

Muhammadiyah Final Year Students' Perceptions of Cadre Education

***Binti Anisaul Khasanah¹, Nurmitasari Nurmitasari², Robia Astuti³**

^{1,2,3}Universitas Muhammadiyah Pringsewu, Jl. KH. Ahmad Dahlan No.112,
Pringsewu, Lampung 35373
¹bintianisaul@umpri.ac.id

ABSTRACT: The purpose of this study was to explain the perceptions of the final year students of FKIP (Faculty of Teacher Training & Education) UMPRI (Universitas Muhammadiyah Pringsewu Lampung) towards Muhammadiyah and as a material for evaluating the advancement of Muhammadiyah cadre education methods within the university scope. This analysis is categorized as a descriptive study with a survey method, the research subjects during this study were all final year students in the 2019-2020 academic years from five study programs in FKIP UMPRI. The data analysis technique in this study was the following subsequent steps: (1) determining the score; (2) confirming the category; (3) creating the evaluation results using the program Excel Microsoft 2010. The results of this study are the perceptions of UMPRI final year students towards Muhammadiyah at the amount of antipathy to Muhammadiyah by 7%, the level of neutrality towards Muhammadiyah by 38%, the level of sympathy for Muhammadiyah by 35%, and also the level of Muhammadiyah cadres by 20%.

Tujuan penelitian ini adalah untuk menjelaskan persepsi mahasiswa tingkat akhir FKIP (Fakultas Keguruan dan Ilmu Pendidikan) UMPRI (Universitas Muhammadiyah Pringsewu Lampung) terhadap Muhammadiyah dan sebagai bahan evaluasi kemajuan metode pendidikan kader Muhammadiyah di lingkungan universitas. Analisis penelitian ini metode deskriptif dengan metode survei, subjek penelitian selama penelitian ini adalah seluruh mahasiswa tingkat akhir tahun akademik 2019-2020 dari lima prodi di FKIP UMPRI. Teknik analisis data dalam penelitian ini: (1) menentukan skor; (2) mengkonfirmasi kategori; (3) Membuat hasil evaluasi dengan menggunakan program Excel Microsoft 2010. Hasil penelitian ini adalah persepsi mahasiswa tahun akhir UMPRI terhadap

Muhammadiyah yaitu tingkat antipati terhadap Muhammadiyah sebesar 7%, tingkat netralitas terhadap Muhammadiyah sebesar 38%, tingkat simpati terhadap Muhammadiyah sebesar 35%, demikian pula tingkat kader Muhammadiyah sebesar 20%.

Keywords: *Student Perception, Muhammadiyah, Cadre Education.*

INTRODUCTION

Muhammadiyah is one of the foremost Islamic organizations in Indonesia. However, several Indonesians themselves do not grasp Muhammadiyah, both philosophically and organizationally, many of whom know solely by name (Dartim & Afianto, 2016). Muhammadiyah is one of the organizations that is still showing its existence so far and is even developing rapidly with the times (Rusydi, 2016). The most objective of the establishment of Muhammadiyah is to return all deviations that occur within the method of preaching. It is the deviation that always causes Islamic teachings to combine with customs in certain areas for reasons of adaptation. The unique characteristic of the Muhammadiyah movement is the passion for creating a lot of advanced and educated social order and community education. Presenting Islamic teachings is not merely a private and static religion, however dynamic and encompasses a position as a system of human life altogether its aspects.

One form of Muhammadiyah charity business is a business charity within the state of educational institutions. The existence of a Muhammadiyah educational institution suggests that of realizing the goal of Muhammadiyah education, particularly forming human morals worth who are sourced from the teachings of the Moslem faith (Ali, 2016), likewise as Education the Indonesian nation to become a nation with an entire personality (Tahir, 2010). Each Muhammadiyah educational institution in achieving its goals is education concerning Muhammadiyah. Muhammadiyah's education is a system that is an endeavour to produce understanding and understanding of the Muhammadiyah organization, its goals, and ideals, to Muhammadiyah cadres, members, and sympathizers.

Muhammadiyah education is a compulsory course in Muhammadiyah schools and colleges to form Moslem who is noble, capable, confident, useful for the people of the nation and state and foster motivation in students to become militant Muhammadiyah cadres to form Moslem with noble character, competence, self-confidence, useful for the people of the nation and state as well as fostering motivation in students to become Muhammadiyah cadres. The functions of Muhammadiyah educational institutions include, among other things, a media for *da'wah*, a means place for cadres, a forum for devotion and good deeds, a form of social and

national gratitude as well as contributions and commitment to the state (Syarifudin, Ikhwan, Tantowi, Hubur, & Susilawati, 2020).

