

## **MUHAMMADIYAH YOUTH'S PROCLAMATION OF ISLAMIC CIVILIZATION IN INDONESIA THROUGH DAKWAH COMMUNICATION**

**Candra Darmawan; Kamaruddin Kamaruddin; Toha Rudin**

Universitas Islam Negeri Raden Fatah Palembang

*candradarmawan\_uin@radenfatah.ac.id; Kamaruddinnamin0@gmail.com;  
toharudin@radenfatah.ac.id;*

**Abstract:** *This manuscript states that Muhammadiyah youth preaching communication in Indonesia has a cyclical role in filling the independence of the Indonesian nation. The main purpose of the organization is to restore all deviations that occur in the da'wah process. Methodically this research is a type of qualitative research with library research. This research data consists of primary data in the form of Books of Islamic Intellectual Treasures, Islamic Intellectual Reform, Contextualization of Islamic Doctrin in History, and Intellectual Tradition of Malay Scholars of the 18th Century AD and is comprehensively collected using four techniques: heuristics, verification, and interpretation i.e., analysis (deciphering) and synthesis (uniting) data, and historiography (written in writing). This research yielded the finding that: The communication of da'wah built by the Muhammadiyah Youth is: First, the field of godliness, which includes the discussion of God and His attributes and the relationship of the universe with Him. Second, the field of morality (ethics), which includes the discussion of man and his behavior, man's relationship with God, man's relationship with his neighbor, man's relationship with the universe. Third, the field of physics; discussion of the nature of its growth and development. The relevance of muhammadiyah youth preaching communication is known by the four doctrines is the doctrine of enlightenment of the people, the doctrine of encouraging charity salih, the doctrine of cooperation for virtue, the doctrine of not being politically practical. To actualize the da'wah continuously according to the dynamics of society, is necessary to anticipate the negative excesses of globalization of information and communication. In addition to enlightenment and increased religious awareness. Actual, informative, comprehensive, targeted, sustainable preaching can be one of the prerequisites for the enforcement of Islamic sharia in society, namely sharia in a broad sense, not just a matter of law alone.*

**Keywords:** *Dakwah; Muhammadiyah; Moslem youth; Indonesia; civilization*

### **Introduction**

*Pemuda Muhammadiyah*, a da'wah movement targeting young individuals, strives to uphold *amar makruf nahi mungkar* (promoting good and preventing evil) while adhering to the teachings of Al-Qur'an and Sunnah. This exemplifies the youth's crucial role in propagating and strengthening Islam. Their da'wah approach encompasses various methods such as emphasizing the importance of family, society, nation, and state, nurturing a Muslim identity, and fostering Islamic families.

The da'wah communication challenge discussed here pertains to the process of conveying the message of da'wah. Based on the communication functions described by GR. Terry, communication serves as a means of planning, organizing,

mobilizing, and controlling<sup>1</sup>. These four communication functions are then applied within the da'wah movement, aiming to achieve effective and efficient implementation of the da'wah process, aligned with the predetermined targets and objectives from the outset<sup>2</sup>.

Muhammadiyah plays a significant and indispensable role in the lives of people in Indonesia. This fact is substantiated by the policies put forth by the country's two prominent organizations<sup>3</sup>. As the largest Islamic mass organizations in Indonesia, they hold a crucial position in shaping a self-sufficient society within the nation. The policies implemented by these organizations have left a lasting impact on the country's way of life. Moreover, they have actively contributed to the personal growth and development of their members, contributing to the nation's journey towards independence.

The implementation of Islamic da'wah can be undertaken either individually or collectively through organized da'wah organizations. Collaborative da'wah efforts can be conducted as a unified unit, operating under a single leadership command. This approach allows for a more focused and organized execution of tasks, with well-defined motivation, clear objectives, specific directions, and distinct stages of activities.

During that period, Muslim religious thinking faced a state of stagnation. The prevailing conditions among Muslims had led to numerous deviations from religious practices, resulting in the erosion of the purity of Aqidah (faith) and Worship<sup>4</sup>. Moreover, the implementation of the teachings of the Al-Quran and the Sunnah of the Prophet had become misaligned. A growing concern was the emergence of superstitions, Bid'ah (innovations), and Khurafat (superstitious beliefs) infiltrating people's lives. Consequently, there arose a need for concerted preaching efforts through an organization capable of continuously improving the ummah's Aqidah, their fundamental beliefs, and faith.

---

<sup>1</sup>Asri Yuni et al., "Qur'anic Verses on Management Communication in Islamic Perspective," *INDOPEDELA (Jurnal Inovasi Pembelajaran dan Pendidikan)* 1, no. 2 (June 20, 2023): 432-42, <https://indopediajurnal.my.id/index.php/jurnal/article/view/49>.

<sup>2</sup>Atep Jalaludin et al., "Strategy Management of Dakwah Education in the Era of the Industrial Revolution 4.0," *Journal of Social Science* 2, no. 6 (November 27, 2021): 743-59, <https://doi.org/10.46799/jss.v2i6.248>.

<sup>3</sup>M Alfan Alfian Mahyudin, "The Role of Islamic Organizations and the Politics of Pandemic in Indonesia: The Case of Muhammadiyah (2020-2021)," *The International Journal of Interdisciplinary Civic and Political Studies* 17, no. 2 (2022): 73-84, <https://doi.org/10.18848/2327-0071/CGP/v17i02/73-84>.

<sup>4</sup>M Marath, *Fallacy of Militant Ideology: Competing Ideologies and Conflict Among Militants, the Muslim World and the West* (Britania Raya: Routledge, 2021).

In examining the position of this article within disciplinary studies, relevant previous research by Rosida et. al. reveal both similarities and differences in the da'wah patterns adopted by the two organizations. Notably, they share common ground in their utilization of Islamic legal sources. However, variations arise concerning the methods and mediums employed in their da'wah approaches<sup>5</sup>. Despite these valuable insights, Muasro's research is noted for its limitations in fully cultivating the concept and application of da'wah communication, particularly in supporting human resources and natural resources to foster a more comprehensive da'wah movement.

