Framing Kaili Tribe Culture in the Muhammadiyah   Education Perspective

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This study aims to provide the correct formula in framing Pompaura culture with the concept of Islamic teachings based on Muhammadiyah's vision of returning and purifying the Islamic teachings . The research consists of a qualitative descriptive method that produces descriptive data in the form of written or oral data from respondents or observers . In addition, the research attempts to reveal the facts and circumstances of a problem . The results indicate that the Pompaura culture according to the Muhammadiyah perspective belongs to the category of shirk, then the preaching of Muhammadiyah is to build a culture of how to follow Islamic teachings by voicing values   which will later become attitudes and habits . Recommendations, co-operation between the Government, traditional leaders, religious organizations of preachers and those   framing the Pompaura culture, through Muhammadiyah's cultural propaganda which is oriented towards three things: Intelligence, Enlightenment and Exemplary. Formulating a Customary Law Product with Islamic nuance, Customary Law which is consistent with religious values n, making Palu the Centre for the Development of Ummah by forming containers that can collect and funnel aspirations and potential sources owned by the Kaili tribal community in Palu . Study activities are activated for each Muhammadiyah branch in Palu and Muhammadiyah Business Charity Education facilities are established in undeveloped areas in order to provide enlightenment for Paul citizens , who are cultured and progressive in improving Madani society.

Key words: *Pompaura Culture, Kaili Tribe Society, Muhammadiyah Theology.*

Introduction

Pompaura is one of the cultures carried out by a group of Kaili tribe people (traditional practitioners) in Palu in the context of the ceremony of preventing disaster rejecting dangers,

calamity and disasters . Preventing disaster also involves rejecting various diseases. In its sacred rites and traditional ceremonies, Pompaura has several levels in accordance with its space and needs. The Pompaura ceremony (preventing disaster) in question is related to two aspects:

a. Preventing disasters associated with nature, that is anticipating natural disasters such as: Earthquakes, Mount Eruptions, Floods, Storms and others that can occur and cause damage to the environment
b. Preventing illnesses and other calamities that are directly affected by humans. Therefore, the Pompaura ceremony is intended so that humans avoid all kinds of disasters, both natural and human-made . Implementation can often be on the seafront, on rivers or mountains depending on the needs of those who carry it out (Miles dan Huberman, 2005).

In the cultural ceremony mentioned above, it is closely related to religion (Munzier and Hefni, 2009). This can be seen based on the ceremony which shows the behaviour of the Kaili people who are trying to achieve a purpose and an intention (desires) by relying on the will and power of spirits such as those of their ancestors, the Gods deemed by Kaili people as helpers, etc.

The culture or tradition of the Kaili Tribe is carried out in connection with making offerings to the spirits of the ancestors or the authorities of the universe. Cultural traditions existed before religion developed in the community so that culture in the view of Muhammadiyah is closer to the act of shirk? so it needs to be eliminated or changed through a more religious pattern. However, culture is a tradition that has long taken root so it is difficult to eliminate . Ritualistic activities are interesting to be learned as there is an acculturation between religion and culture. Cultural ceremonies are usually based on strong beliefs or instinctual drives or anxious feelings about undesirable events (disasters), but sometimes they are just routine habits that are carried out in accordance with religious adaptations or prevailing traditions (Miles dan Huberman, 2005). Religious values and local cultures combined in traditional ceremonies carried out are norms or rules of community and ethics of social interaction in accordance with the guidance of religion within the framework of relationships .

This kind of tradition is often interpreted differently. Some people consider that the tradition of the Pompaura ceremony is a ritual that leads to polytheism, regardless of whether it has something to do with religion or not. According to the Kaili tribe, this kind of tradition must continue to be preserved and not viewed as narrow. This view, (Munzier and Hefni, 2009) was stated by a traditional and religious leader :

The implementation of the Pompaura tradition ceremony is a form of petition to God, by performing Tawassul through the spirits of ancestors who are considered sacred and places

considered sacred, so that any implementation of traditional ceremonies with their symbols are actually only figurative but their final request is to Allah SWT. Therefore, do not assume that what we are doing is a shirk, because we also believe that God is the ultimate goal of human worship."

In accordance with this view, Durkheim, a French sociologist, concludes that the main purpose of religion in primitive societies is to help people relate not to their Gods, but to each other. Religious rituals help people develop a sense of community (Munzier and Hefni, 2009).

