



CULTURAL INTERACTION OF BENGKULU CITY COMMUNITIES WITH MUHAMMADIYAH EDUCATION IN HISTORY CONTEXT



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Abstract

This research aims to analyze the interaction between the culture of the people of Bengkulu City and Muhammadiyah education from a historical perspective, especially related to the controversy over the acceptance of religious purification teachings and the contribution of Muhammadiyah education to traditions that have long existed in society. This research was carried out using a historical approach through information from the figures involved and knowing the history of the development of Muhammadiyah education in Bengkulu City and several other primary and secondary sources. The study results found that Muhammadiyah education in Bengkulu City began with a debate between Muhammadiyah figures and kaum tuo (the old generation). Muhammadiyah's teachings focus on the purification of Islamic teachings in the culture of the Bengkulu City community, which contained many mystical and polytheistic (shirk) elements. Finally, the approach of Muhammadiyah figures led to cultural interaction with Islamic teachings as long as they did not conflict with Islamic teachings in religious activities, death, marriage, art, music, and curriculum in Muhammadiyah educational institutions through local cultural content. This research has implications for developing a curriculum based on local cultural values so that it can improve character and identity among students.

Abstrak

Tujuan penelitian ini adalah untuk menganalisis interaksi antara budaya masyarakat Kota Bengkulu dengan pendidikan Muhammadiyah dalam perspektif sejarah, khususnya terkait dengan kontroversi penerimaan ajaran pemurnian agama dan kontribusi pendidikan Muhammadiyah terhadap tradisi yang telah lama ada di masyarakat. Penelitian ini dilakukan dengan menggunakan pendekatan sejarah melalui informasi dari tokoh-tokoh yang terlibat dan mengetahui sejarah perkembangan pendidikan Muhammadiyah di Kota Bengkulu dan beberapa sumber primer dan sekunder lainnya. Hasil penelitian menemukan bahwa awal masuknya pendidikan muhammadiyah di Kota Bengkulu menjadi perdebatan antara tokoh muhammadiyah dan kaum tuo (generasi tua) karena ajaran Muhammadiyah menginginkan adanya pemurnian ajaran Islam pada budaya masyarakat Kota Bengkulu yang banyak mengandung unsur mistik dan kesyirikan, dengan pendekatan tokoh Muhammadiyah akhirnya terjadi interaksi budaya dengan ajaran Islam sepanjang tidak bertentangan dengan ajaran Islam dalam aktivitas keagamaan, kematian, perkawinan seni, musik dan kurikulum di lembaga pendidikan muhammadiyah melalui muatan budaya lokal. Penelitian ini berimplikasi pada pengembangan kurikulum yang berbasis nilai budaya lokal agar mampu meningkatkan karakter dan identitas di kalangan siswa.

Background

Muhammadiyah, an Islamic organization in Indonesia, since its inception in 1912, has carried out a cultural movement. But throughout its journey, Muhammadiyah also came into contact with politics. Contact with politics is a necessity even though this



movement chooses a cultural path.¹ In da'wah, Muhammadiyah tries to purify Islamic teachings by forming values that are developed in habits², and how to build a culture that follows Islamic teachings.³ Efforts to purify Islamic teachings mix a lot with customs, customs which sometimes conflict with Islamic teachings so a movement effort is needed that touches every group in the life of Indigenous peoples.

The history and development of Muhammadiyah education cannot be separated from the cultural influences that have colored Muhammadiyah education. This is because the people of Bengkulu City, which is part of the Bengkulu Province, is located on the Sumatran archipelago, which was a strategic area during the Dutch and Japanese colonial times which connected the regions of Sumatra and Java and became one of the spice – producing area, especially nutmeg, it was this condition that made the Bengkulu region an area that would be controlled during the colonial period and was visited by many traders from various regions in Indonesia. The arrival of traders from various regions also colored the culture of the Bengkulu City people, who already had their own customs. In addition, almost half of the original population of Bengkulu City are immigrants from various tribes and regions in Indonesia.

The entry of Muhammadiyah into Bengkulu City at first often became a conflict between the kaum tuo (older generation) and Muhammadiyah teachers because the Muhammadiyah movement was considered to want to change the customs of the community that had been passed down from generation to generation since their ancestors, such as in traditional wedding ceremonies, how to dress, traditions in death and even people's belief in objects or places that are considered sacred. Efforts to purify Islamic teachings often lead to debates between community leaders who are older people, and young people as the strength of the Muhammadiyah movement that comes to purify Islamic teachings and teach Islam following the Quran and sunnah in Bengkulu City.

The debate between the Kaum Tuo and the Muhammadiyah movement group also involved the government at that time. Through the tuo approach with the Dutch Colonial government, they launched an open conflict with Muhammadiyah figures. They even tried to intimidate Muhammadiyah teachers who would provide preaching and education. With the politics of divide et impera, the Dutch Colonial attempted to create social conflict through competition between groups so that clashes arose among the Indigenous people themselves, which were inevitable.⁴

In addition, the relationship between Muhammadiyah and local culture, especially in Bengkulu City, is often a controversial theme, both within this organization and in discourses about Islam. One of the Muhammadiyah Movements was the purification and eradication of what so – called TBC (Takhayyul, Bid'ah, and Khurafat), which sometimes placed its position opposite the local culture. However, in 2000, Muhammadiyah introduced the concept of "cultural da'wah," which, among other things, tries to improve

¹ Hardiansyah Pilli, Salim Bella, *Napak Tilas Sejarah Muhammadiyah Bengkulu*, 1st ed. (Yogyakarta: Valia Pustaka, 2016).