The implementation of his da'wah strategy is carried out through several forms of strategies; subject, da'wah method, da'wah media, da'wah theory. The similarity of the implementation of the da'wah strategy lies in the operational planning of activities that are adjusted to each condition and the da'wah strategy plan formulation is adjusted to the planned programs. The financing of da'wah is both no definite budget that will be allocated into every activity to be carried out<sup>6</sup>. While the difference lies in the material but there is no significant other difference that lies in the vision and mission and program of each da'wah. From the two organizations, by looking at the social conditions of the people of Tegal Regency, the da'wah carried out is very relevant to be applied to the people of Tegal Regency. Because the community responds to every da'wah activity of the Muhammadiyah Youth and the NU Youth<sup>7</sup> is very good and quite enthusiastic about following it. Because it is based on the form of strategy applied by both. From this research something was taken, namely the proselytizing of both there is no definite budget that will be allocated into every activity to be carried out, actually funding is a fatal problem, so it is necessary whether or not to follow up.

Overall, the communication patterns of the Tablighi Council and the Special Da'wah of Muhammadiyah can be deemed relatively effective, as they have implemented the communication function<sup>8</sup>. However, there are areas where the communication patterns could be improved. On the other hand, the communication pattern of the Nahdatul Ulama' Da'wah Institute is found to be quite commendable, adhering to principles and patterns that align with an ideal organization. This

---

<sup>5</sup>Nikmatur Rosida and Bobby Rachman Santoso, "Variants of Multicultural Da'wah: Ways of Religion in Rural Communities in the Modern Era," *ORASI: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (July 31, 2023): 70, <https://doi.org/10.24235/orasi.v14i1.13388>.

<sup>6</sup>A Indriyanti and M Khoiruroh, "Collaboration Nahdlatul Ulama Tolerance Roads And Muhamadiyah Da'wah," *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 7 (2020): 3475-84.

<sup>7</sup>Muhammad Saekul Mujahidin, "Religious Moderation of Nadhlatul Ulama and Muhammadiyah in Combating Religious Radicalism in Indonesia," *El-Hekam* 8, no. 1 (June 30, 2023): 231, <https://doi.org/10.31958/jeh.v8i1.9201>.

<sup>8</sup>R Radiana and I Rosidi, "Da'wah and Social Change in Islamic Organizations: Muhammadiyah and Its Elements," *Asyabid Journal of Islamic and Quranic Studies (AJIQS)* 4, no. 1 (2022).

signifies the need for further justification. A key similarity between the two institutions lies in the application of the communication function. However, the difference emerges in how they conceptualize and actualize communication within their da'wah organizations. While there are some shortcomings in the communication patterns of both organizations, they have adequately established and formed their respective Da'wah Communication units, enabling them to effectively manage and implement communication within their institutions.

Rif'an's research, titled "Islamic Da'wah Policy of Nahdhatul Ulama and Muhammadiyah Organizations Towards the Younger Generation in Kotamadia Semarang in 1999-1995," explores the da'wah policies implemented by Nahdhatul Ulama and Muhammadiyah concerning the younger generation<sup>9</sup>. The policies of both organizations exhibit considerable similarities, with the primary difference lying in Muhammadiyah's approach, which shows a degree of openness in communication management that is well-organized and coordinated. The key distinguishing factor between the two institutions is in the application of the material and the objects of study and management that have been determined. The aspect of openness in communication and the management of material and objects of study pose challenges that necessitate joint efforts for addressing, in order to facilitate the development and essence of the respective institutions.

Looking at previous research, the distinguishing factor in this study is that the birth of Muhammadiyah was solely inspired, motivated, and encouraged by the teachings of the Qur'an. Consequently, the entire movement was driven by the singular motive of realizing the principles of Islamic teachings. Every aspect of Muhammadiyah's actions, be it in education, society, households, economy, and beyond, is intrinsically tied to their efforts to implement and manifest Islamic teachings. In essence, the Muhammadiyah movement aspires to present Islam in a real, tangible, and practical manner, making it accessible, felt, and cherished by the *ummah* as *rahmatan lil'alam* (a mercy to all worlds).

The purpose of this article is closely aligned with the focus of the study. In line with the research focus, this study aims to analyze the communication of Muhammadiyah Youth da'wah in building Islamic civilization in Indonesia. It seeks to assess the relevance of Muhammadiyah youth's da'wah communication in the context of constructing Islamic civilization in Indonesia. Furthermore, it delves into analyzing the reactualization of Muhammadiyah youth's da'wah communication in the process of building Islamic civilization in Indonesia.

## Methods

---

<sup>9</sup>Tasman Hamami, "Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia," *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 31, 2021): 307-30, <https://doi.org/10.14421/jpai.2021.182-06>.

Methodologically this research is a type of qualitative research<sup>10</sup> with library research. The research data consists of primary data from these following books; Khazana Islamic Intellectuals, Islamic Intellectual Reform, Contextualization of Islamic Doctrine in History, and the Intellectual Tradition of 18th Century Malay Ulama. As well as secondary data, namely data related to the problem of this research. Comprehensive data were collected using four kinds of techniques<sup>11</sup> namely: heuristics, verification, and interpretation, namely analysis (deciphering) and synthesis (unifying) data, and historiography (written in writing).

Research is a careful and critical experiment to discover something new. This research is included in the category of library research. Literature study is a way of collecting data and studying data from literature that is considered relevant<sup>12</sup>. In this literature study the researcher carried out activities of reading, taking notes, and categorizing data according to sub-problems. The type of data used in this research is qualitative data.