Culture that lives in a society, is basically a depiction of the mindset, behaviour, and values adopted by the relevant community . From this point of view, on the one hand religion contributes to existing cultural values, so that it can accommodative other cultural values (Munzier and Hefni, 2009).

Responding to the implementation of Pompaura culture which seemed to grazed towards things that smelled of shirk? which are considered to be Islamic teachings, so that it is difficult for the public to distinguish which ones are permissible . "Of course this became homework for the Missionaries especially the Muhammadiyah Tabligh Institution at the Provincial Regional Level, district, village.

Thus, the concept of the Muhammadiyah Da'wah can give enlightenment to preachers who can be applied when preaching in the community, as stated by one of the Muhammadiyah Regional Leaderss:

"Muhammadiyah's cultural da'wah is built on three main pillars: Firstly da'wah oriented toward enlightenment, second da'wah oriented towards intelligence and thirdly da'wah oriented towards being exemplary. As a result, the mission of Muhammadiyah must change traditions that are contrary to Islam including the Qur'an and the Hadith (Munzier and Hefni, 2009).

Based on the above facts, where culture grazed shirk which was then considered the teachings of Islam so that people find it difficult to distinguish what is permissible what is not, therefore the community is also increasingly critical and of course this becomes a task for Muhammadiyah Missionaries to carry out the mission to teach da'wah through culture which is still in the path of religion. The challenge is how to accommodate a culture that is in accordance with the teachings of Muhammadiyah so there needs to be an integrated program between the Muhammadiyah Board and the Regional Government of Palu.

Research Findings and Discussion

Analysis of Pompaura Culture

Pompaura is a Kaili traditional ceremony carried out to ward off evil influences that are currently striking or will strike a country, as well as the effort to seek blessings and safety from carrying out an activity. The Pompaura ceremony is considered obligatory for most traditional leaders because it is it is sacred and filled with spiritual values. The Pompaura Ceremony is carried out by a group of Kaili people (Customary performers) in Palu in the framework of preventing disasters, which means preventing danger, catastrophe and disasters . This also includes preventing all kinds of diseases and misfortunes (Munzier and Hefni, 2009).

The purpose of the Pompaura ceremony for Kaili people is to clean the village of bad things, preventing disaster, rejecting bad luck and misfortune. If a disaster can be rejected through Pompaura due to offerings , the sea, mountains and rivers are all guardians, therefore we must say goodbye to the guard by making offerings, all of which are intended to avoid danger. At the request of the guard, tsunamis and floods are prevented . In the mountains, communication must also be maintained with guards through traditional ceremonies such as Pompaura. Another purpose of the Pompaura ceremony is to establish relationships with spirits, in order to stay in touch with the ancestors of grandparents, energy still flows in our bodies with the water system and environmental security when friction occurs (Munzier and Hefni, 2009).

Theologically, the Pompaura ceremony is performed by the Kaili tribe (traditional leaders), they are Muslims believe that the inspector is far from what is known as living in the real world. . According to Muller, in the discourse of nature based on an anthropological perspective the notion of religion springs from rational infusion which is based on individual human experiences of self and the Universe. The concepts of God are derived from human sensory experience with the religious concept of personification of natural phenomena (Munzier and Hefni, 2009).

The Kaili people who carried out the Pompaura ceremony has a view of nature which also depicts their religious thought. They believe that nature is the a consequence of their religion carried out through tradition. In this context, the concept of nature in based on a cosmological view. The Kaili community who still believe in the Pompaura ceremony as a form of ceremony of preventing disaster maintain that nature is not only witnessed or experienced empirically (al-shahadah) but it is beyond human reach. Therefore, there is a functional unity between nature and humans that are interrelated .

Durkheim's concept of various beliefs is primarily intended to obtain information about trust relating to the following matters:

a. Various supernatural powers, which are called sacred objects which each place having its own characteristics. Belief in various supernatural powers includes belief in Gods, Fairies, Mambang and several spirits. These magical powers are believed to be able to provide help to humans, in critical situations that are beyond the limit of human capabilities.
b. Universe. According to various beliefs that developed in the community, the universe was created by God. Mythology about the creation of the Universe includes a variety of stories with each being very different . Differences in the narrative include the start of creation, , the number of days of creation, how it was processed and the timing (Munzier and Hefni, 2009).