² Noor Ady Ferdian et al., "The Multicultural Education Paradigm Pattern: A Case Study in Muhammadiyah Junior High School in Palangka Raya, Indonesia," *Internasional Scientific Elektronik Journal* 52, no. 4 (2021): 297–310, <https://cyberleninka.ru/article/n/the-multicultural-education-paradigm-pattern-a-case-study-in-muhammadiyah-junior-high-school-in-palangka-raya-indonesia>.

³ Surni Kadir et al., "Implementation of Muhammadiyah Cultural Da'wah In the Education Sector in Palu City," in *AECon 2020: Proceedings of The 6th Asia-Pacific Education And Science Conference, AECon 2020, 19-20 December 2020, Purwokerto, Indonesia*, vol. 472 (European Alliance for Innovation, 2021), 1–10.

⁴ Suara Muhammadiyah, "Membedah Gerakan Reformis Islam Bengkulu, Menuju Kongres Sejarawan Muhammadiyah," *Suara Muhammadiyah*, 2021, <https://suaramuhammadiyah.id/2021/07/22/membedah-gerakan-reformis-islam-bengkulu-menuju-kongres-sejarawan-muhammadiyah/>.

its image concerning various cultures. According to Muhammad Ali they explained that several things become problems in Muhammadiyah education namely the cultural background of Muhammadiyah members who study at Muhammadiyah educational institutions often does not reflect Islamic values in attitudes and behavior and have not yet created an Islamic culture who practice it in a representative way and even lose their identity, Muhammadiyah educational institutions are still not concerned about producing graduates who have religious abilities and mastery of science and technology as a whole.⁵ Therefore, it is still the same as other public schools. Even though cognitively, graduate members of Muhammadiyah can master general knowledge, they still an ineffective integration of religious knowledge into their actions. In this case, the school or madrasa seems lost its spirit, function, and role in carrying out business charity. In 2013, the government also provided opportunities for educational institutions to develop local content that could be integrated into certain subjects.

The conditions above make Muhammadiyah education a study and focus for society in integrating understanding of religion and culture as an inseparable part of society. Moreover, in certain situations, culture may conflict with Muhammadiyah's educational goals. Therefore, this research was conducted to look at the cultural interaction of the people of Bengkulu City with Muhammadiyah education from a historical aspect and how Muhammadiyah education contributes to local culture.

Method

This research is qualitative research with a historical approach. History includes various events by paying attention to the elements of place, time, objects, background, and perpetrators of the event.⁶ All phenomena or processes in history are in the dimension of time, and stages of change are measured on a time scale. Historical events are careful, critical, and analytical traces of all human experience, having a role in making historical or scientific stories, so it cannot be denied that historical stories are completely subjective, reconstructing what was thought, done, said, felt, and experienced by someone. However, it needs to be emphasized that rebuilding the past is not for the sake of the past itself but also the sake of the present and future.⁷ Historical research in the context of cultural interaction in this research refers to the process of mutual influence and conditions between the values, norms, and cultural traditions of the people of Bengkulu City and the teachings, principles, and activities carried out by Muhammadiyah. In practice, Muhammadiyah in Bengkulu City tries to adapt Islamic teachings in local cultural contexts, such as in carrying out worship, celebrating Islamic holidays and marriages, carrying out deaths, or implementing social values by prioritizing the values of moderation and renewal, which can be integrated with local culture without changing the core of Islamic teachings.

The research was conducted in Bengkulu City, with historical sources consisting of written, oral, and object sources (including artefacts). Written sources come from the founding charter of Muhammadiyah schools, photos, land deeds, chronicles, biographies, personal notes from Muhammadiyah figures, journals, books, newspapers, and reports, as well as meeting minutes. Meanwhile, oral sources come from stories, testimonies, and statements from figures, teachers, or descendants of Muhammadiyah figures who were

⁵ Tasman Hamami, "Membangkitkan Kembali Ruh Pendidikan Muhammadiyah," *Tajdidikasi: Jurnal Penelitian Dan Kajian Pendidikan* 1, no. 1 (2009): 1–24, file:///C:/Users/hp/Downloads/5-8-1-SM.pdf.

⁶ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Raja Persindo Persada, 1998).

