

Pemaos In the Sasak Tribe: A Historical Review and Values of Islamic Education

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Abstract: *The Sasak tribe has various uniqueness and diversity, especially in the case of the traditions that have developed in the Sasak tribe. One of the famous things of the Sasak tribe is about Pemaos as a reading of the lontar script. Specifically, the literal meaning of Pepaosan means reading. The reading of the manuscript in the Pepaosan is carried out by singing or rhythm or by song. This paper specifically has a fundamental question related to Pemaos, because Pemaos has historical roots and has something to do with the Javanese language, this is united in several basic questions, namely, First, what is the meaning of Pemaos in the Sasak tribe. Second, this paper will trace the history of the use and internalization of the values of Islamic education. It is simple that the Pemaos in the Sasak tribe contain important events in their lives, such as births, baby haircuts, circumcision, marriages, and death events. The lontar script that will be read is adjusted to the event that takes place. A Pemaos who reads the Javanese Sasak script lontar, a poet, and two supporters. Their appearance is complemented by offerings placed in a special brass container. Meanwhile, the internalization of the paos in education is that it contains the substance of stories, namely the nature of Pepaosan, which is usually told stories of the journey and life of the Prophets and their companions such as the stories of the Prophet. This forms a character-based education that is able to interact by fostering social behavior among others.*

Keywords: *Pemaos, History, Values, Islamic Education.*

Abstrak: *Suku Sasak memiliki berbagai keunikan dan keragaman, terutama dalam hal tradisi yang berkembang di suku Sasak. Salah satu hal yang terkenal dari suku Sasak adalah tentang Pemaos sebagai pembacaan aksara lontar. Secara harfiah Pepaosan berarti membaca. Pembacaan naskah dalam Pepaosan dilakukan dengan nyanyian atau irama atau dengan lagu. Tulisan ini secara khusus memiliki pertanyaan mendasar terkait Pemaos, karena Pemaos memiliki akar sejarah dan ada hubungannya dengan bahasa Jawa, hal ini disatukan dalam beberapa pertanyaan*

dasar, yaitu. Pertama, apa pengertian Pemaos pada suku Sasak. Kedua, tulisan ini akan menelusuri sejarah penggunaan dan internalisasi nilai-nilai pendidikan Islam. Pemaos di suku Sasak mengandung peristiwa penting dalam hidup mereka, seperti kelahiran, pemotongan rambut bayi, sunatan, pernikahan, dan peristiwa kematian. Aksara lontar yang akan dibaca disesuaikan dengan peristiwa yang terjadi. Seorang Pemaos yang membaca aksara Sasak Jawa lontar adalah seorang penyair, dan ditemani dua pendamping. Penampilan mereka dilengkapi dengan persembahan yang ditempatkan dalam wadah kuningan khusus. Sementara itu, internalisasi Paos dalam pendidikan adalah mengandung substansi cerita, yaitu sifat Pepaosan, yang biasanya diceritakan tentang kisah perjalanan, kehidupan para-Nabi dan sahabatnya. Hal ini membentuk pendidikan berbasis karakter yang mampu berinteraksi dengan menumbuhkan perilaku sosial antara lain.

Kata Kunci: *Pemaos, Sejarah, Nilai, Pendidikan Islam.*

Introduction

The Sasak community, which is known as a society that is quite diverse in terms of ethnicity, has a variety of traditions that if used for educational purposes, it will be very useful to be used as a tool to preserve and transfer good things to the younger generation. With quite a lot of traditions and a variety of traditions, there is a tradition of memaos or reading lontar manuscripts that can be done by several people. Considering that the Sasak tribe is predominantly Muslim, the tradition of memaos or reading lontar is carried out on certain occasions, usually on Islamic holidays.¹

Memaos or reading lontar is a competition to tell the tales of Islam and the kingdom of the past, one group of pepaos is a story reader consisting of 4-6 people, one person as a story reader, one person as a pejangga and one person as a vocal supporter. The purpose of reading this story is to find out the past culture and instill the cultural values of the next generation. The terms and conditions of memaos are a group that is very ready in any aspect of management. In the tradition of memaos based on the initial description above, memaos can be said to be a religious side. On the religious side, memaos is clearly an activity that invites and directs mankind to follow the instructions of Allah and His Messenger, preventing them from despicable deeds.²

Every tradition in Indonesia has values contained in it, especially religious values. Similarly, the Sasak community is known as a society that is quite diverse in terms of ethnicity and has a variety of traditions that when used for educational purposes. For example, the tradition of memaos or reading lontar manuscripts that can be done by several