The data in this study consisted of two types of data, namely primary data, and secondary data<sup>13</sup>. Primary data is the main data used as the main research object in this study. The primary data in this study are the main books of K.H. Ahmad Dahlan, which includes thoughts on Da'wah Communication both for the public (Muhammadiyah Dakwah Network), and so on in accordance with the focus of this research, namely Muhammadiyah youth da'wah communication in building Islamic civilization in Indonesia<sup>14</sup>. Secondary data is supporting data for primary data in a study, usually obtained through a literature search relating to research topics, namely in the form of books, articles, journals, papers, and others that focus on discussion regarding Muhammadiyah youth da'wah communication in building Islamic civilization in Indonesia.

---

<sup>10</sup>Helvi Kyngäs, "Qualitative Research and Content Analysis," in *The Application of Content Analysis in Nursing Science Research* (Cham: Springer International Publishing, 2020), 3–11, [https://doi.org/10.1007/978-3-030-30199-6\\_1](https://doi.org/10.1007/978-3-030-30199-6_1).

<sup>11</sup>H Taherdoost, "Data Collection Methods and Tools for Research; A Step-by-Step Guide to Choose Data Collection Technique for Academic and Business Research Projects.," *International Journal of Academic Research in Management (IJARM)* 10, no. 1 (2021): 10–38.

<sup>12</sup>Kelvin Mwita, "Factors to Consider When Choosing Data Collection Methods.," *International Journal of Research in Business and Social Science (2147- 4478)* 11, no. 5 (June 29, 2022): 532–38, <https://doi.org/10.20525/ijrbs.v11i5.1842>.

<sup>13</sup>Jelena Cerar, Phillip C. Nell, and B. Sebastian Reiche, "The Declining Share of Primary Data and the Neglect of the Individual Level in International Business Research.," *Journal of International Business Studies* 52, no. 7 (September 22, 2021): 1365–74, <https://doi.org/10.1057/s41267-021-00451-0>.

<sup>14</sup>Sholihul Huda, Mohammad Maulana Mas'udi, and Nafik Muthohirin, "The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation.," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 11, no. 01 (June 6, 2022): 1–24, <https://doi.org/10.22219/progresiva.v11i01.20889>.

To obtain data, the author reads the sources related to the research and then proceeds to record the relevant library materials to obtain the necessary information. As the final stage, a selection will be held on the data that has been obtained. At the Inventory stage, data sources are collected, both primary and secondary sources. These data sources are selected, read, recorded, and categorized<sup>15</sup>. At the critical evaluation stage, analysis is carried out in the form of comparisons and analysis by looking at the strengths and weaknesses of the data owned<sup>16</sup>. At the Synthesis stage, the elements that enrich the research are selected, systematically arranged to answer the research problems.

In reviewing the data that has been obtained, qualitative analysis is used, namely heuristics<sup>17</sup>, verification, interpretation, and historiography<sup>18</sup>. Data analysis techniques<sup>19</sup> are the process of collecting or collecting, modeling data transformation with the aim of highlighting and obtaining useful information, providing suggestions, conclusions, and supporting decision making. Interpretation or interpretation of history<sup>20</sup> is often referred to as historical analysis which means to describe, and is terminologically different from sistens which means to unite, analysis and synthesis are seen as the main methods of interpretation.

## Discussion

### Implementation of Da'wah Communication in Muhammadiyah Da'wah Institution in Building Civilisation

Muhammadiyah is not only an organization; it is an Islamic movement that is active in Islamic da'wah, social and educational affairs<sup>21</sup>. He is more famous as *tajdid* (renewal) of Islam in Indonesia. Since its birth in Yogyakarta, Muhammadiyah

---

<sup>15</sup>P Pandey and M Pandey, *RESEARCH METHODOLOGY: TOOLS AND TECHNIQUES* (Romania: BRIDGE CENTER, 2021).

<sup>16</sup>Md Shidur Rahman, "The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language 'Testing and Assessment' Research: A Literature Review," *Journal of Education and Learning* 6, no. 1 (November 10, 2020): 102, <https://doi.org/10.5539/jel.v6n1p102>.

<sup>17</sup>Aku Valtakoski, "The Evolution and Impact of Qualitative Research in *Journal of Services Marketing*," *Journal of Services Marketing* 34, no. 1 (December 19, 2020): 8–23, <https://doi.org/10.1108/JSM-12-2018-0359>.

<sup>18</sup>Rachel H. Adler, "Trustworthiness in Qualitative Research," *Journal of Human Lactation* 38, no. 4 (November 4, 2022): 598–602, <https://doi.org/10.1177/08903344221116620>.

<sup>19</sup>H Taherdoost, "Different Types of Data Analysis; Data Analysis Methods and Techniques in Research Projects," *International Journal of Academic Research in Management* 9, no. 1 (2022): 1–9.

<sup>20</sup>P Gradiner, "History and Its Interpretation," in *Handbook for History Teachers*, 1st Edition (Britania Raya: Routledge, 2020).

<sup>21</sup>Surni Kadir et al., "Implementation of Muhammadiyah Cultural Da'wah In the Education Sector in Palu City," in *Proceedings of The 6th Asia-Pacific Education And Science Conference, AECOn 2020, 19-20 December 2020, Purwokerto, Indonesia* (EAI, 2021), <https://doi.org/10.4108/eai.19-12-2020.2309184>.

has contributed significantly to the interests of religion, nation and state<sup>22</sup>. The role of Muhammadiyah, which participates in the development of the younger generation of Islam, is very important. Especially because the pioneer, K.H. Ahmad Dahlan<sup>23</sup> is a young scholar who pays great attention to the development of the younger generation of Islam. In 1909 K.H. Ahmad Dahlan entered the Budi Utomo youth organization with the hope that he could start his career as a religion teacher at a government school. Government schools are official schools that usually provide free tuition fees until the end of the study period.