⁷ Alian Alian, "Metodologi Sejarah Dan Implementasi Dalam Penelitian," *Jurnal Pendidikan Dan Kajian Sejarah (Criksetra)* 2, no. 2 (2012), <https://repository.unsri.ac.id/22614/>.

directly involved in or knew about historical events. The next stage is to verify or criticize history to obtain the validity of the source. The processes carried out are heuristics, criticism, interpretation, and historiography.⁸ Heuristics by collecting historical sources through identification, searching for sources, and ensuring sources can be accessed easily. Critics and source verification is carried out to ensure the authenticity and credibility of the source by paying attention to the results with physical form, the origin of the document, and conformity with historical facts. The next stage is interpreting through analysis and understanding sources by paying attention to how Muhammadiyah's teachings are influenced by social, political, and cultural aspects in Bengkulu City and interactions with local culture. The final stage is carrying out historiography or historical writing based on the evidence and information that has been obtained as well as conducting literature studies, especially about Muhammadiyah education in Bengkulu City, which have been carried out by previous historians and reinforced with relevant historical and theoretical approaches to analyze the data and provide a deeper understanding of the phenomenon.

Results and Discussion

The Establishment of Muhammadiyah into Bengkulu City

The establishment of Muhammadiyah in Bengkulu City began when KH. Hisyam, who was a member of the Muhammadiyah Central Leadership, visited Bengkulu in 1924 and came from Yogyakarta.⁹ His arrival was to introduce Muhammadiyah to the people of Bengkulu. At the beginning of Muhammadiyah's arrival in Bengkulu City, Muhammadiyah's organizational activities were centered in Bengkulu Market. The existence of the Muhammadiyah organization in its activities often met with opposition from the elders, and it had long discussions with the local community regarding the presence of the Muhammadiyah. To supervise the center of Muhammadiyah activities, it was moved to Kebun Ros.

Bengkulu City's indigenous community groups actually has no problems with Muhammadiyah's activities, as long as Muhammadiyah secretly building schools that focus on religious studies. However, Muhammadiyah has developed in almost all areas of Bengkulu City. Likewise, there was an emergence of Indonesian Muslim associations other than Muhammadiyah. Thus, there was resistance from conservative Islamic circles against the two camps of the Muhammadiyah struggle, especially in preaching in the city of Bengkulu.¹⁰

At the beginning of its activities, Muhammadiyah focused on two activities: da'wah and education. Therefore, to expedite educational activities, on April 30, 1926, Muhammadiyah school was founded in Kebun Ros. These two charities became a condition for the establishment of the Muhammadiyah organization. According to Alfian's notes, based on primary data in the form of the Annual News of the East Indies Muhammadiyah in 1927, in Bengkulu City, there was only one branch of Muhammadiyah, and that was in the preparatory stage.¹¹

⁸ Anthony Brundage, *Menuju Sumber: Panduan Penelitian dan Penulisan Sejarah* (John Wiley & Sons, 2017).

⁹ Pili, Salim Bella, *Napak Tilas Sejarah Muhammadiyah Bengkulu*.

¹⁰ Shinta Lestari Oktarini, "Sekolah Muhammadiyah Zaman Colonial Belanda Di Kota Bengkulu," *Al-Rimayah: Jurnal Kependidikan* 14, no. 1 (2022): 127–45, file:///C:/Users/hp/Downloads/alriwayah,+8.+Shinta+-+Sekolah+Muhammadiyah+Zaman+Colonial+Belanda+di+Kota+Bengkulu.pdf.

¹¹ Alfian, *Alfian, Muhammadiyah The Political Behaviour of Muslim Modernist Organization Under Dutch Colonial* (Yogyakarta: UGM Press, n.d.).

According to Hamka's records, in 1927, in Bengkulu City, there was already a community association with a modernist Islamic style called Muhibul Ihsan, another name for Sumatra Thawalib, which was founded by Minang people and the people of Bengkulu City. This association became the starting point for the development of religious reform in the city of Bengkulu,¹²¹³. In its development, the Muhibbul Ihsan group wanted to find out more about Muhammadiyah renewal, which was considered to have the same understanding and then sent religious teachers from Minangkabau as observers and participants in the 18th Muhammadiyah congress in Yogyakarta in 1929. After the Muhammadiyah Congress was held, the Muhammadiyah board of directors sent teachers and preachers from Yogyakarta to Bengkulu Province.

At the end of 1927, as Abdul Munir Mul Khan wrote, Muhammadiyah was legalized by Hoofbestur (central leader) Muhammadiyah M. Yunus. According to G.F Pijper's notes, based on the acknowledgment of the central leadership, a new branch of Muhammadiyah will be established if it already has a business charity in the form of a secretariat, a house of worship and a school as a center for Muhammadiyah activities and business charities in Bengkulu City.