One of the Muhammadiyah educational institutions is Muhammadiyah University (PTM). Muhammadiyah Higher Education is one of the main instruments in the *da'wah* movement of the Muhammadiyah Organization. When discussing student regeneration in PTM, the Muhammadiyah Student Association (IMM) is an official cadre organization and is recognized in the PTM scope. All students registered at PTM have automatically become IMM members. These IMM members are called Muhammadiyah cadres, which after graduating from PTM, they are ready to go into society to become competent cadres in developing Muhammadiyah organizations. However, the matter is that not all cadres who are members of the IMM become militant cadres, and a few even deviate or switch to alternative Muslim organizations once they enter society. This is the reason for the requirement to study the perceptions of final-year students towards Muhammadiyah so that within the future it can be used as analysis material for AIK (al-Islam Kemuhammadiyah) institutions among the scope of higher education to decide on the proper cadre strategies (Ikhwan, Ju'subaidi, Rohmad, & Muawanah, 2019).

LITERATURE REVIEW

The essence of student perception is a person's process of knowing things around him or his environment through his five senses which are influenced by his experience so that he is aware of what has been observed which ultimately affects his attitude and behaviour (Hendra, 2013). Human perception there is different points of view in sensing. Perception is a sensing process, a stimulus received by an individual through the senses which are then interpret so that the individual can understand and understand the stimulation it receives (Pinaryo, 2014). Perception is a state-integrated of the individual towards the stimulus it receives. What is in the individual, thoughts, feelings, and experiences of the individual will actively influence the perception process. Individuals can take responsibility as a result of perception in various forms. Which stimulus will get a response from the individual depends on the attention of the individual concerned. Based on this, the feelings, the ability to think, the experiences possessed by individuals are not the same, so in perceiving a stimulus, the results of the perception may differ from one individual to another. Perception is related to how to get knowledge about an object or event at a particular time so that the perception of a person or group is different because they have another point of view (Tantri Puspita Yazid dan Ridwan, 2017). Perception includes the interpretation of objects, signs, and people from the experience of a person or group. Then perception is a view or assessment obtained from learning outcomes or incidents that influence the individual to interact or behave with his surroundings. Perception will appear when seeing a

phenomenon that is in the environment, and perceptions will affect a society's attitude (Sulistiono, 2018).

Muhammadiyah as a group of Islamic-Modernism, which is more focused on moving to build an Islamic society rather than attention to the Islamic State; whose movement focuses on the fields of education, social welfare, and does not become a political organization even though its members are spread across various political parties (Lubis, 2010). However, in its activities, Muhammadiyah also makes an essential contribution to the area of state politics (Jurdi, 2011). This is, of course, to realize the preaching of Muhammadiyah.

Muhammadiyah's education must be a model for educational institutions capable of accommodating Muhammadiyah's ideology. Educational transformation is a Muhammadiyah strategy in building a future society, namely by making education a process of turning humans into noble minds (Nursikin, 2016). It is undeniable that Muhammadiyah schools ranging from kindergarten, elementary, junior high, and high school to tertiary level (PT) have accommodated material for Muhammadiyah. However, the weight of credit given is minimal and tends to be only a formality to fulfil the uniqueness of being a Muhammadiyah institution. There are still many students or students who do not understand or know or even implement what Muhammadiyah's personality is (Huda et al., 2019). Besides, the existence of extracurricular activities in Muhammadiyah schools is also a strategic step in Muhammadiyah development efforts. For example, the presence of the *Hizbul Wathan* training that produces a superior generation, thinks smart, works hard, is full of responsibility or accountability, is full of enthusiasm with a high spirit of integrity, prioritizes quality, acts wholeheartedly, is full of tolerance and innovation (Listiwaty, 2019).