In a primitive society, the existence of the Universe is believed to consist of three parts: the upper realm, which is believed to be the abode of holy spirits, gods, almighty Gods, angels and well-behaved spirits who always help humans. The middle realm is the real nature that is used as an abode for humans, animals and various other physical creatures. Whereas the underworld is believed to be the abode of evil spirits, ghosts are considered to be creatures that always harm and disturb human life - they are opponents of the inhabitants of the upper realms. Human life is in the area of attraction between the influence of the forces of nature above and the forces of underworld. Such circumstances have an impact on human worship. When dealing with the higher realms, they humans beg for protection, and when dealing with the lower realms, they ask their inhabitants not to interfere with their lives. The form of worship to the inhabitants of the upper realms consists of praying and worshipping, while the form of petitioning to the inhabitants of the lower realms is manifested through food treats that are accompanied by incantations and persuasions (Munzier and Hefni, 2009).

In view of the fact that what Kaili people do in the Pompaura ceremony tradition is actually is consistent with what Durkheims say about the belief that nature has inhabitants who have power and therefore must be given an offering to their ruler, as Djafar explains in his book :

The Kaili people believe that mountains, rivers, large trees and large stones have spirits as their inhabitants. In the Kaili language, this belief is called "tumpuna," which means the spirits who guard these places. They take care of and preserve spirits in each of these places by providing services, making offerings along with their incantations. The service is led by a shaman (Kaili language: sando) to deliver to places that are considered to have spirits (Munzier and Hefni, 2009).

In addition, Kailis also view this as a symbolic description. An understanding of symbols in religious, social and cultural life is, expressed by Geertz :

Every object, action, event, nature or relationship can act as a vehicle for a meaningful conception of symbols. So cultural interpretation is basically the interpretation of symbols that are palpable, tasted, general, concrete. Religious symbols are symbols that synthesise and integrate the world as lived and the world as imagined and these symbols are useful for generating and strengthening religious wealth (Munzier and Hefni, 2009).

Anthropologically, one of the activities completed by the Kaili community is to carry out a ceremony referred to as a symbolic act of prayer (gane-gane) for the safety of the people associated with the ceremony.

For the Kaili tribe, the Pompaura ceremony is considered as a cultural institution and patterned behaviour in the social life of the Kaili tribe. The Pompaura ceremony which is considered as a cultural institution enters through the internalization process through social interaction. In its implementation there is a struggle between the principles of Islamic teachings as a religion adopted by the Kaili community with local rules and cultural diversity adopted by the Kaili tribe community.

Through an anthropological approach, Muller states:

The origin of religion is from myths about natural phenomena, and the emergence of religion is due to misinterpreting the pronunciation of the language used to identify natural phenomena (Muhbib).

In addition, in a study of primitive nations, Tylor issued a conclusion about the origin of the emergence of religion as follows:

The initial stage of religion is the belief in animism, the belief that the Universe has a soul. The slightest form of an object of the universe has a spirit that moves and makes it alive. This belief is fundamental and Universal, it means that it can be in all nations and communities and can explain the worship of the dead, worship of ancestors or progenitors, while also explaining the origin of gods. In the next stage, animism develops into worship of Gods (polytheism), and in subsequent developments, it develops into worship of God Almighty (monotheism) (Munzier and Hefni, 2009).

One of Durkheim's students, Strauss developed Durkheim's thought in his sociological theory. For Straus :

Good religion in the form of myths, magic is a model for the framework of action for individuals in society. So Durkheim's social outlook was developed by Levi-Strauss to not only act in social relations but also in ideology and mind as social structures (Munzier and Hefni, 2009).

Various phenomena of human life have long been studied by scientists through various approaches, including the anthropological approach which is used to examine religious phenomena. Religion can be studied with an anthropological approach as it is seen by anthropologists as a cultural product or a religious phenomenon that contains a cultural element. In studying religious phenomena, the anthropological approach aims to understand more about the behaviour of Muslims in the context of building the religious life of Muslims themselves. However, in its application it is necessary to harmonise this a approach with the values contained in Islam.

Thus the Pompaura ceremony is influenced by cultural factors that always go hand in hand with social factors in the community.

The above context is analysed from the point of development of religion from animism to monotheism. According to Mircea Eliade :

The development of religion shows symptoms such as a pendulum clock that always moves from one end to the other. Likewise religion developed from animistic tendencies towards monotheism and will return to animism. However, based on the teachings contained in the scriptures … [text missing]

Every time they solve problems, humans use the ability of rationality and transcendent creation. When a traditional Kaili tribe in Palu valley found sick people who were thought to be ill due to evil spirits and jinn, the Kaili tribe's rationality and religious mastery made a fence and treated the sick .

