

Developing of Muhammadiyah Ideology

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Abstract

This type of research is a descriptive qualitative research with a participatory approach. It is hoped that this approach will enable researchers to uncover in-depth experiences, perceptions and ideas regarding: (1) Muhammadiyah organizational development, (2) Muhammadiyah social movement forms, and (3) Muhammadiyah social transformation in Enrekang District. This research is focused on Muhammadiyah social movements, including the development of ideology and Muhammadiyah social transformation, with a locus of research in Enrekang Regency, South Sulawesi Province. The results of this study indicate that the development of the Muhammadiyah organization in Enrekang Regency underwent a stagnant development process. The dynamic organizational structure and the spirit of pastabiqul khaerat began to weaken. The form of Muhammadiyah activities can be grouped into three fields, namely: (1) the religious field which includes providing guidance and guidance in the fields of aqeedah, worship, morals and muamalah based on alqurandansunnah, establishing mosques and mushallas as places of worship, printing ulama cadres (fuqaha), examine various Islamic studies and the development of Islam, provide fatwas and guidance in the religious field and conduct da'wah, (2) the field of education which includes education which is oriented to the integration of the general education system and the pesantren system, and (3) the social sector which includes activities in the form of charitable endeavors, medical centers, orphanages. However, it cannot be denied that the three social movements that subsequently became Muhammadiyah's charitable endeavors have experienced a downturn in recent years. Muhammadiyah social movement in Enrekang district in the social sector has not been optimal in touching community empowerment when viewed from the implementation of work programs. As for the impact of the Muhammadiyah movement on the process of social transformation in the Enrekang District, especially those related to superstition, heresy and khurafat, the Enrekangpada community in general and Muhammadiyah people in particular are more rational in their thinking about living in accordance with the Koran and the Sunnah. In the field of education, changed the paradigm of thinking in society a lot. From a negative or narrow way of thinking changed to positive and broad thinking towards the world of education. However, the transformation process has also begun to weaken. **Keywords:** *Islamic Sciences, Studied, Education*



INTRODUCTION

Kiai Haji Ahmad Dahlan founded the Muhammadiyah Association in 1912, the condition of Islam at that time was in a very poor condition, and was retarded with very low levels of prosperity and severe economic and political capabilities that were helpless. More concerned about Islamic identity is one of the negative points, where the life of Muslims at that time was identical with the profile of the students who always deal with the afterlife, while not knowing and not wanting to know the development of the times. While religious organizations are still struggling with matters that are not much in contact with the dynamics of social reality let alone try to advance.

The teachings of Islam seemed to be a fetter that increasingly buried his people into situations that were worthless and helpless, on the other hand educated community groups became allergic to Islam and Muslims because they were considered as a source of community backwardness and could not be used as a way to build a better future.

The main principle of the Muhammadiyah movement is the result of an understanding of the teachings of Islam contained in the Koran and as-sunnah the results of such understanding are formulated as a pattern of Muhammadiyah struggle behavior which then encourages giving direction and form to each Muhammadiyah activity, the whole of the principles of the Muhammadiyah struggle can be grouped into five Islamic principles, namely:

First, Muhammadiyah as a tajdid movement continues to encourage the growth of the purification movement of Islamic teachings on standardized problems (al-tsawabit) and the development of thought in ijthadiyah issues that emphasize its activities on the da'wah amar makruf nahi munkar; Second, Muhammadiyah as an

Islamic movement with its tajdid spirit continues to encourage the growth of healthy Islamic thought in various fields of life. The development of tajdid Islamic character as a realization of the endeavor to realize the treatise of Islam as a blessing which is useful and functional for solving the problems of the people, nation, state, and humanity in the level of global civilization, 3: Third, as one component of the nation, Muhammadiyah is responsible for various efforts to achieve the ideals of the nation and the State of Indonesia, as stated in the Preamble of the State Constitution; Fourth, as citizens of the Muslim world, Muhammadiyah is responsible for the realization of the progress of Muslims in all fields of life, free from backwardness, alienation, and persecution in the global arena and civilization; Fifth, as a global citizen, Muhammadiyah is always responsible for the creation of a just, prosperous and high civilized world order in accordance with the mission of carrying the message of Islam as rahmatan lil-alamin.