The future of Muhammadiyah as the largest Islamic movement in the Muslim world cannot be separated from its efforts to pass on its beliefs and ideals to its young generation or cadres as pioneers, initiators, and perfecters of Muhammadiyah's charitable efforts. Since its inception, this effort has taken the form of a cadre system with a rich tradition and *sibghoh* (dye) of the Muhammadiyah. Cadres are the best group of people because they are educated or trained who are the core or backbone of a larger and permanently organized group. Thus, a cadre has the main task of developing the organization and at the same time preventing ideology from possible distortion. Cadre formation is one of the recruitment media, strengthening commitment and strengthening the doctrine of the organization that is related, as well as understanding the achievement of its vision and mission (Sulistiono, 2018). The role of a cadre in an organization is because one of the main tasks is to maintain the stability of the ideology of the organization and the sustainability of the organization. Still, organizational development is often not matched by the action of cadres, both in quality and quantity

(Djazman, 1989). In an organization, the cadre process becomes crucial because it is the core of the continuation of the organization's struggle in the future. Cadre is an absolute necessity to build an independent and sustainable work structure (Lestari, 2017).

METHODS

This research was a descriptive study with a survey method by taking the research object of the final year students of the FKIP Muhammadiyah University Pringsewu Lampung (UMPRI). This study seeks to explore and collect information about last year student perceptions of Muhammadiyah in terms of cadre regeneration. Students' perceptions were important in knowing students' interest in Muhammadiyah to become a militant cadre. These perceptions were collected through filling out questionnaires to final year students of FKIP UMPRI in the 2019-2020 school year.

The subjects in this study were all final year students in the 2019-2020 academic years from 5 study programs in FKIP UMPRI. Researchers chose all last year students as informants with several considerations, namely: *First*, no one has yet researched students' perceptions of Muhammadiyah in the cadre efforts at FKIP UMPRI. *Second*, final year students have taken all courses related to Al-Islam and Muhammadiyah, which are considered to have a lot of understanding about Muhammadiyah. *Third*, as alumni of Muhammadiyah Higher Education, namely FKIP UMPRI, it is hoped that they can become competent Muhammadiyah militant cadres in the neighbourhood where the alumni work.

This study uses a closed questionnaire. The questionnaire compiled by the researcher refers to the principles of the scale *Likert*. The statements contained in this instrument consist of positive comments and negative opinions. The four alternative answers provided are Strongly Agree (SA), Agree (A), Uncertainty (U), and Disagree (D). The scoring norms imposed in processing the data generated by this instrument are determined as follows: for positive statements, the score given for SA's answers is 4, A is 3, U is 2, and D is 1. In contrast, for negative comments, the score given for SA answers is 1, S is 2, R is 3, and TS is 4. In a positive statement, the Likert scale is used to indicate the category of students. A strongly agree information indicates a student with a cadre category, a view of the agreement suggests a student in the sympathetic class, a doubtful or uncertainty statement indicates a student in a neutral type, and a notice of disagreement indicates a student in the category of antipathy to Muhammadiyah. The criteria are following predetermined indicators, namely: (1) *Cadres*, namely the best student groups because they are educated or trained, which are the core or backbone of Muhammadiyah and are permanently organized; (2) *Sympathizers* namely a group of students who have sympathy for Muhammadiyah. Sympathy itself is a psychological process in which an individual feels attracted to a person or group of people

because of their attitude, appearance, authority, or actions in such a way; (3) *Neutral* that is groups of students who are casual, not sympathetic, nor antipathy to towards Muhammadiyah; (4) *Antipathy* to Muhammadiyah is a group of students who do not like Muhammadiyah and do not realize or practice Muhammadiyah in everyday life.

Before the instrument used, the validity and reliability of the instrument were tested. To validate the content, an expert was assessed. In this case, the subject material expert was asked to determine: (1) whether the grid represents the content (substance) to be measured, and (2) whether the statement items have met the specified grid. To calculate the reliability of the questionnaire used the coefficient approach *crombach alpha* (reliability test).

Data analysis techniques used in this study include: (1) *Determining the score*, determining the score is done by referring to the guidelines *scoring* that has been made previously. Researchers see the nature of positive and negative statements and give values from numbers 1 to 4 based on the answers provided by respondents. After that the researcher entered the results in the data table and calculated the total number of item scores and the total score of the subjects; (2) *Determining categories*, determining categories based on the questionnaire scores obtained; (3) *Recapitulation of data analysis results percentage*, then based on the specified type. The recapitulation was carried out using the program Microsoft Excel 2010.

FINDINGS AND DISCUSSION

The findings in this study were the development of a questionnaire instrument that had been approved and the data on the results of filling out questionnaire sheets that were distributed to students in five study programs at FKIP UMPRI Lampung. Before the questionnaire instrument was used, first validation was carried out on the contents of three experts, namely: Dessy Saputry, M.Hum as the first validator as a grammar expert, Wahid Arsyad, M.Pd. as the second validator as an AIK expert, and the regeneration of Muhammadiyah, also Nihayati, M.Pd. as the third validator as AIK expert and cadre of Muhammadiyah.

