

Based on the results of the validation and reliability test, the final level of FKIP UMPRI students' perception questionnaire towards Muhammadiyah was obtained in terms of regeneration as follows:

**Table Perception Questionnaire Final Year Students towards FKIP UMPRI Muhammadiyah in Terms of Regeneration**

No	Statement	D	U	A	SA
1	I learned about Muhammadiyah because I needed the knowledge about Muhammadiyah as a movement to purify Aqidah.				
2	By learning Al-Islam and Knowledge of Muhammadiyah /AIK, I became aware of Aqidah that is in accordance with the Qur'an and Sunnah.				
3	The materials of Al-Islam and Knowledge of Muhammadiyah / AIK attracted my attention to studying it more deeply.				
4	The Muhammadiyah figures that I know motivate me to improve my faith and worship.				
5	I perform worship in my daily life according to the guidance of the <i>Muhammadiyah Tarjih Council</i> .				
6	I read the zodiac forecast and believed it to be a correct prediction.				
7	The procedure for ablution that I practice is not by the guidance of the <i>Muhammadiyah Tarjih Council</i> , but I still carry it out.				
8	I support every event commemorating Islamic holidays that are marked by the people around me, such as the commemoration of the Prophet's birthday.				
9	I am excited to participate in commemorating the <i>haul</i> event of the death of the great <i>kyai</i> in my area.				
10	When I was sick, apart from medical treatment, I used to use alternative medicine through objects or tattoos that I got from paranormal.				
11	I recited my intention before offering prayers.				
12	When I became a prayer priest, I recited <i>bismillah</i> in an ignorant voice.				
13	I understand and know some <i>iftitah</i> reading according to the example of Prophet Muhammad Peace be Upon Him (PbUH), and I practice one of them in prayer.				
14	When I sat <i>tasyahud</i> , I held up my index finger while reciting the <i>shahada</i> .				
15	I use the word <i>sayidina</i> as a tribute to Prophet Muhammad Peace be Upon Him (PbUH) when I pray.				
16	No evidence recommends wiping the palms of the				

No	Statement	D	U	A	SA
	hands to the face after prayer or after prayer.				
17	When I intend to fast, I always recite my intention to fast at dawn.				
18	When I want to break my fast, I always pray <i>Alllohumma laka sumtu wabika amantu wa 'ala rizqika aftortu birohmatika yaa arhama rohimiiin</i>				
19	I agree with the habit of people who bathe their bodies, accompanied by chanting prayers.				
20	I agree with the tradition of sowing flowers and yellow rice when delivering the corpse to the grave.				
21	I agree with the tradition of the people spreading the cloth over the grave at funerals, even though the body is a man.				
22	I agree with the chanting of the call to prayer and <i>iqamah</i> before burial.				
23	I used to gather at a neighbour's place, which was a funeral parlour and helped the family prepare food for the mourners.				
24	As a Moslem if a family dies, you should send a prayer to the body through the event of 3 days, 7 days, 40 days and so on.				
25	I always recite the Qur'an or surah <i>Yasiin</i> , which is given to the body during the grave pilgrimage.				
26	I agree that by making a pilgrimage to the grave of a pious person can be an intermediary for my prayer to Allah be granted.				
27	I am always excited to follow the cadre list held by the campus.				
28	I take an active role in cadre activities held at the branch, branch and Muhammadiyah level.				
29	I am always enthusiastic about being active in the management of the Muhammadiyah autonomy organization on campus.				
30	I always try to bring the Muhammadiyah autonomy organization to a life where I live.				
31	I think Muhammadiyah in the neighbourhood where I live is extreme towards its class.				