In the Enrekang Regency, Muhammadiyah began in 1926. This can be traced in the History of Muhammadiyah, South Sulawesi. Muhammadiyah has existed in Enrekangk Includes the oldest social organization among other social organizations. The fighting spirit of the merchants to develop Muhammadiyah is characterized by business charities such as education, social care, and economics. From the aspect of education it gives birth to Elementary Schools (SD) and or Madrasah Ibtidaiyah (MI), Middle School (MTS), High School (MA) and even Higher Education.

METHODS

This type of research is a descriptive qualitative research with a participatory approach. The participatory approach is

expected by the researcher to be able to uncover deep experiences, perceptions and ideas about; (1) the development of the Muhammadiyah organization; (2) the form of Muhammadiyah social movements; and (3) Muhammadiyah's social transformation in Enrekang Regency.

This research is focused on Muhammadiyah social movements, including organizational development and Muhammadiyah social transformation, with a research locus in Enrekang District, South Sulawesi Province. Therefore, the main focus in this research is as stated in the research problem formulation, namely; (1) how is the development of the Muhammadiyah organization in Enrekang Regency; (2) what is the form of community-based Muhammadiyah social movement in Enrekang Regency; (3) how the impact of the Muhammadiyah social movement on the process of social transformation of the community in Enrekang Regency.

To find out this, the researcher took information from informants using purposive sampling techniques, from its characteristics such as: (1) the sample was not determined or withdrawn beforehand; (2) the sample is chosen based on the research focus; (3) the sample is determined by the information considerations needed, if there is no more information needed then the withdrawal of the sample can be ended (Moleong, 2012).

The sample consists of; (1) Muhammadiyah Regional Administrators in Enrekang Regency, (2) Muhammadiyah Branch Managers in Enrekang Regency, (3) Muhammadiyah residents and sympathizers in Enrekang Regency, (4) Muhammadiyah business charity managers in Enrekang Regency, (5) Muhammadiyah figures in the Regency Enrekang in particular and in South Sulawesi in general.

THEORETICAL FRAME WORK

1. History of Social Movement

The theory of historical development describes the historical process having a specific logic, meaning or form and progresses in a certain way according to historical "iron law". Then this theory views social movements merely as a phenomenon of continuous social change. The movement appears seen as "feverish" during a social crisis or as a revolutionary breakthrough. The cause of social change actually lies within its own historical needs. Social movements are valued as a form of activity that is typical of civil society. In social movements, actors are independently involved and bound by a collective identity that is built on the basis of the need and awareness for connectedness (Diani and Bison, 2004).

2. Typology of Social Movements

Social movements have a variety of types and types of movements. Social movements can accommodate and mobilize participants with a very limited number, hundreds, thousands or even millions of people. Social movements can move within the scope and limits of a clear legality in a society, also can also moves illegally as an 'underground' movement (Sujatmiko, 2016).

Klandemans in Suharko (2006) divides social movements into two types, namely: (1) proactive social movements (proactive social movements); (2) reactive social movement (reactive social movement). Proactive social movement is a type of social movement that arises because of a certain condition in the life of a society that cannot be tolerated, and their purpose is to promote social change. While a reactive social movement is a movement that arises because certain conditions in society have changed, and people react to reject these changes (Henslin, 2006).

Another type of social movement was put forward by David Aberle (1966), who classified social movements into four types based on the magnitude of the desired social change and the type of social change desired.

The first type, Alternative Movements, is a social movement that tries to change some people's behavior. For example, the social movement of the Christian Women Temperance Union in the 1990s aimed at changing people's behavior to stop drinking alcohol. Its members believe that if they can close the liquor store, problems like poverty and violence against wives will disappear. The second type, Redemptive Movements, are social movements that try to change individual behavior as a whole, 4 as in the religious field. The third type, Reformative Movements, are social movements that try to change society but with limited scope, for example the equality movement for women. The fourth type, Transformative Movements, is a movement that tries to change society as a whole, like the communist movement in Cambodia.