Based on the results of the validation, the first validator stated that in terms of grammar all the questionnaire items were suitable for use, the second validator suggested that items 2,3,4,5,7,8,12,17,23, and 24 needed to be improved, and the third validator suggested the addition of questionnaire items in terms of organization, leadership, and structure that reflect a Muhammadiyah cadre. From these results, then the things that are not fit for revision are suitable for use as instrument items, and 31 test instrument items that meet the valid criteria are obtained. Furthermore, the questionnaire instrument was tested on 20 student respondents of the Elementary School Teacher Education Program (PGSD) to see the level of reliability. Based on the test results and reliability analysis, the instrument

reliability coefficient was 0.88. So it can be concluded that the instrument used is reliable.

Based on the results of filling out the final year student perception questionnaire of UMPRI FKIP, data were obtained for each study program, namely English Education, Mathematics Education, Indonesian Language and Literature Education and Guidance and Counseling which are shown in Table 1 to Table 4, as follows.

Table 1. Students' perceptions of the final year students of English Education Study Program towards Muhammadiyah in terms of cadre education

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
1	Elawati	English Education	√			
2	Nur Idamatus Silmi	English Education	√			
3	Elita Sari	English Education	√			
4	Ita Saputri	English Education	√			
5	Anjar Purnamasari	English Education	√			
6	Latif	English Education	√			
7	Wahyuni Tri Lestari	English Education	√			
8	Widya Saraswati	English Education		√		
9	Melatini	English Education		√		
10	Maharani Nindya H	English Education		√		
11	Diana Larasati	English Education		√		
12	Ayu Firdha	English Education		√		
13	Della Aprilia	English Education		√		
14	Royhan	English Education		√		
15	Desi Patriyani	English Education		√		

		Education		
16	Ella Putmitasari	English Education	√	
17	Puspitasari	English Education	√	
18	Yessi Ariyandi	English Education	√	
19	Maisi Novitasari	English Education	√	
20	Kurniati	English Education		√
21	Yana Uviana	English Education		√

Tabel 2. Students' perceptions of the final year students of Mathematics Education Program Study towards Muhammadiyah in terms of cadre education

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
1	Vina Puspita	Mathematics Education	√			
2	Muhammad Agam	Mathematics Education	√			
3	Kuwatno	Mathematics Education	√			
4	Afinia	Mathematics Education		√		
5	Sunisa Lutfi	Mathematics Education		√		
6	Pepi Roliyanti	Mathematics Education		√		
7	Dini Eka Yuliana	Mathematics Education		√		
8	Rika Damayanti	Mathematics Education		√		
9	Desi Mulyawati	Mathematics Education		√		
10	Trihandayani	Mathematics Education		√		
11	Cici Gustina Rahayu	Mathematics Education		√		
12	Nanda Ayu	Mathematics Education		√		

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
	Dita S	Education				
13	Lilis Purwani	Mathematics Education		√		
14	Liza Putri Nia A	Mathematics Education		√		
15	Surya Aris Munandar	Mathematics Education		√		
16	Dewi Aprilia	Mathematics Education		√		
17	Nilopar Yadatur R	Mathematics Education		√		
18	Satrio Wicaksono	Mathematics Education		√		
19	Anggun Oktavia	Mathematics Education			√	
20	Siska Mulyani	Mathematics Education			√	
21	Uli Rahmawati	Mathematic Education			√	
22	Ratnasari	Mathematic Education			√	
23	M Yunus Efendi	Mathematic Education			√	
24	Diyana Dewi	Mathematic Education			√	
25	Kintan Purwadani	Mathematic Education			√	
26	Diyah Ayu Lestari	Mathematic Education			√	
27	Bhakti Nurislami	Mathematic Education			√	
28	Mudrikah	Mathematic Education			√	
29	Restu Rahmayani	Mathematic Education			√	
30	Iqlima Fauziah	Mathematic Education				√

Tabel 3. Students' perceptions of the final year students of Indonesian Language and Literature Study Program (PBSI) towards Muhammadiyah in terms of cadre education