At that time, government's school was a favorite school for the community, such as Senior High School (SMA) or Madrasah Aliyah (MA) or Vocational High School (SMK). In general, graduates from that school will work for the government, so K.H. Ahmad Dahlan paid great attention to them, especially to the younger generation of Islam. From the experience of entering youth organizations, K.H. Ahmad Dahlan had the idea to establish a Muhammadiyah organization<sup>24</sup>.

The younger generation of Muhammadiyah is an autonomous Muhammadiyah organization, which is an Islamic movement, *amar ma'ruf nahi mungkar*, based on the Al-Quran and As-Sunnah<sup>25</sup>. Currently, the Muhammadiyah Youth Center is located in the capital city of the Republic of Indonesia.

History The early establishment of the Muhammadiyah Youth<sup>26</sup> can chronologically be related to the existence of Siswo Proyo Priyo (SPP). SPP is a movement that K.H. Ahmad Dahlan can carry out coaching activities for Islamic youth and youth. In its development, SPP experienced rapid progress, until the 21st Muhammadiyah Congress in Makassar in 1932 decided the establishment of the Muhammadiyah Youth Section, which is part of an organization within Muhammadiyah that specifically nurtures and educates young Muhammadiyah families.

The spirit of Muhammadiyah always inspires every autonomous organization within Muhammadiyah. Likewise, Pemuda Muhammadiyah, who was born with the same spirit as the founding of Muhammadiyah. Its passion is to build a strong

---

<sup>22</sup>Dyah Mutiarin et al., "Muhammadiyah and Its Transformation of Islamic Governance Values," 2021, <https://doi.org/10.2991/assehr.k.211227.028>.

<sup>23</sup>Nana Sutarna and Agus Saeful Anwar, "Value of Character and Philosophy of Life KH. Ahmad Dahlan," *Istawa: Jurnal Pendidikan Islam* 5, no. 2 (August 5, 2020): 206, <https://doi.org/10.24269/ijpi.v5i2.2558>.

<sup>24</sup>Y Pakaya and A Malae, "Growing Nationalism: A Muhammadiyah Political Movement in Indonesia in the 20th Century.," *International Journal of Multicultural and Multireligious Understanding* 7, no. 1 (2020): 809-14.

<sup>25</sup>Muryadi Muryadi et al., "Perspective of Muhammadiyah Education Institutions on the Dynamics of Multicultural Islamic Education," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 8, no. 1 (February 5, 2023): 253-61, <https://doi.org/10.31851/jmksp.v8i1.11080>.

<sup>26</sup>I Adibah and U Chasanah, "The Role of Muhammadiyah in Facing Islamic Knowledge Authority in a Disruptive Era," *In International Conference on Islamic Studies (ICIS)*, 2022, 365-70.

generation for the future. As one of the oldest autonomous organizations in Muhammadiyah, Pemuda Muhammadiyah, which was founded on May 2, 1932, is present as a pioneer, organizer, and enhancer of the Muhammadiyah struggle.

The young generation of Islam is currently the subject of discussion by all circles of society. The reason is that the younger generation of Islam is the nation's future generation who will later become the holders of the fate of this nation. For that reason, the younger generation will determine what this nation and country aspire to do. The word generation "is often expressed by the term" generation "such as generation 66 generation 45 and so on.

### **The Role of Muhammadiyah Youth in the Da'wah Field**

Communication of preaching the Muhammadiyah Youth in building Islamic civilization in Indonesia is carried out by providing an understanding to the community that Muhammadiyah is not only an organization<sup>27</sup>, but also an Islamic movement that is active in the affairs of Islamic da'wah, social and education. Muhammadiyah is more famous as *tajdid* (renewal) of Islam in Indonesia.

The early establishment of Muhammadiyah youth chronologically can be related to the existence of Siswo Proyo Priyo (SPP) as a movement that KH. Ahmad Dahlan can carry out coaching activities for teenagers or young Muslims. In its development, SPP experienced rapid progress until the 21st Muhammadiyah Congress in Makassar in 1932 decided to establish Muhammadiyah for youth, which is part of an organization within Muhammadiyah that specifically nurtures and educates young Muhammadiyah families.

The birth of religious awareness in society shows that people are aware of education. Since educated consciousness will emerge together with spiritual awareness, both formal and informal education.

The Muhammadiyah organization is not just a social, political and religious organization, but Muhammadiyah is an Islamic movement that animates all the movements and behavior of a person. Behaviors that will then manifest in real actions, in the social, economic, cultural and political fields<sup>28</sup>.

In the squeezing situation at that time, the idea emerged to form a religious "persyarikatan" (organization) that attempted to respond to the challenges of the times. This effort is to create an organization within Muhammadiyah, which is better

---

<sup>27</sup>Hasse Jubba, Jaffary Awang, and Siti Aisyah Sungkilang, "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (August 10, 2021): 43-54, <https://doi.org/10.15575/jw.v6i1.12948>.

<sup>28</sup>Azaki Khoirudin, Zakiyuddin Baidhawiy, and Mohd Roslan Mohd Nor, "Exploring Muhammadiyah's Historical Civilizational Dimension of Education in Indonesia: Philosophy and Ethos of Humanitarian and Cosmopolitan," *Journal of Al-Tamaddun* 15 (June 15, 2020), <https://doi.org/10.22452/JAT.vol15no1.13>.



known as "persyarikatan". The organization is the hallmark of the model for the religious reform movement in Indonesia.

As a da'wah movement, Muhammadiyah not only awakens people from the personal aspect but also builds awareness of social monotheism as the basis and commitment to da'wah. Along the way, efforts to implement or ground social monotheism are supported by four other doctrines that also exist among Muhammadiyah members. The four doctrines are the doctrine of enlightenment of the people, the theory of encouraging good deeds, the doctrine of cooperation for virtue, and the doctrine of non-political practice.