The Pompaura traditional ceremony is still trimmed in the life of the Kaili community, considered to be very important because the Pompaura custom is a legacy of the ancestors of the Kaili people who are part of the Kaili culture and must continue to remain sustainable so that their children and grandchildren will continue to know about these customs. It is also inseparable from the role of the Palu city government which wants to maintain the Pompaura customary ritual of one of the Kaili tribes to remain in the social life of the Palu people , especially the Kaili tribe (Munzier and Hefni, 2009).

Muhammadiyah's Theological Approach in Pompaura Culture

The Pompaura culture is still preserved for the Kaili tribe in Palu, because it is an ancestral culture that must remain sustainable amidst modernity and globalization .

Islamic studies in scientific activities are so rich in nuances that it is possible to be able to be changed, developed, refined, reformulated, refined in accordance with the spirit of the age/ These changes need not be a concern because the core of Islamic thought is pivoted towards monotheism and morality of the Qur'an (Munzier and Hefni, 2009).

Normative theological approach in understanding religion and culture can literally be interpreted as an effort to understand religion by using the framework of theology that starts from a belief that the empirical form of a religion is considered as the most correct compared . According to Abdullah, theology, as we know it, does not inevitably refer to certain religions. Loyalty to the group itself, commitment, and high dedication and the use of subjective language are characteristics inherent in theological forms of thought (Munzier and Hefni, 2009).

Consequently, theological approach in understanding culture uses deductive thinking, which starts with beliefs that are believed to be true and absolute, as teachings originating from God, are certainly true, so they do not need to be questioned first but start from beliefs that are further strengthened with arguments (Q.S. Ar-Rum verse 30).

This theological approach is closely related to the normative approach, which views religion in terms of its main teachings and the origins of God in which there is no reason for human thought. In this theological approach, religion is seen as an absolute truth from God, where there is no lack for anything and everything seems ideal.

Therefore, in the normative theological approach for implementation of the Pompaura ceremony, some Muhammadiyah figures in Palu, there has been a deviation in understanding religion and there has even been a form of trust that leads to a dual God (Shirk), because they still assume that everything that happens is beyond their reach as something that can be achieved by asking for help from the spirits of their ancestors through the hymns read during the Pompaura ceremony. This certainly contradicts the word of Allah in the QS. An-Nisa Verse 116.

In the implementation of the Pompaura ceremony in the Kaili Tribe community which is still preserved, there are differences of opinion amongst Palu people, especially amongst Muhammadiyah figures:

According to Parakasi:

In the context of the implementation of the Pompaura ceremony,   there is a generational belief according to which benefits cannot be attained from customs, which cannot prevent disaster as only Allah SWT can strengthen, but because of the belief it unites with evil jinns. While the influencing factors remain the preservation of the Pompaura ceremony because of the existence of cultural customs and those customs which originate from the customs of their ancestors. The purpose in the implementation of the Pumpura ceremony is to offer themselves to the Creator who is believed to be able to avoid all disasters and calamities, which is not in accordance with Islamic teachings when viewed in terms of Aqeedah Tauhid, and they are also contrary to Palu's modern culture , because Palu's inhabitants are already heterogeneous. It can negatively affect the destruction of aqeedah, if associated with pure Islamic teachings. This ceremony was slowly abandoned by the community, due to influence in matters of religion which eroded the aqeedah of the Islamic generation" (Munzier and Hefni, 2009).

From the statement above, it is very clear that the Pompaura ceremony is only a form of culture that was traditionally carried out by the Kaili people and is a habit that is believed to originate from the culture of their ancestors. Therefore, when Islam became prevalent for Kailis including the presence of the Muhammadiyah Organization, the culture was slowly displaced by the religious understanding of some Kaili people, but only those who lacked understanding of religion were still continuing to preserve the culture.

Muhammadiyah's presence in the land of Kaili is a pure and progressive Islamic movement that was presented not through individual channels, but an organizational system. Presenting the Islamic movement through the organization was a breakthrough at that time, when the Kaili people were still framed by traditional culture which relied more on beliefs in animism and dynamism. At that time, the Muhammadiyah movement was a phenomenon for the Kaili tribe as the Muhammadiyah in its renewal concept wanted to restore Islamic teachings purely based on the Qur'an and the Sunnah of the authentic Prophet who had to adapt to the original beliefs of the Kaili tribe that originated from the teachings of ancestors.