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
	Maratus		√			
1	Soleha	PBSI				
2	Meri Kartika	PBSI	√			
3	Arini Fadilla	PBSI	√			
4	Aezon	PBSI	√			
	Novita		√			
5	Ernawati	PBSI				
6	Ade Sapitri	PBSI	√			
	Yustika		√			
7	Zulfaniyalin	PBSI				
	Ahmadi		√			
8	Perdana	PBSI				
	Mila		√			
9	Verayanti	PBSI				
	Dewi Ambar			√		
10	Arum	PBSI				
	Dimas Bagus			√		
11	Laksono	PBSI				
12	Pepi Fitriani	PBSI		√		
	Nur Indah			√		
13	Sari	PBSI				
14	Umi Fadhila	PBSI		√		
	Nur Faradila			√		
15	Tsani	PBSI				
	Dwi			√		
16	Andriyanto	PBSI				
	Cahya Ajeng			√		
17	Safitri	PBSI				
18	Muslihatun	PBSI		√		
	Tiara Dea			√		
19	Paramita	PBSI				
20	Puji Astuti	PBSI		√		
	Cici Widya				√	
21	Ningrum	PBSI				
	Fitri				√	
22	Rahmawati	PBSI				
23	Ahmad Fauzi	PBSI			√	

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
	Fatah					
	Wuri				√	
24	Handayani	PBSI				
	Miranda				√	
25	Yustikasari	PBSI				
	Reza Diana				√	
26	Putri	PBSI				
	Novia				√	
27	Revianti	PBSI				
	Bambang				√	
28	Rohmadi	PBSI				
	Tamamu				√	
29	Nikmatul M	PBSI				
	Firman				√	
30	Efendi	PBSI				
31	Vera Mulyani	PBSI				
	Aseptia				√	
32	Wardana	PBSI				
	Aprilia				√	
33	Wulansari	PBSI				
34	Anton Afrizal	PBSI				
	Candra				√	
35	Abdiresa	PBSI				
36	Riki Susilo	PBSI				
	Riska				√	
37	Maulina	PBSI				
	Ermi				√	
38	Khafidah	PBSI				
39	Novianti	PBSI				
40	Firmansyah	PBSI				
	Dewi				√	
41	Fitriyanti	PBSI				
42	Tika Nurul	PBSI				
	Meta Tehana				√	
43	A	PBSI				
	Asmara Gani				√	
44	Cahyati	PBSI				
45	Riya Meliana	PBSI				
	Sella					√
46	Sevianita	PBSI				
47	Destin	PBSI				√

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
	Maryana					
48	Fitri Liantari	PBSI				√
	Intan Citra					√
49	Andini	PBSI				
50	Dewi Lestari	PBSI				√

Tabel 4. Students' perceptions of the final year students of Guidance and Counselling Study Program (BK) towards Muhammadiyah in terms of cadre education

No	Name	Study Program	Category Perception of			
			Cadres	Sympathy	Neutral	Antipathy
	Khathia					
1	Putriyana	BK			√	
	Mervin			√		
2	Natian	BK				
	Nurul			√		
3	Habibah	BK				
	Syifa Tara			√		
4	Anggesta	BK				
	Lita			√		
5	Nurrohmi	BK				
6	Rizkiyana	BK		√		
7	Faturrohman	BK		√		
	Vani					
8	Maylinda	BK		√		
	Nafadila		√			
9	Auliahaki	BK				
	Arum Annisa		√			
10	Amalia	BK				
	Angga		√			
11	Saputra	BK				
	Felda		√			
12	Widiastuti	BK				
13	Lisa Maryani	BK			√	
	Zikri				√	
14	Nurhuda	BK				
15	Willi	BK			√	

Based on the research findings shown in table 1 to table 4, the overall results obtained from the final level student perception questionnaire of FKIP UMPRI towards Muhammadiyah in terms of regeneration are shown in table 5, as follows:

Table 5. The perceptions of the final year students of FKIP UMPRI towards Muhammadiyah in terms of cadre education

Study Program	Category				Total
	Cadre	Sympathizers	Neutral	Antipathy	
Mathematics Education	3	15	11	1	30
PBSI	9	11	25	5	50
PBI	7	7	4	2	20
BK	4	8	4	0	16
Total	23	41	44	8	116

Furthermore, from the data obtained, the percentage is searched by using the program of Microsoft Excel 2010 with the results of the calculation received the percentage for each category of regeneration level as follows:

Tabel 6. The Percentage of Level Category Cadre of Muhammadiyah

Category of	Total	Percentage of
Cadre	23	20%
Sympathizer	41	35%
Neutral	44	38%
Antipathy	8	7%
Total	116	100%