The preaching of Muhammadiyah is not only about spiritual issues, but also social issues. *Da'wah* is not understood as *tabligh*, but a massive movement in various aspects of human life. Muhammadiyah balances preaching, which is spiritual in nature with a social charity with real movements, as an answer to the problems of the people at various levels<sup>29</sup>. The characteristics of the struggle in the preaching of Muhammadiyah are as follows: Muhammadiyah as an Islamic movement, Muhammadiyah as an Islamic missionary movement, *amar ma'ruf nabi munkar*, and Muhammadiyah as a tajdid movement.

Islam understands Muhammadiyah in a comprehensive approach. Muhammadiyah consists of physical or physical aspects, which consists of health, success, and neatness. Spiritual aspects related to the development of community diversity, namely faith and piety to Allah SWT. The emotional aspect is related to the development of the affective aspects of the religious community, namely caring, creativity, and empathy. The intellectual aspect relates to the intelligence of Muslims or society. These aspects of character are developed in Islam and become commendable morals that can build the character of a nation into a superior civilization<sup>30</sup>.

By understanding Muhammadiyah and behaving in an Islamic perspective, Muhammadiyah consists of physical, spiritual, and nafsani elements that make Muhammadiyah a perfect being on earth. Muhammadiyah has the freedom to choose good or bad behavior, right or wrong, because Muhammadiyah is equipped by Allah SWT with a mind and heart<sup>31</sup>. The elements that exist in Muhammadiyah need growth and development and are healthy to carry out Muhammadiyah's functions

---

<sup>29</sup>Endro Dwi Hatmanto and Eko Purwanti, "Internationalization of Muhammadiyah: Challenges in Establishing the Muhammadiyah Australian College," in *Proceedings of the 4th International Conference on Sustainable Innovation 2020—Social, Humanity, and Education (ICoSIHES 2020)* (Paris, France: Atlantis Press, 2021), <https://doi.org/10.2991/assehr.k.210120.165>.

<sup>30</sup>Mohammad Akmal Haris et al., "Religious Moderation among The Nahdlatul Ulama and Muhammadiyah," *International Journal of Social Science And Human Research* 06, no. 01 (January 19, 2023), <https://doi.org/10.47191/ijsshr/v6-i1-63>.

<sup>31</sup>H Ghalib, A Mujahid, and S Suarni, "The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran," *IQRO: Journal of Islamic Education* 5, no. 1 (2022): 65–82.

as *khalifatul fil ard* who can carry out Muhammadiyah's duties and civilization. Muhammadiyah's growth and development process will be achieved optimally through education that can develop all the elements and potential that exists in itself.

Kuntowijoyo's idea states that Muhammadiyah in Islam is described as an independent creature, and because of the nature of its independence, Muhammadiyah occupies a very respectable place (as the representative of Allah SWT on earth). In many verses of the Al-Qur'an it is called for Muhammadiyah to find its essence and think about its position in the structure of reality, so that it is able to position itself according to the existence of Muhammadiyah.

Researchers argue that the Islamic paradigm teaches liberation, not restraint like other religions. Muhammadiyah self-actualization is only perfectly manifested in devotion to its creator. This is clearly true liberation. As a paradigm, it can be concluded that Islam has the power to become the basis for the conception of behavior and the system of ideas needed in life as a whole<sup>32</sup>. With the re-actualization of Islamic and Indonesian values that have positive synergy, a superior national character can be formed effectively.

### **The Concept of Muhammadiyah Youth Da'wah**

The communication of preaching by Muhammadiyah youths in building Islamic civilization in Indonesia is by actualizing its preaching. Da'wah actors must increase their professionalism and commitment. Da'wah materials must be designed in an integrated and systematic manner and should address the needs of the community<sup>33</sup>. The means or media used must also be constantly developed, so that they are more varied, more flexible and more targeted. Da'wah actualization that is continuously carried out in accordance with the dynamics of society is needed in order to anticipate the negative excesses of globalization of information and communication. Apart from that, it is also in the context of enlightenment and increasing religious awareness.

Da'wah that is actual, informative, comprehensive, right on target, and sustainable can be one of the prerequisites for enforcing Islamic law in society. Shari'a in question is sharia in a broad sense, not just a legal issue, as well as significant changes both in terms of actions and other processes. With the dakwah pattern that uses the interpersonal communication method, it turns out that it is very relevant

---

<sup>32</sup>Ismail Ismail, Hapzi Ali, and Kasful Anwar Us, "Factors Affecting Critical and Holistical Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture (Literature Review of Islamic Education Management)," *Dinasti International Journal of Management Science* 3, no. 3 (January 5, 2022): 407-37, <https://doi.org/10.31933/dijms.v3i3.1088>.

<sup>33</sup>Huda, Maulana Mas'udi, and Muthohirin, "The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation."

and can still be maintained in order to continue the mission of da'wah<sup>34</sup>, namely to create a society that behaves in accordance with the demands of Islam. The process of changing behavior in society is not an easy task, in fact it is a formidable task because if it is not carried out with full accuracy it will have fatal consequences and even the community itself will increasingly act far from what is expected.

Even though da'wah activities have been carried out continuously, if the choice of method used is not correct, then what is expected will be difficult to materialize. This is where the role of the da'i in determining the method to be used in delivering the da'wah message<sup>35</sup>. Da'i must be full of thoroughness and seriousness, so that the community feels according to the pattern applied and is willing to implement what the da'i has said. Changing morals in many people does take a long time, because it intersects with the habits of the people that they have been doing in their daily life.

With this interpersonal communication pattern, it is hoped that da'i will be more intense in monitoring developments in the field. In fact, not all people are willing and able to accept this process. It is the duty of a da'i to realize the ideals of a society that lives with noble morals in accordance with the teachings of Islam<sup>36</sup>.

