scholars especially those who were regarded as "Kaoem Moeda" school led by Syekh Abdul Karim Amrullah.

The establishment of Imanuel Christian Hospital in 1969 within the most Moslem populated region, obviously injured Moslem heart, moreover it was build on the former collectively owned land or known as customary land. In inherited land sale, Minangkabau custom presupposes very tight condition as its traditional proverb says, "*Maik tabujua di tengah rumah, gadih gadang indak balaki dan rumah gadang katirisan*". This principle means that in selling an inherited land, it would be allowed within three very tight conditions namely for burying mortal remains of family and relatives, marrying any girl who has proper age, and weak economic reason.

In addition, the foundation of the Boarding School in Parik Putuih also possessed proper moment and scene. At least, there are two strategic moment. First, it happened when Boarding School activity have grown rapidly marked by the increasing number of students. The increase forces extention of supporting study facilities. Location in Parik Putuih Village looks very strategic to be developed as 2nd campuss as it is not so far away from 1st campuss. In addition, this location is nearby main road which connecting Bukittinggi to Riau Province capital, Pekanbaru.

Second, Muhammadiyah in Parik Putuih had been in apparent death. Such condition has lasted in long time almost for three decades. By the formation of the Boarding School, certainly, the spirit of Muhammadiyah in Parik Putuih had been awakened. Muhammadiyah Group Leadership in Parik Putuih had experienced its glory marked by the possession of religious school, however since the death of prominent figure named Rabain St. Bandaro Sati in 1993, the group had experienced an apparent death. Physically, its step has gone by the wind. Not only that, its charitable enterprises had experienced bankruptcy and the asset including land and building over the land was taken over by the government for the formation of Elementary School, which later known as SD No.13 Parik Putuih currently.

D.5.1.4. Action

Muhammadiyah strongly opposes Christianization measures as it possibly downgrade Muhammadiyah propagation, therefore Muhammadiyah has to take necessary measures to graps opportunity from local leaders of Parik Putuih along with neighbouring villages to expend its effort and resources in opposing Christianisation.

No longer after achieving commitment between Muhammadiyah and local leaders in Parik Putuih, both parties executed signing of land donation delivery certificate before officer of Sub-district Religious Affairs Office of Ampek Angkek on August 2014 in Biaro. As "wakaf" on the delivery were Hj. Elly Syukriati and Hj. Upik Sumarni on behalf of representatives of Simabur's clan family. Meanwhile, PP acted as "nazir" meaning institution whose obligation receiving donation.

After signing of land donation delivery certificate, both relevant parties executed building development process as the donation of Haji Bustaman Rahim's family. Not long after ground breaking ceremony which was attended by representatives from PP and relevant donators and local leaders, the building began to be utilized as the boarding school. On the same land, it was build a mosque, health centre, cooperatives and other supporting unit buildings.

D.5.1.5. Agency

Councious of the importance of strategy in organizing Islamic propagation, Muhammadiyah managed to possess instruments in advancing its strategy. The instrument used was Charitable Enterprises of Muhammadiyah (AUM) in the form of the Muhammadiyah Boarding School for Holy Quran Memorizers. This school plays important role not only to produce the Holy Quran memorizers but also to promulgate the local residents on Islamic teachings and protect them from Christian teachings conducted by Christian missionaries.

Apart from that, in the area it was also built a mosque whose function not only as ritual venue, but also venue for social and cultural encounters. At the end, it plays role in strengthening social relationships among Islamic residents.

The nature of Muhammadiyah's Islamic propagation toward Moslem (*Umat Ijabah*) is not longer persuation of accepting Islam as their faith, but also "*Tajdid*" or purifying their rituals in conformity with Islamic practices. Through this instrument, Muhammadiyah

may keep Moslem away from heart disease named *Takhyul Bid'ah Churafat* abbreviated as *TBC* (belief in mystical spiritit, heresy, and unlawful rituals from Islamic practices in Indonesia).