Based on tables 5 and 6, it can be seen that out of 116 final year students or have taken at least 8 semesters of lectures from the four study programs as research subjects, it shows: (1) there are still 8 students or 7% who are in the category of antipathy to Muhammadiyah. The aspects of the perception questionnaire of Muhammadiyah in this study consisted of three parts, namely, elements of *aqidah* (faith), worship, and *mu'amalah* (social). The student group that antipathy to Muhammadiyah is a group of students who dislike Muhammadiyah both in terms of *aqidah*, Worship, and *mu'amalah*. Here, students in the category of antipathy to Muhammadiyah are found in the aspect of *Aqidah*. The latter prefer to believe in the beliefs of what *simbah* or previous ancestors said rather than faith in what they have

learned in Muhammadiyah universities which are guided by the Qur'an and Sunnah.

Likewise, in the aspect of worship, students in this category of antipathy to Muhammadiyah agree more to worship according to most people even though they know that the worship has no guidance, for example, they do not perform worship according to Muhammadiyah *tarjih* council such as the procedures for ablution, prayer, taking care of the corpse and their *aqidah* is not yet pure. According to the Qur'an and the Sunnah, it is like still believing in things that contain *bid'ah*, even though Al-Islam and Muhammadiyah have been repeatedly reminded that worship is not under the guidance of the Prophet must be rejected, worship that is not under the guidance of the Prophet or worships that is there is usually known as *bid'ah* (outside of the guidance of the prophet), and *bid'ah* is heretical. In the AIK course, students are provided with in-depth knowledge of Muhammadiyah and are taught how to worship following the Qur'an and the Sunnah as stipulated in Muhammadiyah *tarjih*.

Besides the two aspects mentioned above, in the *mu'amalah* aspect, students in this antipathy to Muhammadiyah category think that the Muhammadiyah organization is fanatical and is too binding, this shows that there are still students who, even though they have taken part in several series of regeneration programs and have followed all the courses, Islam and Knowledge of Muhammadiyah on campus but they are still reluctant to actively participate in organizations on campus, especially in their environment. Based on questionnaire data, students in the category of hatred more disagree and dislike Muhammadiyah figures in their neighbourhood; even many of them do not want to pray in Masjid which is considered to belong to Muhammadiyah organizations.

Based on the information above, the learning process of al-Islam and Knowledge of Muhammadiyah and the cadres that have been carried out in Muhammadiyah universities have not altogether had a positive influence on their perception of Muhammadiyah. This is expected to be a consideration for the institution as an evaluation material to find the reasons why there are still students who antipathy to Muhammadiyah. Environmental factors in which students live and hang out are very influential in their perceptions of Muhammadiyah because the environment in which they live has a positive influence on a person (Mesra, Adek CeraH Kurnia Azis, 2013).

Besides, there are still 44 students or 38% of the 116 students who are categorized as neutral towards Muhammadiyah. Neutral is a feeling of displeasure or mediocrity from someone towards something (Suwarno, 2012). Neutral to Muhammadiyah is a group of students who are familiar, not sympathetic, nor antipathy toward Muhammadiyah. Students with this neutral category tend to be more towards students who are not inclined towards other Islamic organizations besides Muhammadiyah. Students with a neutral type are included in the highest category so that this can be used as

evaluation material for institutions to improve further the quality of implementing cadre programs on campus.

On the other hand, there are 41 students or 35%, including the sympathizer category. Sympathizers are groups of students who have sympathy for Muhammadiyah. Empathy itself is a psychological process in which an individual feels attracted to a person or group of people or organization because of his attitude, appearance, authority, or actions in such a way. The student group that is included in the sympathetic category is a group that almost becomes a Muhammadiyah cadre. However, this group is still reluctant to be intensively committed to Muhammadiyah and has neither a contribution nor a lack of assistance in the implementation of Muhammadiyah *da'wah*. In line with the statement from Nur Fuad, namely *jama'ah* (group) who attend recitation, even though they have known from the start that Muhammadiyah manages the recitation can be categorized as Muhammadiyah members and sympathizers (Fatimah & Fuad, 2018).

Based on these data, the institution only needs to provide a more intensive strategy to students who belong to this sympathetic category so that they can be recruited into militant Muhammadiyah cadres. By recruiting compassionate students to become a cadre, it will increase Muhammadiyah's militant cadres who are ready to enter the community.