3. Resource Mobility Approach

In an effort to analyze and understand social movements in contemporary society, in addition to developing a new social movement approach, there is also a Resource Mobilization Theory (RMT) approach. The RMT approach focuses its analysis on a set of contextual processes regarding resource management, organizational dynamics and political change, which make social movements to optimize their structural potentials to achieve their goals. This approach seeks to analyze how social movement actors develop strategies and interact with their environment to fight for their interests.

The resource mobilization theory (RMT) approach has two models: the first model, is the political-interactive approach developed by Tilly, Gamson, Oberschall and MC Adam (Canel in Sujatmiko, 2002). This approach emphasizes the importance of changing the structure of opportunities for collective action, the existence of networks, and horizontal links that have been built with aggrieved groups (oppressed groups) as a determinant of the success of social movements. This approach also places the relation of social movements with the state and the political system as one of the strong factors determining the success of social movements, for example if a country's system is very strong and repressive, then social movements will be very difficult to achieve their goals (Phongpaichit in Sujatmiko, 2002).

The second model, organizational-entrepreneurial developed by McCarthy and Zald. According to Zald (1997), this model views that organizational dynamics, leadership and resource management are more significant factors in determining the success of social movements. This model applies the theory of organizational development to analyzing social movements and explains that formal organizations are carriers of social movements. According to McCarthy and Zald, social movement organizations are complex, or formal, organizations that identify their goals with the preferences of social movements and try to realize the achievement of those goals.

Within the scope of NGOs in general, there are various forms of different organizations in it. The forms of organization include: (1) voluntary organization (VO); (2) people's organizations (peopleorganization or PO); (3) public service contractor (PSC); and (4) 'government-owned' non-governmental organizations (GONGO) (Korten, 2002).

4. Theory of Social Movements

Theoretically there is a theory of social movements outside the theory of movement based on Marxist ideology. Although the old theory is rarely used as an analysis of social movements, it still has its own history in the movement demanding justice. Some theories in social movements are as follows:

a. Theories of Old / Classical social movements

In this perspective, it is assumed that social movements are born because of the support of those who are isolated and alienated in society. This classic social movement is a reflection of the class struggle around the production process, and therefore the social movement is always spearheaded and centered on the workers. The paradigm in this movement is the Marxist Theory, so that this movement always involves itself in ideological discourse chanting 'anti-capitalism', 'class revolution' and 'class struggle'.

b. Theory of the New Social Movement

The new social movement theory is emerging as a critique of the previous old theory which is always present in class ideological discourse. The new social movement is a movement that is more issue oriented and not interested in the idea of revolution. The appearance of the new social movement is more plural, that is, starting from the anti racism, anti-nuclearism, feminism, civil liberties and so on. The new social movements assume that in the era of liberal capitalism the resistance arises not only from the labor movement, but from those who are not directly involved in the production system, for example; students, urbanites, the middle class, because the system of capitalism has harmed people who are outside the production system.

c. Resource Mobilization Theory

In this perspective, social movements require a sophisticated form of communication and organization rather than trumpets of anti-capitalism. Social movements arise due to the availability of resources to support the movement, the availability of coalition groups, the existence of financial support, the presence of pressure and effective organizing efforts, and also ideology. The theorists mobilize resources to monitor them by rejecting the emphasis on the role of feelings and suffering and the categories of psychology in explaining the phenomenon of social movements.

RESULTS AND DISCUSSIONS

Muhammadiyah's businesses and activities can be grouped into three fields, namely:

1. Social Movements in the Field of Religion

The study of Al-Islam and Kemuhammadiyah is very much needed in the context of upholding the ideology of being a Muhammadiyah, by revitalizing the understanding contained in the Muqaddimah of the Articles of Association, Personality and Matan The beliefs and ideals of life of Muhammadiyah, Khittah, and Islamic living guidelines for Muhammadiyah residents. This study has been carried out in various religious institutions including Muhammadiyah business charities (AUM) and needs to be moved more intensively so that the quality of both the substance and its application. Thus, it will be increasingly understood the nature of Al-Islam and Kemuhammadiyah comprehensively, while preventing the tendency of some activists and Muhammadiyah people who are interested in other ideas that develop in the community.