Muhammadiyah da'wah is not only a spiritual issue, but also a social one. Da'wah is not understood as tabligh, but a massive movement in various aspects of human life. Muhammadiyah balances preaching which is spiritual in nature with social charity as a real movement in response to the problems of the people at various levels.

Muhammadiyah understands that the word "da'wah" is not just about carrying out Islamic activities in a formal sense<sup>37</sup>. Furthermore, preaching to Muhammadiyah is defined as a comprehensive effort to develop ideal conditions in terms of "Islam". So that the formulation of Muhammadiyah goals always leads to "Islamization" in its true meaning (Islam in its essential sense).

In achieving the ideals of the struggle to build a society that is blessed by Allah SWT, Muhammadiyah avoids practical political activities. This is because

---

<sup>34</sup>A Abdurahman and F Saputra, "Communication Strategy of Tasawuf Underground Community in Da'wah Towards Punk Community," *KOMUNIKA* 15, no. 2 (2021): 173-90.

<sup>35</sup>R Briandana, C Doktoralina, and S Hasan, "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216-26.

<sup>36</sup>Amini Amir Abdullah, Mohd Daud Awang, and Norsazali Abdullah, "Islamic Tourism: The Characteristics, Concept and Principles," *KnE Social Sciences*, July 14, 2020, <https://doi.org/10.18502/kss.v4i9.7326>.

<sup>37</sup>Hamiruddin Hamiruddin, M. Erwin Syah, and Syamsuddin AB, "Strategy for Da'wah Messages through the Holy Footprint of the Sons of Muhammadiyah in Makassar City," *International Journal of Social Science and Human Research* 06, no. 06 (June 30, 2023), <https://doi.org/10.47191/ijsshr/v6-i6-71>.

Muhammadiyah builds a long-term society. Muhammadiyah does not want to take political shortcuts by building power and is ambitious to fight for power with existing political forces.

The logic of Muhammadiyah is by fostering society through the shower of Islamic values, Muhammadiyah means that it has participated in preparing human beings who have morals and hold strong moral values and norms, so that when these humans enter the practical political arena, they will not become homo politicians who pursue power alone.

The Muhammadiyah organization was built by KH Ahmad Dahlan as a concrete result of his study and deepening (*tadabbur*) of *Alquranul Karim*. This factor is actually the most important factor that drives the establishment of Muhammadiyah, while other factors can be said as supporting factors or stimulating factors. With his utmost accuracy every time he examines the verses of the Qur'an, especially when examining the Ali Imran surah, verse: 104, a concrete practice is born, namely the birth of the Muhammadiyah Association. A similar study has been developed so that from the results of the study of the verse by KHR Hadjid it is called "The Teachings of KH Ahmad Dahlan with group 17, the group of Qur'anic verses", which clearly describes the origin of the spirit, soul, breath, spirit of Muhammadiyah in devotion to Allah SWT.

Communication pattern is a message delivery system through certain symbols, contains meaning and aims to change the behavior of other individuals<sup>38</sup>. Communication patterns can be understood as patterns of relationships between two or more people in sending or receiving messages in an appropriate way so that the intended message can be understood. The communication pattern carried out by da'I<sup>39</sup> is a pattern of self-disclosure in society, the pattern of disclosure is defined as providing information about oneself to others. The information provided can include various things such as life experiences, feelings, emotions, opinions, aspirations and so on.

The nature of openness is something that affects the mental condition of an individual in expressing his feelings about the various emotions he feels in his life. One of the main factors affecting the self-disclosure process in adolescents is the

---

<sup>38</sup>Dyva Claretta, Farikha Rachmawati, and Atjih Sukaesih, "Communication Pattern Family and Adolescent Mental Health for Strawberry Generation," *International Journal of Science and Society* 4, no. 3 (August 15, 2022): 79-93, <https://doi.org/10.54783/ijssoc.v4i3.501>.

<sup>39</sup>Arianto Arianto, "Analysis of Da'i Communication Skill towards the Muslim Converted Karomba Community," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (June 12, 2021): 35-66, <https://doi.org/10.22515/al-balagh.v6i1.3019>.

incomplete family structure which greatly affects the development of children, especially adolescents because they are emotionally unstable<sup>40</sup>.

Delivering the truth is an obligation for every Muslim and it is part of the essence of Islamic da'wah. Because da'wah is essentially conveying the truth about God's message. Then the essence of da'wah as a function of trouble means an effort to carry on the "prophetic" tradition of the prophet Muhammad's apostolate as a carrier of the message of Islam to all Muhammadiyah people. This "prophetic tradition" is carried out by Muslims in order to convey Islamic teachings to Muslims and non-Muslims as an effort to socialize Islamic values the natural<sup>41</sup>.

## **Conclusion**

This manuscript states that muhammadiyah youth preaching communication in Indonesia has a cyclical role in filling the independence of the Indonesian nation. The main purpose of the organization is to restore all deviations that occur in the da'wah process. His movement at the same time builds a more advanced and educated social and educational order of society. Methodically this research is a type of qualitative research with library research. This research data consists of primary data in the form of Books of Islamic Intellectual Treasures, Islamic Intellectual Reform, Contextualization of Islamic Doctrin in History, and Intellectual Tradition of Malay Scholars of the 18th Century AD. and secondary data that is data related to this research problem. Data is comprehensively collected using four techniques: heuristics, verification, and interpretation i.e., analysis (deciphering) and synthesis (uniting) data, and historiography (written in writing). This research yielded the finding that: The communication of da'wah built by the Muhammadiyah Youth is: First, the field of godliness, which includes the discussion of God and His attributes and the relationship of the universe with Him. Second, the field of morality (ethics), which includes the discussion of man and his behavior, man's relationship with God, man's relationship with his neighbor, man's relationship with the universe. Third, the field of physics; discussion of the nature of its growth and development. The relevance of muhammadiyah youth preaching communication is known by the four doctrines is the doctrine of enlightenment of the people, the doctrine of encouraging charity salih, the doctrine of cooperation for virtue, the doctrine of not being politically practical. To actualize the da'wah continuously according to the dynamics of society, is necessary to anticipate the negative excesses of globalization of information and communication. In addition to enlightenment and increased

---

<sup>40</sup>I Khasanah and K Katili, "Self-Concept and Self Disclosure of Teenager Broken Home. Makna," *Jurnal Kajian Komunikasi, Bahasa, Dan Budaya* 9, no. 2 (2021): 18-33.