Furthermore, there are 23 students or 20% who belong to the cadre category. Cadres are the best student group because they are educated or trained, which is the core or backbone of Muhammadiyah and is permanently organized. The number of 23 students out of 116 students is still a minimum number for a Muhammadiyah university class, because, in Muhammadiyah, which incidentally is always taught about al-Islam and Knowledge of Muhammadiyah and is often given organizational insights through *Darul Arqom Dasar* (DAD) activities, *Baitul Arqom*, as well as studies carried out on activities of extracurricular organizations such as the Muhammadiyah Student Association (IMM) should not have happened. In line with this, the objectives of extracurricular education such as IMM include 1) to deepen and broaden student knowledge; 2) to complement the efforts of fostering, consolidating, and shaping students' values; and 3) to encourage and enhance students' talents, interests, and skills (Sri Wahyuni, Nuraini, 2018). With this aim, it is hoped that the cadres in Muhammadiyah campus will exceed 50% of all final year students.

One of the business charities that fosters progressive cadres of Muhammadiyah scholars, the PUTM (*Tarjih Muhammadiyah Education of Ulama Tarjih Muhammadiyah*) are taught to respect universal human rights with a mission to seek common ground between other religious communities (Arifin & Yu'timaalahuyatazaka, 2017). Muhammadiyah Universities (PTM), especially the University of Muhammadiyah Pringswu (UMPRI) Lampung, have made a quite good cadre planning, seen from planned and carried out cadre activities such as cadre activities from the

association level to the regional level through various cadre activities such as DAD and *Baitul Arqom* as well as several routine studies that have been carried out. But the results of the cadres are not as expected which is due to many influencing factors such as factors from within and the environment of the students as well as the less than the optimal implementation of cadre planning. And it seems that it does not mean that if the cadre planning that has been programmed is right, then the results of the cadre will also improve (Mas'ulil Munawaroh dan Abdul Muhaimin, 2019). This must be taken into consideration for PTM, especially UMPRI Lampung to carry out all cadre planning to the fullest and overall and to follow up on final year students so that they become militant and istiqomah cadres so that they are not affected by all deviations when they graduate and go into society. This, of course, can make the way of preaching Muhammadiyah to be better and more sustainable.

CONCLUSION

Based on the results of data analysis and discussion, it can be concluded that students' perceptions of Muhammadiyah were found as indicated by the existence of all levels of cadre in FKIP UMPRI final year students, namely: students who hate Muhammadiyah by 7%, students who are neutral towards Muhammadiyah by 38%, students who are sympathetic towards Muhammadiyah by 35%, and students who become Muhammadiyah cadres by 20%. The results of the research are expected to be used as evaluation materials for related universities to improve the performance of Muhammadiyah regeneration, and the authors hope that the results of this study can be a reference for further researches to find the right solution in other research. This research is supported by the PP Muhammadiyah Diktilitbang Council through your research grant for 3 years 2019 number 0984.039 /I.3/D/2019.

REFERENCES

- Ali, M. (2016). Membedah Tujuan Pendidikan Muhammadiyah. *Profetika: Jurnal Studi Islam*, 17(01), 43–56. <https://doi.org/10.23917/profetika.v17i01.2099>
- Arifin, Z., & Yu'timaalahuyatazaka, Y. (2017). Persepsi Santri dan Kiai terhadap Pluralisme Agama di Pendidikan Ulama Tarjih Muhammadiyah (PUTM) dan Aswaja Nusantara Yogyakarta. *Al-Tahrir: Jurnal Pemikiran Islam*, 17(1), 179–203. <https://doi.org/10.21154/altahrir.v17i1.722>
- Dartim, D., & Afianto, D. (2016). Muhammadiyah dan gerakan pencerahan. *Tajdid: Jurnal Pemikiran Dan Gerakan Muhammadiyah*.
- Djazman, M. (1989). *Muhammadiyah Peran Kader dan Pembinaannya*.