Forms of Cultural Interaction of Bengkulu City Communities with Muhammadiyah Education

Historical Conflict

The life of the people of Bengkulu City before the arrival of the Muhammadiyah religious modernization movement was more focused on local or traditional religious rituals. Customs of following what ancestors have passed down from generation to generation are still carried out, such as in the implementation of marriages and deaths. In communicating, the people of Bengkulu City use High Malay language, which then continues to become Indonesian. As a local language used by certain groups, some regional languages were used. Regional languages are grammatically structured like Indonesian; the differences lie in syllables, pronunciation, dialect, as well as word stress and rhythm. Apart from Malay, the city of Bengkulu also uses Lembak, but it is only used in a few areas, and not all areas of the city use it; only along the Bengkulu River (Serut River).¹⁴

At the beginning of the establishment of Muhammadiyah, the struggle of the Muhammadiyah figures was quite tough because they had to face various challenges from the tuo (older) people. Purification of Islamic teachings from the original old culture of the Bengkulu people, such as carrying out marriage customs that require permission from the Pasirah (Head of government) and paying old wages, was conducted in this period. No priest dares to marry off the bride and groom without the permission of the Pasirah (head of the local government). If the bride and groom come from a different clan, permission from the Pasirah and Upah Tua must be doubled. Moreover the wages for the *ustadz* who will marry off cause the wedding to be expensive and long. Muhammadiyah figures strongly criticized this tradition. The same condition also occurred in the tradition of death/ Muhammadiyah teachers do not approve of the activities of *talqin*, *tahlil* and

¹² Pijper G.F, *Pragmata Islamica; Beberapa Studi Mengenai Sejarah Islam Di Indonesia Awal Abad XX* (Jakarta: UI Press, 1987).

¹³ Hamka, *Ayahku* (Jakarta: Ummidinda, 1982).

¹⁴ Departemen Pendidikan dan Kebudayaan Direktorat Sejarah dan Nilai Tradisional Proyek Inventaris dan Dokumentasi Kebudayaan Daerah, *Sejarah Pendidikan Daerah Bengkulu*, 1980.

banquets at the place of the deceased, as well as post – funeral customs in local Islamic tradition.¹⁵

Muhammadiyah exists as a reformer and enlightener for practices that are considered contrary to religion. Muhammadiyah figures carried out the purification of religious teachings through preaching and education. The teachers teach Islamic teachings according to what the Prophet taught, using various approaches so that they can be accepted by students and society. According to Hardiansyah, several networks directly developed Muhammadiyah education in Bengkulu. The Haji Rasul Network has a distinctive character, building educational institutions through some *suraus*. This Surau tradition that was then brought by the Minang people to overseas areas such as Bengkulu City. The presence of the Minang Culture of the Haji Rasul Network to overseas Bengkulu, in addition to the nature of the Minang people having to migrate, was also triggered by Muhammadiyah Minangkabau's desire in held the 19th Muhammadiyah congress in Bukit Tinggi, Dutch military aggression in the Bukit Tinggi area caused many Muhammadiyah members to flee and fled to Bengkulu Province. The difference between the Haji Rasul Network and the Mualimin and Mualimat Networks lies in the pattern of the movement. The Haji Rasul Network is more progressive and puritanical. Meanwhile, the Mualimin and Mualimat networks are more flexible, accommodating, and dynamically carry out da'wah and the Muhammadiyah movement.

Several alumni of Mualimin and Mualimat who have worked in Bengkulu are Siti Fadilah Zuber, Basir Maksum, Raden Ahmad Syafii, Jasum Hamid, Marzuki Jifai, Djalal Sayuti, Djazari Saleh, Muchtar Afrudi, Dr. H, Ahmad Dasan, SH, MA and Dr.H. Syaifulloh, M.Ag. The local ethnicity in acceptance of Muhammadiyah in Bengkulu occurs in the form of willingness to enroll children in Muhammadiyah schools, donating land and material donations for continuing Muhammadiyah education, willingness to accept Muhammadiyah preachers and teachers in the sense of providing housing, accepting as citizens, even making part of the family by way of marriage, joining the Muhammadiyah organization, building together the facilities and infrastructure of Muhammadiyah educational institutions and other Muhammadiyah charitable endeavors, adopting Muhammadiyah religious teachings, 11 *rakaat taraweh*, not using *qunut* and so on.

In that time, there were Thawalib alumni who served as preachers and teachers in Muhammadiyah educational institutions are H. Yunus Jamaluddin, Ilyas Sutan Perpatih, Buya Fikih Daud, Muhammad Yatim, Sutan Besar, Buya Mukhtar Yatim, Buya Zainal Abidin Syuaib, Buya Abdul Malik Sutan Januir, Rasyid Thalib, Samsudin Sutan Bandaro Nan Sakti, H. Ismail, Buya Abdur Rahman, Abdul Aziz Sutan Hidayat, Abdul Khalid Sutan Makruf and Ustadz Baharudin.¹⁶ The phenomenon of the presence of this group of Minang ulama, as told by G.F. Pijper¹⁷ had caused a commotion with the Dutch Colonial Government. This was due to the progressive and hard character of the Minang clerics, who inflamed the spirit of the movement and anti – colonial government. Even the colonial government ordered Muhammadiyah to be disbanded in Bengkulu because it was considered a threat to the colonial government at that time.

¹⁵ Pilli, Salim Bella, *Napak Tilas Sejarah Muhammadiyah Bengkulu*, p. 72.

¹⁶ Amnah Qurniati Amnur, "Sejarah Perkembangan Pendidikan Islam Di Bengkulu Abad XX" (2017), p. 69-70.

¹⁷ GF. Pijper, *Fragmenta Islamica; Beberapa Sudi Mengenai Sejarah Islam Di Indonesia Awal Abad XX* (Jakarta: UI Press, 1987), p. 40.