Formatting the Islamic movement through organizations in the context of the presence of Muhammadiyah, is not only technical but also based on religious references that have been embedded in the minds of scholars regarding qaidah "mâ lâ yatimm al-wâjib illâ bihi fa huwâ wâjib", that if a business will not be perfect without tools, then the tools become mandatory.   More fundamentally, the birth of Muhammadiyah as an Islamic movement through an organizational system, also obtained theological references as reflected in the meaning / interpretation of Surah Ali Imran verse 104. , who ordered the existence of "a

group of people to invite to Islam, order to the poor, and prevent the evil". These verses of the Qur'an have been later known as Muhammadiyah's "verses".

with the inspiration of Al-Qur Surah Ali Imran 104, Muhammadiyah wants to present Islam not merely as a teaching of "transcendence" which calls for awareness of faith in a monotheistic frame only. Not only pure Islam, but life as well. Moreover, pure Islam is only partially understood. However, it is displayed as a dynamic force for social transformation in the real world of humanity through the movement of "humanization" (inviting all goodness) and "emanation" or "liberation" (liberation from all evil), so that Islam is actualised as a celestial religion that is grounded, marking the publication of a new dawn of Islamic reformism or modernism in Indonesia.

The essence of da'wah in this case is to hold and give direction to change. Changing social and cultural conditions from tyranny to justice, ignorance to progress-intelligence, poverty to prosperity, backwardness to the progress of change, improvement and development. This is consistent with the history of the birth of Islam, with the message of the Prophet who was able to move social change fundamentally from the time of ignorance to the Islamic era with all the dynamics of humility (Munzier and Hefni, 2009).

In this case the Kaili tribe in Palu is divided into three groups:

a. Kaili ethnic groups who know and understand the importance of purifying Islamic teachings, with the view that the Pumpura ceremony is a culture that originated from ancestors rather than Islamic teachings that must be obeyed, they continue to behave in an Islamic culture and remain consistent with Aqeedah Tauhid, having left the Pompaura ceremony which originated from the culture of their ancestors.
b. Second, Kaili ethnic groups who know and understand the teachings of Islam but are unable to practice and / or practice only half-heartedly will attain an un-Islamic culture, and tend to mix cultural and pure religious values and continue to carry out cultures derived from ancestors. These beliefs of the ancestors are mixed with religious teachings in the form of local traditional ceremonies, even though until now ceremonies that are not in accordance with religion have gradually disappeared, but certain symbols of syncretic culture are still developing.
c. The three ethnic Kaili who do not know and understand Islamic teachings and consider ancestral cultures such as the Pumpsura as a religious dogma that must be preserved.

From the three ethnic groups of the Kaili tribe mentioned above, in order to frame the Kaili tribe culture, the Muhammadiyah mission is directed towards the cultural propaganda built on three main pillars:

a. Preaching Oriented to Intelligence

The success of the da'wah depends on what method is applied to inviting the community. According to Yusuf, preaching must be packaged in an appropriate manner. Da'wah must appear actual, factual, and contextual. Actual in the sense of solving current problems in society. Factual in the concrete and tangible sense, and contextual in the sense of being relevant to the problems faced by society (Muhbib).

Behind Muhammadiyah's ability to survive in facing challenges and moving forward beyond the age of the republic is the dynamic spirit of the movement, the mission of enlightenment. As reflected through the symbol shining, Muhammadiyah continues to illuminate and enlighten people and nations.

Enlightenment da'wah (da'wah tanwiriyyah) is a relatively new preaching terminology, although from the beginning Islamic propaganda was actually da'wah of enlightenment, that is liberating da'wah (tahrir), empowering (taqwiyah), and advancing (taqdim). These are the three keys to the propagation of enlightenment that have become a vital element of the Muhammadiyah movement.

Da'wah of Islam implies a calling, and an invitation to Islam, or making Islam a way of life as well as a value system that regulates this life. According to Ibn Taimiyah in Minhaj as-Sunnah an-Nabawiyyah, Islamic Sharia itself is earthed to realise and perfect the benefit of life, while rejecting and minimizing the damage and bankruptcy of human life. The main purpose of Islamic da'wah is to realise the order of human life that is full of benefit (goodness and happiness), not ambiguity (damage) and bankruptcy.

The da'wah of Islam must first be oriented towards the liberation of humankind from the darkness of life (zhulumat) to the light of enlightenment (nur), that is, from the darkness of kufr to the light of faith; from disobedience to the light of obedience; and from ignorance to the light of science. Secondly, the da'wah of Islam is actualised in the form of delivering the Islamic mission perfectly to humanity. Third, keep and protect the religion of Islam from the vanity and condemnation of people who do not understand it well. Fourth, the da'wah of Islam also plays a role in creating a sense of security, peace and political and social stability in Muslim and non-Muslim countries.