¹ Koentjaraningrat. Culture, Mentality, and Development. Jakarta: Gramedia, 1974)

² S. Suhirman, 'Traditional Stories of Sasak Lombok as a Means of Cultural Transmission to Shape Children's Character from an Early Age', *Golden Age Journal*, 2017, <http://e-journal.hamzanwadi.ac.id/index.php/jga/article/view/481>.

people in the Lombok Sasak tribe.³ Considering that the Sasak tribe is predominantly Muslim, the tradition of Memaos or reading lontar is carried out on certain occasions, usually on Islamic holidays. This research aims to describe the history of the background of the emergence of the Memaos tradition in the Sasak tribe of Lombok? What is the aspect of religious education in the Memaos tradition in the Sasak Lombok tribal community, especially when it is used as a tool to pass on religious values to the younger generation? Those are some of the problems that we are trying to describe in this article. And the results show that Memaos emerged along with the entry of Islam on the island of Lombok and Memaos was able to become an instrument in inheriting religious values and as a medium for actualizing the appreciation of Islamic values.⁴

The Meaning of Pepaosan in a Review of Theory

The meaning of pemaos or pepaosan in the language used by the Sasak Tribe. In general, pepaosan is the reading of the lontar script. The literal meaning of pepaosan means to read (maos, mepaos, pepaosan, memaca). Pepaosan comes from the word paos/maos which means to read gets the prefix memaos. The material read is a writing found on the lontar. So, in general, it can be concluded that the pepaosan is the reading of the lontar script with a song or song/rhythm. The expression used in the reading of this manuscript through the beauty of a word arranged in such a way as to form a stanza.⁵

The manuscript on the sheets of lontar is read by an expert reader or a reader. In general, pepaosan is carried out by activists and art preservationists such as puppeteers, Sasak, and membayun. This Pembayun is an elder/elder who is trusted by the community to lead a traditional Sasak marriage at the sorong serah event. The people of the Sasak Tribe are highly respected like giving respect to a puppeteer. The language used by the baguyun, puppeteers and also the Sasak priyayi is Kawi (Ancient Javanese).⁶

³ A. Abdullah and L. Widiani, 'Gastronomy of Sasak-Lombok: Rich in Variety, Rich in Taste, Rich in Culture', *Scientific Development Media*, 2024, <http://binapatria.id/index.php/MBI/article/view/741>.

⁴ Surhayati, E. A Study on the Form and Function of Merariq Cultural Values (Elopement) in the Sasak Tribe Community on Lombok Island as an Alternative Teaching Material for Cultural Arts in Senior High Schools (Thesis). Malang: University of Muhammadiyah Malang., 2012)

⁵ L. M. Ariadi, 'Sasak Islam: A Manifestation of Fiqh-Culture', *Schemata: IAIN Mataram Postgraduate Journal*, 2017, <https://journal.uinmataram.ac.id/index.php/schemata/article/view/842>.

⁶ Baiq Yuliatin Ihsani, Lexicon Used in Pesaon in the Sasak Tribe Community, *Scientific Journal of Analysis* | Vol. 6, No. July 2021,



Although the public in general is not able to say Kawi, most still understand what the person is saying. Meanwhile, takepan is a literary work of the Sasak Tribe left by the previous people. The takepan is written on a sheet of palm leaf and tied in the middle with a rope and called a Duntan. Takepan contains the history of Lombok Island, the beginning of the spread of Islam on Lombok Island, prayers and Sufism studies. The name takepan itself is also given not just randomly, but there is a philosophy stored in it such as takep which means stored or hidden, lontar means throwing or conveying, while duntan itself consists of two syllables dun and tan.⁷

Dun comes from the Arabic language, namely dinyang which means religion, while tan comes from the Sasak language which means behavior. The pepaosan tradition is the activity of reading takepan manuscripts, which are scripts written in Kawi written on leaves of palm. Pepaosan in the Sasak Tribe community is a medium for the transmission and transformation of cultural values and at the same time a forum for community learning about various aspects of life. Based on the results of the researcher's interviews with several informants, it can be concluded that pepaosan is a poem that is developed and related to the pattern of poetry and contains Titi Laras (Lalu Nafsiah, 67 years old). The pattern of rhymes in pepaosan is highly dependent on gatra teachers, wilangan teachers, and song teachers. In addition, each type of pattern depends on the content and flavor of the discourse. Meanwhile, Faturrahman (70 years old) said that basically pepaosan or tembang Sasak is the same as Sundanese, Javanese, Madura, and Balinese songs, which has a pattern of guru wilangan/wicala (the number of syllables or letters of each line).⁸

⁷ Abdullah, Subhan, Ahyar, "The Nyaer Tradition of the Book of Kifayat al-Muhtaj as a Media of Dahwah in Lombok". Journal of Islamic Research, No. 2, Vol. 7. 2011).