Improving the quality of worship practices in accordance with the Muhammadiyah tarjih is also important to be intensified accompanied by an increase in the chaos and

good functions of implementing the mahdhah in life. The correct practice of mahdhah worship can foster militancy and make it a distinctive feature that distinguishes the way of doing charity from those who are not Muhammadiyah, while at the same time fostering individual and social functional change for an enlightened life. The practice of worship training, especially religious worship, as the Muhammadiyah tarjih demands, is very much needed for Muhammadiyah members.

There are three factors that lead to the formation of Muhammadiyah's preachers to be less than optimal. First, the ulama factors. The Muhammadiyah scholars who were well aware of the values championed by Muhammadiyah were very poorly found. There is no istiqomah in handling the Muhammadiyah preaching. The old Muhammadiyah is now generally unwilling to be bound by the Islamic understanding of Muhammadiyah. The second factor, not bersinerji between Majelis Tarjih and Tabligh, Both assemblies look their own way. In fact, as it is known that synergy between them is absolutely necessary. Tabligh maximizes its implementation. Third factor, preachers. Muhammadiyah preachers often cannot arrange time due to busyness, if there is an invitation to give lectures or sermons on Friday, it is often rejected for various reasons.

Ulama are the most competent in discussing religion. Ulama was created because of the understanding, knowledge and actions according to Islamic teachings. Muhammadiyah is present and survives until now, because of the role of its ulama. The ulama is one of the main identities of Muhammadiyah. The missionaries, too, were the ones who delivered the preaching of Muhammadiyah in the field. Now, scholars are less taken into account because the paradigm of public trust is shifting from scholars to academics. The

general condition of society views the understanding of scholars as more competent than those of ulama. Even though ulama are actually the most competent in discussing religion, they are no longer considered to be scientists.

2. Social Movements in the Field of Education

Muhammadiyah socio-social movement in the field of education, which includes education that is oriented to the combination of the general education system and the pesantren system. The vision of the implementation of Muhammadiyah education is the effective management and education network as an advanced, professional and modern Islamic movement and to lay a solid foundation for improving the quality of Muhammadiyah education. The mission of organizing Muhammadiyah education is (1) upholding pure monotheistic beliefs, (2) disseminating Islamic teachings that originate from the Qur'an and Sunnah, (3) realizing Islamic charity in personal, family and community life, (4) making Muhammadiyah educational institutions as centers of education, propaganda and cadre.

In the world of education, Muhammadiyah, has carried out its activities in the form of establishing madrassas and Islamic boarding schools by incorporating general and modern education and learning curriculum, establishing public schools by incorporating Islamic and Muhammadiyah curriculum. The established educational institution is managed in the form of a business charity with the implementation of the Basic and Secondary Education Council (DIKDASMEN), vertically from the Central Executive to the Branch Management. In order for Muhammadiyah's educational institutions to survive and prosper there are a number of things that need to be considered:

1. Recruitment of human resources to think about developing the institution
2. There is assistance from an educational consultant.
3. Educational institutions that have advantages that are characteristics or characteristics that are not owned by other institutions.
4. There is a movement commitment from the regional leaders of Muhammadiyah in Enrekang district and their management and members.

3. Muhammadiyah's Social Movement in the Social Field

Muhammadiyah is an Islamic organization that is well-known in the social and health services movement, it can even be said to be a pioneer.

There is no Islamic reform movement in this world that has pioneered and developed an institutionalized social and health service movement that continues to grow except Muhammadiyah. For Muhammadiyah, charity business in the social and health fields is a movement of empowerment as an embodiment of the spirit of al-Ma'unyang's theology which is institutionalized through the Assistant to the Misery of Oemoem (PKO)

Serving the poor, orphans and other underprivileged people is a religious vocation as a form and consistency in practicing religion, while neglecting and not caring about the weak is a form of Islamic religious lying. Several orphanages in South Sulawesi still exist today as an effort of the tajdid movement in the field of al-Ma'un. This has become the program of the leadership of Muhammadiyah South Sulawesi and has been implemented in the regions.

The number of Muhammadiyah business charities in the health and social sectors namely; 1 Balkemas, 1 Orphanage, 2 ambulances. To improve health services

and social services, the Public Health Board of Trustees cooperates with the Indonesian Ministry of Health, especially in implementing the EMAS program and Enrekang Regency is one of the target areas for assistance.