Enlightenment da'wah is a new paradigm of preaching Islam as a source of values, teachings, and the spirit of the movement. Da'wah enlightenment of Muhammadiyah is not merely tabligh (conveying teachings), but ikhraj wa tahrir (freeing) humankind from all forms of false beliefs that envelop the heart and mind. At the level of tahrir, the propaganda of enlightenment does not only save the Islamic creed, but also builds a system of beliefs that is

true, solid, and free from all forms of polytheism, such as theology, politics, socio-economics, even shirk of passions. Along with the process of tahrir, propagation of enlightenment Muhammadiyah necessitates a change in the self of mad'u (charged) with an intelligence program so that people have healthy, correct, and positive reasoning in facing life's problems. Enlightenment propaganda must be charged with education of positive and creative thinking. With intelligence, people are accustomed to stay away from patterns of life that are still laden with superstition, heresy, and khurafat (TBC). The propaganda of enlightenment liberates people from the ignorant systems of life, filled with darkness of faith, moral depravity, and outrageous behaviour.

After mad'u experiences liberation and change, the mission of enlightenment of Muhammadiyah needs to develop empowering programs by optimizing all potential to achieve a successful life: successful study, organization, profession, life as husband and wife, and success in Islamic morals. Therefore, the mission of enlightenment is not just tabligh, but must be followed by tau'iyah (awareness) and improvement of quality of life. Enlightenment da'wah requires solid and effective preaching management to, for instance, assist target communities to develop economic resources, empower creative economies, improve the quality of agricultural products, plantations, fisheries, forestry, and others (Masyhuda, 2010).

In order for the mad'u community to be empowered, education, life , social and soft skills are needed, so that the community becomes socio-economically independent. In other words, da'wah of enlightenment should be able to change the community of mustahiq (zakat recipients) into muzaki and mutashaddiq (zakat payers and almsgivers). In this context, the Prophet Muhammad from the beginning of his da'wah emphasised the importance of independent life with a philanthropic spirit (the spirit of giving). In fact, the Messenger of Allāh was forbidden by Allah SWT to expect more rewards than what was given (QS al-Muddatstsir: 6) (Aminun, 2019); (Hadi, 2019); (Usman, 2019); (Mursalim, 2019); (Ibu Aisyah, 2019).

b. Da'wah Oriented to Enlightenment

According to Yusuf Qardhawi, wisdom invites to speak to human reason with scientific propositions that are satisfying with evidence of brilliant logic. All this is intended to erase doubt with arguments and explanations, reject things that are doubtful and divert to things that are clear, decisive and easily understood (Muhbib).

Based on the explanation above, the wisdom in the world of da'wah has a very important position, which can determine the success or failure of da'wah. In facing mad'u with various levels of education, social strata and cultural background, preachers need wisdom, so that Islamic teachings are able to enter the hearts of the mad'u correctly.

c. Da'wah Oriented to being Exemplary

A preacher must not merely convey religious teachings without practising them. Da'i should be the first person to practice what is being said . The ability of the preacher to be a real example to their people in acting is a lesson that should not be left out by the preacher. With real practice directly seen by people, it is not difficult for preachers to talk much, but his movements are da'wah which are far more effective than just talking (Nurcholis, 2010).
Muhammadiyah is an organization that carries out its main mission through Da'wah Maruf and Nahi Munkar, so the main target is to frame the Pompaura culture of the Kaili tribe with a frame of Islamic teachings purely based on the Qur'an and the Sunnah of the Rasul, Muhammadiyah will target the Da'wah for some areas in Palu, which is still firm in maintaining Pompaura culture, maps the targets of da'wah and potentials that are the targets of the Ummah formation, giving enlightenment to the Kaili tribe in Palu (Rafdeadi, 2013); (Suaib, 2014) ; (Yusuf, 2004) ; (Zulfa, 2015); (Amin, 2019).

Da'wah enlightenment of Muhammadiyah needs to develop empowering programs by optimizing all the potential of mad'u to achieve a successful life: success in study, organization, professional life, marital life, and success in Islamic character. Therefore, the mission of enlightenment is not just tabligh, but must be followed by tau'iyah (awareness) and improvement of people's quality of life . Enlightenment da'wah requires solid and effective preaching management to, for instance, assist target communities in developing economic resources, empowering creative economies, improving the quality of agricultural products, plantations, fisheries, forestry and others.

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