⁸ S. A. Hamid, 'Manuscript Translation in Lombok: An Effort to Understand Sasak Cultural Values', *Mabasan* (download.garuda.kemdikbud.go.id, 2013), <http://download.garuda.kemdikbud.go.id/article.php?article=1020095&val=15554&title=TRANSLATION%20MANUSCRIPT%20DI%20LOMBOK%20SUATU%20USAHA%20FOR%20MEMEMEMI%20NILAI%20BUDAYA%20SASAK>.

Pepaosan is one of the media for the transmission of local cultural wisdom. The pepaosan contains values, norms, customs, and traditions of the Sasak Tribe community. In addition, the paosan tells the stories of kings, religious studies, ritual instructions, guidelines for youth association, and life advice. On the island of Lombok, literary manuscripts written on palm leaves are commonly called takepan. Takepan is usually read to commemorate or welcome important events in life, such as weddings, circumcision, rice planting rituals, (congratulations dowong), births, baby haircuts, sea alms, village cleansing, earth alms, rice seed dropping, rituals of rejecting reinforcements, Alip party celebrations to death events. Takepan is a cultural object that records information and knowledge of past people that has been passed down from ancient times to the present. The literal meaning of pepaosan means reading (maos, mepaos, pepaosan, memaca). Pepaosan comes from the word paos/maos which means to read gets the prefix me+maos. The material read is a writing found on the lontar. So, in general, it can be concluded that the pepaosa is the reading of the lontar script with songs or songs/rhythms.⁹

Peposan Ritual of the Sasak Tribe

The Sasak Tribe community in Lombok has a tradition of reading Ancient Javanese literature written in a lontar called pepaosan. A similar tradition is also known in Balinese people as *mabasan*, in Javanese society with *macapatan*, and in Madura with the term *mamaca*. In the implementation of the pepaosan ritual, the takepan is played by four people wearing traditional clothes of the Sasak Tribe. The first person is called pemaos (shooter), the second person is called pitegas (translator), the third person is called penyarup (connector), and the fourth is called pemboa (listener). They carry out pepaosan takepan with no intention of watching, but to be listened to. Some of the listeners sat under the paosan and some listened from afar to carry out activities if the pepaosan takepan ritual was carried out using loudspeakers. Meanwhile, pemaos clothing uses typical clothing of the Sasak Tribe which consists of sapuq (headband), clothes and peton coats, leyang or kampuh or bebet, and long cloth or sarong, some even use keris placed in front (on the stomach). If the takepan is read a lot, the number of people is usually up to ten people and the takepan is read in turn. Pepaosan takepan is usually carried out in berugak kemaungan or open places. The manuscript reading place is usually decorated with a ceiling sling made of leftover cloth tied to the berugak pillars. Takepan is usually read at midnight above 12 o'clock and is usually read at certain events such as akikahan or circumcision, merariq (wedding) and ngurisang events.¹⁰

There are several stages of the pepaosan takepan ritual, namely in the pre-reading of the takepan it is necessary to prepare germ water, namely water placed in a copper or brass container in which there are also potp flowers. In addition, in the pre-reading of takepan, andang-andang or commonly called dedungki or pretentiousness is prepared which contains rice, betel lime, areca nut, and setukel thread, as well as a sum of money.

⁹ J. Jamaluddin, 'The History of the Writing Tradition in the Sasak Lombok Community', *Ulumuna*, 2005, <https://ulumuna.or.id/index.php/ujis/article/view/84>.