Other instrument is health centre whose function not only to treat boarding school students medically, but also to empower local people medically, including non-Moslem residents. They are needless to go far away taking medical treatment. In addition, this instrument possibly increases resident's awareness on the importance of health care. Indirectly, Muhammadiyah has displayed a positive image of Islam as a mercy to all creations.

In contrast, the nature of Muhammadiyah Islamic propagation toward non-Moslems is in the form of persuasions and calls that are encouraging, pleasing or "tabisyir". This nature possibly eases non-Moslem understanding Islamic teaching. Eventually, they possibly accept Islam as their faith and religion. Therefore, the propagation has to display *Mahasinul-Islam* (beauty of Islam) through good information and role model and tolerance.

E. Conclusion and Suggestion

Muhammadiyah Islamic propagation strategy through the formation of Muhammadiyah Boarding School for Holy Quran Memorizers as the Charitable Enterprises of Muhammadiyah, is regarded effective way in opposing Christianisation in Bukittinggi. Approach or methodology of Muhammadiyah Islamic propagation strategy as stipulated by Burke as "the dramatic pentad" is regarded effective way. The effectiveness shows Muhammadiyah's expertise in formulating successful propagation strategy without creating any social conflict in the community, even successfully maintaining peace, security and stability in the region.

This success story possibly take place as Muhammadiyah has drawn lesson learned from the case of Immanuel Christian Hospital ever been established in Bukittinggi in 1969. Apart from that, approaches undertaken successfully revive dignity and awareness of local people on the importance of upholding Islam as their religion. The approaches have empowered local people educationally through establishment of Muhammadiyah Boarding School for Holy Quran Memorizers. This school plays important role not only to create the Holy Quran memorizers but also to promulgate the local residents on Islamic teachings and protect them from Christian teachings conducted by Christian missionaries.

REFERENCE:

- [1]. Anwar Arifin, *Dakwah Kontemporer: Sebuah Studi Komunikasi* (Yogyakarta: Graha Ilmu, 2011), 227.
- [2]. Ahmad Warson Munawir, *Kamus Al-Munawwir* (Yogyakarta: Pustaka Progresif, 1994), 439.
- [3]. Ibn Manzhūr, *Lisān al'Arab* (Beirut: Dar al-Fikr, 1990), Jilid XIV, 259.
- [4]. Fairuzabadi, *Al-Qāmūs al-Muhīth* (Kairo: Mustafā bāb al-Halabi wa Awladuh, 1952), 329.
- [5]. Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, 232.
- [6]. Moh. Ali Aziz, *Ilmu Dakwah*, 359.
- [7]. Moh. Ali Aziz, *Ilmu Dakwah*, 372.
- [8]. <https://alfablackid.blogspot.com/2012/01/strategi-dakwah-muhammadiyah-dalam.html>, diakses tanggal 16 Juli 2019.
- [9]. Peraturan Pemerintah Republik Indonesia (PP) Nomor 84 Tahun 1999 (84/1999) Tentang Perubahan Batas Wilayah Kota Bukittinggi dan Kabupaten Agam.
- [10]. Dinas Kependudukan dan Pencatatan Sipil Kabupaten Agam. 2018. Data Agregat Kependudukan Kecamatan Ampek Angkek Semester 2 Tahun 2017 dan Semester 1 Tahun 2018.
- [11]. Harian "Haluan" edisi tanggal 24 Januari 1952. Koleksi Perpustakaan Nasional, Salemba Jakarta. Diakses pada tanggal 12 Januari 2019.
- [12]. Majalah "Panji Masyarakat" No. 167, 15 Januari 1975, hal. 42.
- [13]. <https://www.rsimanuellampung.com/> diakses tanggal 24 Pebruari 2019.
- [14]. Majalah "Panji Masyarakat" No. 167, 15 Januari 1975, hal. 42.
- [15]. Interview with Deddy Alfianto tanggal 27 Januari 2019.
- [16]. Interview with H. Bustaman Rahim tanggal 19 Oktober 2018 di Bandung.