Cultural Interaction

Muhammadiyah figures in their movement are very concerned about changes in community customs and traditions that are contrary to Islamic teachings because they believe in wooden objects and trees considered sacred or marriage and death rituals associated with the influence of spirit ancestors. Muhammadiyah figures approached community leaders to change conflicting customs so that they could adapt to Islamic teachings. It is not easy to change this habit because it has been passed down from generation to generation. The task of the Muhammadiyah teachers who were brought in from West Sumatera and Yogyakarta to become teachers at Muhammadiyah madrasah, apart from teaching various sciences, was also to eradicate monotheistic diseases such as the belief in the Banyan Tree, which is considered sacred. This place is often used as a place for cockfighting and testing supernatural powers, as well as being used as a place of worship for deceased spirits. Belief in heirloom objects, such as *keris*, were believed by people to have spiritual powers and were used in traditional ceremonies as a form of respect for ancestors.

The customs of the people of Bengkulu City, before the arrival of Muhammadiyah, during the Friday prayer call to prayer was carried out twice, a banquet for the deceased's family by slaughtering a buffalo or goat so that they could give alms at death. There is also a custom of installing sugar cane and banana trees when building a new house, these plants are attached to the roof frame of the house until later the roof of the house is installed perfectly, which is believed to bring blessings and make the conditions of the house comfortable and cool. After receiving explanations and studies from the religious side, then the community is willing to accept. In the field of teacher education, Muhammadiyah built a surau (mosque) as a place of worship and education.¹⁸

In the philosophy of life, the Bengkulu Malays choose their form, nature, and natural life as the basis for formulating proverbs, which are used in customary laws and regulations, known as Bengkulu Malay customary law. Bengkulu Malay's cultural philosophies include harmony, mutual help, humility, shyness, thriftiness in life, honesty and responsibility, and tolerance. The people of Bengkulu used this attitude and is often expressed by the term "Endak Alus Baso Deek Basi" meaning that the Bengkulu people are asked to speak softly, "*Endak Tinggi Naikkan Budi*" means people who have a feeling of the elite, shy and polite.¹⁹ In interactions with many tribes in Bengkulu City, this philosophy is used to perpetuate relationships and associations with people from other tribes in the archipelago.

The journey of religious purification carried out by Muhammadiyah had an impact on the Bengkulu Malays. It can be seen that all customary laws must be based on and breathe Islam, which refers to the Qur'an and the Hadith. This can be seen in the adage "*Islam sālīhun li kulli zāman wa mākan*" which means that Islam is compatible with any time and places. In the field of marriage, it cannot be separated from fiqh law. This influence can also be seen in writing and drawing. They rarely draw living things in their paintings, this can be seen in the *bassurek* cloth, which has floral and bald Arabic motifs.²⁰ *Besurek* cloth is a typical batik from Bengkulu City. "*Besurek*" in Indonesian means letter. The cloth is called *besurek* because it is inscribed with Arabic letters. The original motif

¹⁸ Muhammad Hazmi Effendi, Mardia Hayati, and Jini Eka Putra, Anak Gembala: Riwayat Hidup Abu Bakar Jamil Penggerak Muhammadiyah Dari Kertapati. (Jawa Timur: PT Damai Benawa Semesta, 2020), p. 112-115.

¹⁹ Tantawi Jauhari, Kencanawati, and Rasyid Ibrahim, *Sejarah Melayu Bengkulu* (Bengkulu: Tantawi Jauhari, Kencanawati, and Rasyid Ibrahim, Sejarah Melayu Bengkulu (Bengkulu: CV. Nala Persada, 2006).

²⁰ Oza Tarino, *Serpihan Budaya Melayu Bengkulu* (Bengkulu: El-Markazi, 2018).

of this cloth is a motif of Arabic letters and Rafflesia Arnoldi flowers. The calligraphy motifs on the *besurek* cloth are a combination of Jambi and Cirebon calligraphy motifs.²¹ *Besurek* cloth is painted with motifs according to its designation in traditional activities such as being used in marriage ceremonies, funerals, aqiqah, and other traditional ceremonies.



Figure 1. The *Besurek* cloth used in funeral ceremonies



Figure 2. Specific motifs for *Besurek* cloth for funerals



Figure 3. The *besurek* motif, a combination of Arabic inscriptions and Rafflesia flowers



Figure 4. The cultural tradition of the Ark ceremony/Tabut Festival, which is commemorated every 1-10 Muharram every year

Figures 1, 2, and 3 show the *besurek* cloth motif, which is a work of painting by the people of Bengkulu City and is used by the people of Bengkulu City in their daily activities, even in Muhammadiyah educational institutions. Figure 4 shows the Ark culture as a series of rituals carried out by descendants.²² The Ark ceremony/Tabut Festival that is carried out is the ritual of taking land, which is the main activity in the Ark ceremony/Tabut ritual ceremony. The taking of land is interpreted as a reminder of humans' origins from the land, returning to their homeland or experiencing death.²³

In the field of art, the people of Bengkulu City are familiar with branches of art that have high value, such as plate dance, fine art in ancient house buildings, decorative art, bridal room decoration art, traditional embroidery crafts (*merkat* art), weaving arts, and others. Literary arts are also known in Bengkulu City, such as literary arts in the form of proverbs, rhymes, *gurindam*, poetry (rhyme reciprocal, *sambai*), and sung folk tales (*andai-andai*, *guritam*).²⁴ During its development, the existence of culture in Bengkulu City also

²¹ Giyanto, *Selayang Pandang Bengkulu* (Klaten: Intan Pariwara, 2012), p.54-55.