<sup>41</sup>Tamyiz Mukharrom and Supriyanto Abdi, "Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 40, <https://doi.org/10.22373/sjhk.v7i1.16436>.

religious awareness. Actual, informative, comprehensive, targeted, sustainable preaching can be one of the prerequisites for the enforcement of Islamic sharia in society, namely sharia in a broad sense, not just a matter of law alone

## Reference

- Abdurahman, A, and F Saputra. "Communication Strategy of Tasawuf Underground Community in Da'wah Towards Punk Community." *KOMUNIKA* 15, no. 2 (2021): 173-90.
- Adibah, I, and U Chasanah. "The Role of Muhammadiyah in Facing Islamic Knowledge Authority in a Disruptive Era." *In International Conference on Islamic Studies (ICIS)*, 2022, 365-70.
- Adler, Rachel H. "Trustworthiness in Qualitative Research." *Journal of Human Lactation* 38, no. 4 (November 4, 2022): 598-602. <https://doi.org/10.1177/08903344221116620>.
- Amir Abdullah, Amini, Mohd Daud Awang, and Norsazali Abdullah. "Islamic Tourism: The Characteristics, Concept and Principles." *KnE Social Sciences*, July 14, 2020. <https://doi.org/10.18502/kss.v4i9.7326>.
- Arianto, Arianto. "Analysis of Da'i Communication Skills towards the Muslim Converted Karomba Community." *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (June 12, 2021): 35-66. <https://doi.org/10.22515/al-balagh.v6i1.3019>.
- Briandana, R, C Doktoralina, and S Hasan. "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia." *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216-26.
- Cerar, Jelena, Phillip C. Nell, and B. Sebastian Reiche. "The Declining Share of Primary Data and the Neglect of the Individual Level in International Business Research." *Journal of International Business Studies* 52, no. 7 (September 22, 2021): 1365-74. <https://doi.org/10.1057/s41267-021-00451-0>.
- Claretta, Dyva, Farikha Rachmawati, and Atjih Sukaesih. "Communication Pattern Family and Adolescent Mental Health for Strawberry Generation." *International Journal of Science and Society* 4, no. 3 (August 15, 2022): 79-93. <https://doi.org/10.54783/ijsoc.v4i3.501>.
- Ghalib, H, A Mujahid, and S Suarni. "The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran." *IQRO: Journal of Islamic Education* 5, no. 1 (2022): 65-82.
- Gradiner, P. "History and Its Interpretation." In *Handbook for History Teachers*, 1st Edition. Britania Raya: Routledge, 2020.
- Hamiruddin, Hamiruddin, M. Erwin Syah, and Syamsuddin AB. "Strategy for Da'wah Messages through the Holy Footprint of the Sons of Muhammadiyah in Makassar City." *International Journal of Social Science and Human Research* 06, no.

- 06 (June 30, 2023). <https://doi.org/10.47191/ijsshr/v6-i6-71>.
- Haris, Mohammad Akmal, Adang Djumhur Salikin, Jamali Sahrodi, and Siti Fatimah. "Religious Moderation among The Nahdlatul Ulama and Muhammadiyah." *International Journal of Social Science And Human Research* 06, no. 01 (January 19, 2023). <https://doi.org/10.47191/ijsshr/v6-i1-63>.
- Hatmanto, Endro Dwi, and Eko Purwanti. "Internationalization of Muhammadiyah: Challenges in Establishing the Muhammadiyah Australian College." In *Proceedings of the 4th International Conference on Sustainable Innovation 2020—Social, Humanity, and Education (ICoSIHESS 2020)*. Paris, France: Atlantis Press, 2021. <https://doi.org/10.2991/assehr.k.210120.165>.
- Huda, Sholihul, Mohammad Maulana Mas'udi, and Nafik Muthohirin. "The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation." *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 11, no. 01 (June 6, 2022): 1-24. <https://doi.org/10.22219/progresiva.v11i01.20889>.
- Indriyanti, A, and M Khoiruroh. "Collaboration Nahdlatul Ulama Tolerance Roads And Muhammadiyah Da'wah." *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 7 (2020): 3475-84.
- Ismail, Ismail, Hapzi Ali, and Kasful Anwar Us. "Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture (Literature Review of Islamic Education Management)." *Dinasti International Journal of Management Science* 3, no. 3 (January 5, 2022): 407-37. <https://doi.org/10.31933/dijms.v3i3.1088>.
- Jalaludin, Atep, Ulfiah Ulfiah, Achmad Mudrikah, and Sayyid Rifki Noval. "Strategy Management of Dakwah Education in the Era of the Industrial Revolution 4.0." *Journal of Social Science* 2, no. 6 (November 27, 2021): 743-59. <https://doi.org/10.46799/jss.v2i6.248>.
- Jubba, Hasse, Jaffary Awang, and Siti Aisyah Sungkilang. "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 6, no. 1 (August 10, 2021): 43-54. <https://doi.org/10.15575/jw.v6i1.12948>.
- Kadir, Surni, Nuranisa Nuranisa, Gazali Gazali, A Asikin, and Ernitasari Mulyadi. "Implementation of Muhammadiyah Cultural Da'wah In the Education Sector in Palu City." In *Proceedings of The 6th Asia-Pacific Education And Science Conference, AECOn 2020, 19-20 December 2020, Purwokerto, Indonesia*. EAI, 2021. <https://doi.org/10.4108/eai.19-12-2020.2309184>.
- Khasanah, I, and K Katili. "Self-Concept and Self Disclosure of Teenager Broken Home. Makna." *Jurnal Kajian Komunikasi, Babasa, Dan Budaya* 9, no. 2 (2021): 18-33.