¹⁰ Dodik Kariadi, Wasis Suprpto Memaos Tradition as an Educational Media to Build the Religious Soul of the Young Generation, (Vol.II, No.1 January 2018)

Then the prepared germ water is placed in front of the writer or the manuscript reader. The function of germ water is as a light when there are letters that are illegible to the user. The trick is to rub the flowers in the water and apply them to unreadable characters. After the takepan reading is complete, the finish that has been prepared in advance is served. The finish usually contains a variety of Sasak snacks such as renggi, sticky rice wrapped in leaves, and fruits that will be eaten together after the takepan is finished. In addition, there are also mantras that must be recited. The series of rituals above must be carried out according to the rules because the myth is that if all rituals and offerings are not fulfilled, there will be a catastrophe for the person who reads it. For example, the reading of takepan at a wedding, the couple could divorce and even lead to death.¹¹

Islamic Educational Values in The Sasak Tribe

Islamic values that have institutionalized tradition in Indonesia have undergone dynamic and non-stop adjustment to this day. The entire development of Indonesian Islam can actually become a fertile ground for research and study materials, one of which is the tradition of memaos that exists in the Sasak Lombok community. Islam first entered NTB from the kingdom of Lombok. This kingdom was used as the basis for the development of Islam by Sunan Prapen, the son of Sunan Giri. Sunan Prapen's efforts to convert Islam were very successful, so that almost all people on the island of Lombok embraced Islam. Along with the development of the times, the Islamic community in the Sasak tribe has also emerged several things that are still very thick with religious nuances, especially Islam, namely memaos.¹²

Memaos or reading lontar is telling the tales of the past kingdom, a group of pepaos consists of 3 to 4 people, one person as a reader, one person as a pejangga and one person as a vocal supporter. The purpose of reading this story is to find out the culture of the past, and to instill cultural values in the next generation. The art of memaos is re-elevated as a regional cultural asset and can be used as a tourist attraction, especially cultural tourism. The activity of reading stories in the Sasak language is not only known as memaos, but also known as nyaer, and memace. The term memaos is more widely used in the West Lombok regency area, while the term nyaer is more widely used in the Central Lombok and East Lombok (Southern) regencies. The term memace itself is rarely used. Meanwhile, memaos usually tells about the exemplary life stories of the Prophets and Apostles that can later be emulated by mankind. The art of memaos can also be said to be a forum for the fusion of religious and religious traditions.¹³

¹¹ Dodik Kariadi, Wasis Suprpto Memaos Tradition as an Educational Media to Build the Religious Soul of the Young Generation, (Vol.II, No.1 January 2018)

¹² A. Rasyad and L. Murdi, 'A Study of the History and Culture of Lombok (Book Review)', *Dawn of Historia: Journal of Historical Sciences* ..., 2017, <http://ejournal.hamzanwadi.ac.id/index.php/fhs/article/view/583>.

¹³ D. Kariadi and W. Suprpto, 'The Memaos Tradition as an Educational Media to Build the Religious Soul of the Young Generation', ... *Journal of Islamic* ..., 2018, <https://jurnalfaktarbiyah.iainkediri.ac.id/index.php/edudeena/article/view/140>.

In the context of the Sasak (Islam) community, it is closely related to Islam, especially in terms of da'wah in the early phase of the spread of Islam. Therefore, memaos was also used as a medium for da'wah in the spread of Islam in the past, when the Sasak people still adhered to the old teachings (Hindu-Buddhist influence). This can be seen from the tradition of memaos among Sasak Muslims, the Hindu tradition is still covered, because basically if we reflect on the pure teachings of Islam, there is no teaching to read the lontar script in Islam.¹⁴

Thus, it can be stated that the tradition of reading Islamic history which is carried out during the momentum of Islamic holidays called memaos is what was developed and disseminated by the Sasak people on the island of Lombok. So, the life and development of this tradition of memaos is not spared from the process of consolidating Islamic teachings brought by the missionaries both from the first to the last. Memaos uses books that have been considered pakem by the pemaos, namely (1) the book Qasasul Anbiya'; contains the life journey of the Prophets and Apostles 533 (2) The Book of Nur Muhammad; contains the life journey of the Prophet Muhammad PBUH which consists of three parts, namely the history of the Prophet's birth, his miracles and his appointment as Prophet and Messenger until his death. (3) Kifayatul Muhtaj; the story of Isra' Mi'raj of the Prophet PBUH. (4) Poetry of Yatim Musthafa, (5) The Qurtubi Book of Kasyful Gaibiyyah; Tell the story of the kiyamat and life in the grave. These books are all in Malay (except for the number four, which is in modern Indonesian) in Arabic script and do not have harakah. There is also a book that has recently begun to be used in memaos, namely the book Az Zahrul Basim, which tells about maulud and mi'raj and all the behaviors of the Prophet Muhammad SAW.¹⁵