²² Nelly Marhayati and Suryanto Suryanto, "The Acculturation Strategy of the Tabut Community in Bengkulu," *Studia Islamika* 24, no. 3 (2017): 403–33, https://www.researchgate.net/profile/Suryanto-Suryanto-9/publication/323277593_The_Acculturation_Strategy_of_the_Tabut_Community_in_Bengkulu/links.

²³ Ria Twin Sepiolita, Utami Arsih, and V Eny Iryanti, "Ritual Mengambil Tanah Dalam Upacara Tabut Di Kota Bengkulu," *Jurnal Seni Tari* 6, no. 2 (2017): 1–8, <https://journal.unnes.ac.id/sju/jst/article/view/18398>.

²⁴ Departemen Pendidikan dan Kebudayaan Direktorat Sejarah dan Nilai Tradisional Proyek Inventaris dan Dokumentasi Kebudayaan Daerah, *Sejarah Pendidikan Daerah Bengkulu*.

integrated with the culture of immigrants from various regions in Bengkulu Province as well as a culture brought by immigrants from various regions in the archipelago. Existing cultures from various regions dominate students' backgrounds, such as the culture of the Rejang, Lembak, Serawai, Enggano, Rejang, Padang, South Sumatra, Java, and Medan tribes. This ethnic background also influences the characteristics of students in daily interactions in Muhammadiyah educational institutions; some have a good influence on the development of students' personalities, and some have a negative impact. The culture of the people of Bengkulu City adapts through a process of adjustment and change. The existence of Muhammadiyah teachers and figures led to the purification of Islamic teachings. In a social or cultural context, adaptation can refer to the way individuals or groups adapt to new norms, habits, or circumstances that are in accordance with Islamic teachings, eradicate conflicting traditions, and maintain customs as long as they do not conflict with Islamic teachings.

Another cultural interaction with Muhammadiyah education is the use of *besurek batik*, a traditional work of art in Bengkulu City. *Besurek* cloth with calligraphic motifs has a philosophical meaning that describes the relationship between nature, humans, and the creator. This philosophical background is based on the motifs contained in *besurek batik* in the form of flora and fauna found in Bengkulu, which are combined with Arabic (*hijaiyyah*) letters. The use of Arabic calligraphy motifs combined with other motifs is one illustration of cultural acculturation. In its development, *besurek batik* is not only used in religious rituals at weddings or deaths but is also used as mandatory clothing for all Muhammadiyah educational institutions in Bengkulu City. *Besurek batik* clothes are worn by pupils and students every Wednesday and Thursday. Strengthening character education in the use of ethnicity and culture integrated with Pendidikan Pancasila dan Kewarganegaraan Lesson (PPKN, Pancasila and Civic Education), Bahasa Indonesia, *Aqidah Akhlak* (Aqidah and Islamic ethics), Islamic Cultural History (SKI), al – Islam, and Arts and Culture Subjects (SDB). Several forms of interaction between Muhammadiyah education and the culture of the people of Bengkulu City are depicted in the following table:

Table 1. Forms of Muhammadiyah Educational Interaction on Bengkulu Community Culture

Bengkulu City Culture	Cultural Interaction with Muhammadiyah Education
Belief in big trees, daggers and sacred things.	Leave the habit and purify monotheism/ the concept of Tauhid.
The marriage ceremony is determined by the sand, with a large fee	Marriage ceremonies are carried out according to the ability and agreement of government figures, customs, and families
Slaughter a buffalo or goat at alms of death.	Canceled and replaced with condolences
Malay cultural sayings/ proverbial tradition	Served as material advice for children
Installing sugarcane trees and bananas on the roof frame of the house during the construction of the house	This tradition is lost.
Art, music, dol, and traditional dance of Bengkulu	Studied at Muhammadiyah schools as local content in the subject of

Bengkulu City Culture	Cultural Interaction with Muhammadiyah Education
	Cultural Arts and SBD (Basic Cultural Arts)
Sekapur Sirih Dance	This dance offering is often displayed in school activities
The art of painting besurek batik cloth	Introducing, studying the meaning of calligraphic motifs on <i>basurek</i> cloth and preserving <i>besurek</i> cloth as uniforms in Muhammadiyah schools
Tabut Cultural tradition	Introduced, and every implementation of the day of disposal of the <i>Tabut</i> , Muhammadiyah students are allowed to participate and witness the tradition of disposal of the <i>Tabut</i>
Character education and introduction to ethnicity and culture	Integrated with PPKN lessons, Indonesian Language, Aqidah Akhlak, History of Islamic Culture (SKI), al – Islam, and Arts and Culture Subjects (SDB)

The interaction of Muhammadiyah culture and education in Bengkulu City is carried out as an effort to introduce the culture of Bengkulu City to the community and students as well as an effort to preserve the culture so that it does not become extinct due to the continued development of culture and technology.