Management of Muhammadiyah Sengkang Orphanage "Darussalam" is currently in the process of revitalization with the development of a boarding school management model. There are currently 37 assisted children, 14 caretakers / mentors. The second floor of the girls' dormitory has been built with funding from the Enrekang district government through the 2013 regional budget. In addition, there are 6 computer and internet laboratory facilities from the Ministry of Communication and Information, procurement of shared learning rooms (halls) and mushallahs.

4. Impact of the Muhammadiyah Movement on the Process of Social Transformation in the Enrekang District

Discussions and Talks about the Muhammadiyah movement can be read, heard and seen from various letters or through the views of Muhammadiyah activists both at the local and national level. Muhammadiyah as a company has formulated its vision and mission so that it can achieve the desired goals

Muhammadiyah's efforts and activities in the field of religion include providing guidance and guidance in the fields of aqeedah, moral worship and muamalah based on the Koran and as-Sunnah, establishing mosques and prayer centers, printing ulama cadres, examining various Islamic studies and the development of Muslims, giving fatwas and guidance in the fields of religion and da'wah. Third The social sector which includes activities in the form of charitable business hospitals, maternity hospitals, polyclinics, medical

centers, pharmacies, orphanages and orphans.

The impact of the Muhammadiyah movement on the process of social transformation in the Enrekang Regency can be seen in several indicators, such as a). In the field of religion (belief), slowly but surely the Enrekang people get enlightenment especially those related to superstition, heresy and khurafat. Now the Enrekang community in general and Muhammadiyah people in particular are more rational thinking

In the field of education, a lot has changed the paradigm of community thinking. From the negative and narrow way of thinking towards education, it changed to positive and broad thinking towards the world of education, but because of the existence of Muhammadiyah schools that accommodate all people who want school, it has made the community aware of how important schools (education) are in changing their destiny, how that is contained in the Koran that indeed Allah will not change the fate of one people (nation) unless thou (the nation) itself changes it in themselves (Quran: ar-Rad verse 11); c). In the Muhammadiyah community, the Enrekang Regency provides excellent services for the poor and the needy, the community feels safe because there is a Muhammadiyah that is ready to provide material and moral assistance.

CONCLUSION

The development of the Muhammadiyah organization in Enrekang Regency initially did not get sympathy in the hearts of the people. The Enrekang community considers that the Muhammadiyah organization is an organization that can eliminate the traditions and customs of ancestors that have been adhered to by the Enrekang people for generations, especially those related to

superstition, heresy and khurafat known as "TB".

The form of Muhammadiyah-based social movements in Enrekang District, can be identified into three social movements, namely; social movements in the field of da'wah, social movements in the field of education and social movements in the field of health b). In the field of education, Muhammadiyah organizations have established many educational institutions or schools, starting from the level of kindergarten (TK), up to the level of high school (SMA); c). In the field of health, the Muhammadiyah organization also contributes in realizing health clinics and or maternity hospitals. However, it cannot be denied that the three social movements that subsequently became Muhammadiyah's charitable efforts have suffered from brackets in recent years.

The impact of the Muhammadiyah movement on the process of social transformation of the community in Enrekang Regency can be seen in several indicators, such as; a). In the field of religion (faith), slowly but surely the Enrekangmend people get a lot of enlightenment especially those related to superstition, heresy and khurafat. Now the Enrekangpada community in general and Muhammadiyah people in particular are more rational in their thinking about life; b). in the field of education, has greatly changed the paradigm of thinking in society. From a negative or narrow way of thinking about education to a positive and broad way of thinking about education. If in the past the community thought that the school was only suitable for nobles and their descendants or certain circles, but because of the existence of the Muhammadiyah school that accommodated all the people who wanted the school to have made the community aware of how important the school (education) was in changing their destiny, how was contained

in al The Qur'an that Allah does not change the fate of one people (nation) if the people (nation) do not try to change it; c). In the field of health, the community has been aware of how important health is. In the past, Enrekang people believed in shamans in various health matters. Starting from stomach ache to giving birth, all were brought to the shaman. But after the Muhammadiyah organization opened a health clinic and Maternity Hospital, slowly but surely the community began to be more rational and treat their illness in the clinic or Maternity Hospital if anyone wanted to give birth.

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