The reading of these books will depend on the request of the person who has a celebration or event, for example, memaos is intended for the deceased, then later the book Qisashul Anbiya' part of the Prophet Noah who went sailing by boat will be read or the book Kasyful Gaibiyyah which tells the story of death, the realm of barzah, and the kiyamat. Memaos is aimed at the Isra' Miraj event or the commemoration of the Prophet Muhammad's Birthday, then the book that is read is the book of Nur Muhammad or the most common, namely Kifayatul Muhtaj. The way to read the book is:

First, the reader of the book reads one sentence in the book, then the second reading of the sentence is welcomed and repeated again by the person in charge of welcoming the reading of the book, then the third person in charge of translating directly interprets the reading of the book into the Sasak language, then it is done until all the readings in the book are finished. Meanwhile, the flow of the implementation of this memaos tradition is starting with the recitation of dhikr and prayers, then reading shalawat (praises to the Prophet PBUH), then, reading Surah Al-Fatihah then the author explains the brief content of the story called rauhul. And the audience immediately began to speak, and

¹⁴ Dodik Kariadi, Wasis Suprpto Memaos Tradition as an Educational Media to Build the Religious Soul of the Young Generation, (Vol.II, No.1 January 2018)

¹⁵ Abdullah, Subhan, Ahyar. (2011). "The Nyaer Tradition of the Kifayat al-Muhtaj as a Media of Dahwah in Lombok". Journal of Islamic Research, No. 2, Vol. 7. Alisjahbana, Sutan Takdir. (2008). Art and Literature; In the midst of turmoil

ended with dhikr and reciting prayers of salvation for all mankind. In every tradition or culture, of course, there are values contained in it. The same goes for this memaos tradition. From the results of the author's study and associated with theory, there are many values contained in this memaos tradition. These values include:

a. The educational value of history

The history of the struggle of Islam by a prophet in the land of Arabia and its surroundings. We can see these historical values from the stories/stories of the apostle's struggle in his Islamic da'wah.

b. Social values

It is reflected that the entire community is a unit, has the same rights and feels that they belong to each other by not differentiating their social status.

c. The value of education is about gratitude to Allah SWT and love for the apostle

In the tradition of memaos, a person will be taught how to express gratitude for the blessings given by Allah SWT and the role models that have been taught by the Prophet.

d. The value of education about humanity

Memaos can be manifested as a means of socialization between communities so that harmony and a sense of humanity are created. The positive aspects of the trade memaos are first, the ceremony can be a medium of cultural da'wah to the Sasak community in accepting Islam as their religion. Second, the Sasak people highly respect their ancestors, people who have contributed to them.¹⁶

Therefore, tradition can be a medium to commemorate the services of the Prophet and the people after him who spread the teachings of Islam. Third, with this tradition, it is hoped that it can be a means for the spread of Islamic teachings for the younger generation. From the cultural qualities briefly described above, we can conclude that actually social relations are the background for the emergence of solidarity, mutual respect and respect between fellow creatures created by God Almighty. All worship in Islam, whether in the formula of prayer, zakat, fasting or hajj, all of them aim to make human spirituality remember God and even feel close to Him. Likewise in the tradition of memaos, all of it aims to remember humans to God, then also aims to provide religious education to the mud generation.

Conclusion

Based on the results of the above data analysis, it can be concluded that the pepaosan ritual is an activity of reading takepan manuscripts, which are written in script and in Kawi language written on leaves of palm. In addition, the pepaosa is the reading of the lontar script with a song or song/rhythm. The expression used in the reading of this manuscript through the beauty of a word arranged in such a way as to form a verse. Meanwhile, takepan is a literary work of the Sasak Tribe left by the previous people.

¹⁶ L. Murdi, 'Local History and Character Education (A Review in the Local Wisdom of the Sasak People of Lombok)', *Dawn of Historia: Journal of Historical Sciences and ...*, 2017, <http://e-journal.hamzanwadi.ac.id/index.php/fhs/article/view/580>.

The takepan is written on a sheet of palm leaf and tied in the middle with a rope and called a duntan. The tradition of memaos developed in some Sasak Muslims has played an important role in the spread of early Islam or Islamization in the Sasak gumi. Islamization that utilizes the tradition of memaos is carried out without getting rid of the old elements of the Sasak people, but adapting Islamic elements to the Sasak culture that makes Islam well accepted. However, along with the historical movement of the community (in Lombok in particular) has also brought its own influence on the existence of the memaos tradition as a tradition of breathing religion that has contributed to the world of education. The educational value obtained from this tradition is in the form of historical and social education values, gratitude to Allah and the love of the messenger, as well as about humanity

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