Contribution to Muhammadiyah Education

Muhammadiyah education in Bengkulu City significantly contributes to the preservation and development of local culture through various means, such as aligning with local values, integrating the curriculum with local culture, preserving traditions through religious activities, and encouraging student participation in the development of local culture. Muhammadiyah education prioritizes moderate and civilized Islamic values but still respects and integrates local culture in the educational context. This can be seen in Muhammadiyah schools in Bengkulu City, which teach students to understand and appreciate local culture in addition to other general education. Muhammadiyah's openness is through the implementation of the Dutch Colonial era education system by teaching secular studies and accepting non – Muslim or non – Muslim (Christian) and abangan students in Muhammadiyah schools²⁵ so that education can run in a balanced manner. Students with multicultural backgrounds must be able to adapt to the environment while still instilling Muhammadiyah values²⁶.

Cultural interactions can be seen from the efforts of Muhammadiyah educational institutions to shape students' leadership attitudes, efforts to shape morals,²⁷ social

²⁵ Abdul Mu'ti, "Akar Pluralisme Dalam Pendidikan Muhammadiyah," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 12, no. 1 (2016): 1–42, <https://journal.ummy.ac.id/index.php/afkaruna/article/viewFile/2587/2575>.

²⁶ Ferdian et al., "The Multicultural Education Paradigm Pattern: A Case Study in Muhammadiyah Junior High School in Palangka Raya, Indonesia." *Internasional Scientific Electronic Journal*, no. 4, 54 (2021): 297-310

²⁷ Zakiyah Zakiyah, "Kultur Sekolah Dalam Pembentukan Akhlak Siswa Di Madrasah Tsanawiyah Muhammadiyah 07 Purbalingga," *Alhamra Jurnal Studi Islam* 1, no. 1 (2020): 25–34, <https://jurnalnasional.ump.ac.id/index.php/Alhamra/article/download/9112/3624>.

interactions, and religious da'wah.²⁸ Planting cultural insights by promoting tolerance for mutual respect for differences through both curricular and non-curricular programs.²⁹ Implementing an effective strategy and the commitment of educational institution managers to create a culture that integrates³⁰ with the Muhammadiyah education system. One of Muhammadiyah's important works related to the idea of pluralism is a book published by the Tarjih Council on Social Relations between communities. In the chapter of his book explaining the principles of inter-religious relations, how to maintain good relations and cooperation between people of different religions, and interfaith marriages,³¹ the continuity of arts and culture is one of the development priorities apart from economics and politics.^{32,33}

Muhammadiyah often integrates lessons that highlight local cultural values into their educational curriculum. For example, by teaching the regional language of Bengkulu City, dance, and traditional dol music and strengthening character education through *Hizbul Wathan* extracurricular activities (special extracurricular activities in the Muhammadiyah environment whose activities are almost the same as scouting). or other subjects adapted to the culture of the people of Bengkulu City. This encourages the younger generation to continue to know and love local culture. The design of character education that is integrated with the national curriculum has been carried out by the British Government since 1966³⁴ and has become the focus of the implementation of education. Even the British and Americans consider that character education can encourage political activity because it can overcome social problems in society. The continuity of multiculturalism and nation-building is, in several ways, determined by the role of educational institutions from Islamic community organizations.³⁵

Muhammadiyah education in Bengkulu City also plays a role in preserving local traditions through religious activities such as recitations, congregational prayers, and celebrations of Islamic holidays, which often collaborate with regional cultural celebrations in Bengkulu City. This condition creates a space where local culture and religious teachings can coexist. The cultivation of religious values is emphasized through religious learning and commemoration of Islamic holidays such as the Birthday of the Prophet Muhammad SAW, Isra' Mi'raj, Ramadhan Islamic Boarding Schools, and extracurricular scouting and sports activities, with collaboration with cultural values being

²⁸ Mayske Rinny Liando and Hadirman Hadirman, "Praktik Kultur Moderasi Beragama Dalam Lembaga Pendidikan Muhammadiyah (Studi Di SMA Muhammadiyah Manado)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022): 379–92, <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2089>.

²⁹ Sriwahyuningsih R Saleh and Chaterina Puteri Doni, "Penanaman Dan Implementasi Nilai Pendidikan Multikultural (Studi Kasus Di Universitas Muhammadiyah Gorontalo)," *Education Journal: Journal Educational Research and Development* 2, no. 1 (2018): 41–58, <https://jurnal.unipar.ac.id/index.php/ej/article/view/59>.

³⁰ Asmaun Sahlan, "Enhancement of Culture in Education: Research on Indonesian High School," *Procedia-Social and Behavioral Sciences* 143 (2014): 117–21, <https://pdf.sciencedirectassets.com/277811/1-s2.0-S1877042814X00364/1-s2.0-S1877042814042992/main.pdf?X>.