- Fatimah, A., & Fuad, N. (2018). Purifikasi Dan Modernisasi Di Muhammadiyah Ranting Ulujami Jakarta Selatan, 9(1), 47–58.
- Hendra, F. (2013). Persepsi Mahasiswa terhadap Proses Pembelajaran Kemahiran Bahasa (Mata Kuliah Kemahiran Bahasa Arab di Program Studi Sastra Arab, Fakultas Sastra, Universitas Al Azhar Indonesia). *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA*, 2(1), 66–86. <https://doi.org/10.36722/sh.v2i1.118>
- Huda, M., Ikhwan, A., Khoirurrijal, K., Dacholfany, M. I., Susminingsih, S., Hashim, A., ... Muhamad, N. H. N. (2019). Empowering Learning Ethics Culture in Islamic Education. In *Global Perspectives on Teaching and Learning Paths in Islamic Education* (pp. 244–267). <https://doi.org/10.4018/978-1-5225-8528-2.ch013>
- Ikhwan, A., Ju'subaidi, Rohmad, A., & Muawanah, E. (2019). Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation. In *Global Perspectives on Teaching and Learning Paths in Islamic Education* (pp. 92–117). IGI Global. <https://doi.org/10.4018/978-1-5225-8528-2.ch006>
- Jurdi, S. (2011). Muhammadiyah dalam Dinamika Politik Indonesia 1966-2006. *Tajdida*, 9(1), 127–132.
- Lestari, M. D. (2017). Perkaderan Intelektual Pimpinan Cabang Ikatan Mahasiswa Muhammadiyah Kabupaten Sukoharjo. *Tajdida*, 15(1), 38–48.
- Listiowaty, E. dan M. M. (2019). STRATEGI PENGEMBANGAN KARAKTER DALAM KEGIATAN KEPANDUAN HIZBUL WATHAN (HW) Studi Kasus pada Sekolah Dasar Muhammadiyah 5 Kebayoran Baru. *Jurnal Tahdzibi: Manajemen Pendidikan Islam*, 4(2), 103–110. <https://doi.org/10.24853/tahdzibi.4.2.103-110>
- Lubis, Y. A. (2010). *Pendidikan Politik Muhammadiyah Studi: Analisis Filosofis*.
- Mas'ulil Munawaroh dan Abdul Muhaimin. (2019). Korelasi antara Perencanaan pembelajaran dengan Hasil Belajar di SMP Baburrohmah Mojosari Mojokerto 2017-2018. *Nazhruna: Jurnal Pendidikan Islam*, 2(2), 310–327.
- Mesra, Adek Cerah Kurnia Azis, W. W. A. (2013). Kontribusi Motivasi Belajar dan Lingkungan Tempat Tinggal terhadap Hasil Belajar Mahasiswa jurusan Seni Rupa Universitas Negeri Medan.
- Nursikin, M. (2016). STRATEGI MUHAMMADIYAH MEMBANGUN MASYARAKAT MASA DEPAN: REFLEKSI HISTORIS-KRITIS PENDIDIKAN NASIONAL. *Istawa: Jurnal Pendidikan Islam*, 1(2), 1–27. <https://doi.org/10.24269/ijpi.v1i2.170>

- Pinaryo. (2014). Persepsi Mahasiswa Universitas Muhammadiyah Ponorogo terhadap Program Kewirausahaan Mahasiswa. *Aristo*, 2(2), 53–56.
- Rusydi, S. R. (2016). Peran Muhammadiyah Konsep pendidikan dan Tokoh. *Tarbawi*, Vol. 1(2), 139–148.
- Sri Wahyuni, Nuraini, N. A. (2018). Strategi Pendidikan Unggul Berbasis Organisasi di Pimpinan Daerah Ikatan Pelajar Muhammadiyah Ponorogo. *Istawa: Jurnal Pendidikan Islam*, 3(2), 97–110. <https://doi.org/10.24269/ijpi.v3i2.1502>
- Sulistiono, A. (2018). PROGRAM KADERISASI PEMUDA PIMPINAN ANAK CABANG IKATAN. *Jurnal Pendidikan Luar Sekolah*, 7(2), 673–684.
- Suwarno. (2012). Analisis Sikap Pustakawan Referensi Dalam Melayani Mahasiswa Di Perpustakaan Universitas Muhammadiyah Semarang. *Jurnal Ilmu Informasi Perpustakaan Dan Kearsipan*, 1(1 Seri A).
- Syarifudin, f. A., Ikhwan, A., Tantowi, A., Hubur, A. A., & Susilawati, S. (2020). Determinant factor of personality changes in education. *Journal of Critical Reviews*, 7(17), 518–524. <https://doi.org/10.31838/jcr.07.17.72>
- Tahir, G. (2010). Muhammadiyah (Gerakan Sosial Keagamaan dan Pendidikan). *Jurnal Adabiyah*, 10(2), 160–169.
- Tantri Puspita Yazid dan Ridwan. (2017). PROSES PERSEPSI DIRI MAHASISWI DALAM BERBUSANA MUSLIMAH. *Jurnal An-Nida' Jurnal Pemikiran Islam ISSN*, 41(2), 193–201.