- Khoirudin, Azaki, Zakiyuddin Baidhawiy, and Mohd Roslan Mohd Nor. "Exploring Muhammadiyah's Historical Civilizational Dimension of Education in Indonesia: Philosophy and Ethos of Humanitarian and Cosmopolitan." *Journal of Al-Tamaddun* 15 (June 15, 2020). <https://doi.org/10.22452/JAT.vol15no1.13>.
- Kyngäs, Helvi. "Qualitative Research and Content Analysis." In *The Application of Content Analysis in Nursing Science Research*, 3–11. Cham: Springer International Publishing, 2020. [https://doi.org/10.1007/978-3-030-30199-6\\_1](https://doi.org/10.1007/978-3-030-30199-6_1).
- Mahyudin, M Alfian Alfian. "The Role of Islamic Organizations and the Politics of Pandemic in Indonesia: The Case of Muhammadiyah (2020–2021)." *The International Journal of Interdisciplinary Civic and Political Studies* 17, no. 2 (2022): 73–84. <https://doi.org/10.18848/2327-0071/CGP/v17i02/73-84>.
- Marath, M. *Fallacy of Militant Ideology: Competing Ideologies and Conflict Among Militants, the Muslim World and the West*. Britania Raya: Routledge, 2021.
- Mujahidin, Muhammad Saekul. "Religious Moderation of Nadhlatul Ulama and Muhammadiyah in Combating Religious Radicalism in Indonesia." *El-Hekam* 8, no. 1 (June 30, 2023): 231. <https://doi.org/10.31958/jeh.v8i1.9201>.
- Mukharrom, Tamyiz, and Supriyanto Abdi. "Harmonizing Islam and Human Rights through the Reconstruction of Classical Islamic Tradition." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 1 (March 31, 2023): 40. <https://doi.org/10.22373/sjhc.v7i1.16436>.
- Muryadi, Muryadi, Astutik Astutik, Andi Warisno, An An Andari, and M Afif Anshori. "Perspective of Muhammadiyah Education Institutions on the Dynamics of Multicultural Islamic Education." *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (February 5, 2023): 253–61. <https://doi.org/10.31851/jmksp.v8i1.11080>.
- Mutiarin, Dyah, Zuly Qodir, Adhianty Nurjanah, Muhammad Iqbal, and Misran Misran. "Muhammadiyah and Its Transformation of Islamic Governance Values," 2021. <https://doi.org/10.2991/assehr.k.211227.028>.
- Mwita, Kelvin. "Factors to Consider When Choosing Data Collection Methods." *International Journal of Research in Business and Social Science (2147- 4478)* 11, no. 5 (June 29, 2022): 532–38. <https://doi.org/10.20525/ijrbs.v11i5.1842>.
- Pakaya, Y, and A Malae. "Growing Nationalism: A Muhammadiyah Political Movement in Indonesia in the 20th Century. ." *International Journal of Multicultural and Multireligious Understanding* 7, no. 1 (2020): 809–14.
- Pandey, P, and M Pandey. *Research Methodology: Tools and Techniques*. Romania: BRIDGE CENTER, 2021.
- Rahman, Md Shidur. "The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language 'Testing and Assessment' Research: A Literature Review." *Journal of Education and Learning* 6, no. 1



- (November 10, 2020): 102. <https://doi.org/10.5539/jel.v6n1p102>.
- Rodiana, R, and I Rosidi. "Da'wah and Social Change in Islamic Organizations: Muhammadiyah and Its Elements." *Asyabid Journal of Islamic and Quranic Studies (AJIQS)* 4, no. 1 (2022).
- Rosida, Nikmatur, and Bobby Rachman Santoso. "Variants of Multicultural Da'wah: Ways of Religion in Rural Communities in the Modern Era." *ORASI: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (July 31, 2023): 70. <https://doi.org/10.24235/orasi.v14i1.13388>.
- Sutarna, Nana, and Agus Saeful Anwar. "Value of Character and Philosophy of Life KH. Ahmad Dahlan." *Istawa: Jurnal Pendidikan Islam* 5, no. 2 (August 5, 2020): 206. <https://doi.org/10.24269/ijpi.v5i2.2558>.
- Taherdoost, H. "Different Types of Data Analysis; Data Analysis Methods and Techniques in Research Projects." *International Journal of Academic Research in Management* 9, no. 1 (2022): 1-9.
- . "Data Collection Methods and Tools for Research; A Step-by-Step Guide to Choose Data Collection Technique for Academic and Business Research Projects." *International Journal of Academic Research in Management (IJARM)* 10, no. 1 (2021): 10-38.
- Tasman Hamami. "Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia." *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 31, 2021): 307-30. <https://doi.org/10.14421/jpai.2021.182-06>.
- Valtakoski, Aku. "The Evolution and Impact of Qualitative Research in *Journal of Services Marketing*." *Journal of Services Marketing* 34, no. 1 (December 19, 2020): 8-23. <https://doi.org/10.1108/JSM-12-2018-0359>.
- Yuni, Asri, Vika Sari, Abd Rahman, Iwan Setiawan, Abdul Muin Bahaf, Uin Sultan, and Maulana Hasanuddin Banten. "Qur'anic Verses on Management Communication in Islamic Perspective." *INDOPEDIA (Jurnal Inovasi Pembelajaran Dan Pendidikan)* 1, no. 2 (June 20, 2023): 432-42. <https://indopediajurnal.my.id/index.php/jurnal/article/view/49>.