³¹ B Biyanto, "Pengalaman Muhammadiyah Membumikan Nilai-Nilai Pluralisme," *ISLAMICA: Jurnal Studi Keislaman* 7, no. 2 (2014): 318–39, <https://doi.org/10.15642/islamica.2013.7.2.318-339>.

³² Kirsten Loach, Jennifer Rowley, and Jillian Griffiths, "Cultural Sustainability as a Strategy for The Survival of Museums and Libraries," *International Journal of Cultural Policy* 23, no. 2 (2017): 186–98, <https://www.tandfonline.com/doi/full/10.1080/10286632.2016.1184657>.

³³ Showkat Ahmad Wani, Asifa Ali, and Shabir Ahmad Ganaie, "The Digitally Preserved Old-Aged Art, Culture and Artists: An Exploration of Google Arts and Culture," *PSU Research Review* 3, no. 2 (2019): 111–22, <https://www.emerald.com/insight/content/doi/10.1108/PRR-08-2018-0026/full/pdf>.

³⁴ Lynn Revell dan James Arthur, "Pendidikan Karakter di Sekolah dan Pendidikan Guru," *Jurnal Pendidikan Moral* 36, no. 1 (2007): 79–92, <https://doi.org/10.1080/03057240701194738>.

³⁵ Lee Jerome dan Ben Kisby, *Kebangkitan Pendidikan Karakter di Inggris*, Springer Nature, 2019, <https://doi.org/10.1007/978-3-030-27761-1>.

part of preserving local culture. Education is a cultural strategy for developing religious people who hold Pancasila ideology. Education must continue to be pursued so that the nation's culture achieves physical and mental progress. This is where the importance of education is placed in the nation's cultural perspective toward a progressive future because education sharpens the human mind.³⁶

In addition, many Muhammadiyah schools in Bengkulu City encourage students to participate actively in activities that involve local culture. For example, through art competitions, cultural exhibitions, or festivals that showcase local arts and traditions such as the sekapur betel dance, dol music, or *pencak silat*, which have strong cultural roots in Bengkulu City. This shows that almost all human actions are cultural, and human actions in social life need to be familiarized with education.³⁷ Education is a cultural strategy for building religious people and keeping the ideology of Pancasila. Education must continue to be pursued to make the nation's culture achieve progress both physically and mentally. This educational realm is where the importance of education is placed in the perspective of the nation's culture toward a progressive future because education sharpens the human mind.³⁸

Muhammadiyah opens a collaborative and neutral channel toward government policies but remains critical³⁹. The Muhammadiyah movement in Bengkulu City has the characteristics of building a progressive and educated society and education system; this can be seen from dozens of Muhammadiyah educational institutions spread throughout the region in Bengkulu City and Bengkulu Province. It shows the identity of Islamic teachings in depth and not just a personal and static understanding of religion but also a dynamic and supporting system of human life in all fields.

Conclusion

The cultural interaction of the people of Bengkulu City with Muhammadiyah education occurred as part of efforts to purify Islamic teachings regarding long – standing cultural traditions. The characteristics of Muhammadiyah figures from Minangkabau and Java play an important role in influencing changes in education and the development of Islamic teachings. Even though they experienced resistance from the *kaum tuo* (old generation), the humanist approach applied by Muhammadiyah figures ultimately succeeded in creating interactions that continued to develop in various aspects of community life, from worship activities, death, and marriage to education and religious activities. The contribution of Muhammadiyah education to the culture of the people of Bengkulu City is realized by aligning Islamic values with local values, integrating the

³⁶ Mukh Nursikin, "Strategi Muhammadiyah Membangun Masyarakat Masa Depan: Refleksi Historis-Kritis Pendidikan Nasional," *Istawa: Jurnal Pendidikan Islam* 1, no. 2 (2016): 1–27, <https://litabmas.umpo.ac.id/index.php/istawa/article/view/170>.

³⁷ Myta Widyastuti, "Peran Kebudayaan Dalam Dunia Pendidikan Peran Kebudayaan dalam Firman Pendidikan" 1, no. 1 (2021): 54–64, <https://journal.unindra.ac.id/index.php/jagaddhita>.

³⁸ Mukh Nursikin, "Strategi Muhammadiyah Membangun Masyarakat Masa Depan: Refleksi Historis-Kritis Pendidikan Nasional," *Istawa: Jurnal Pendidikan Islam* 1, no. 2 (2016): 1–27, <https://litabmas.umpo.ac.id/index.php/istawa/article/view/170>.

³⁹ Haedar Nashir, Mutohharun Jinan, dan Bambang Setiaji, "Muhammadiyah: Perilaku Politik Elite Muslim Modernis di Indonesia," *Ulasan Humaniora dan Ilmu Sosial* 7, no. 4 (2019): 837–44, <https://doi.org/10.18510/hssr.2019.74111>.

curriculum with local culture, preserving traditions through religious activities, and encouraging student participation in the development of local culture. This research focuses on historical studies, while aspects of character education related to culture have not been fully studied. Therefore, the author suggests further research regarding character education and cultural communication patterns in education, especially in Muhammadiyah educational institutions.

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