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Muhammadiyah Da'wah in a Multicultural Social Community

Sulis Mawar Dani

UIN Sumatera Utara Medan, Indonesia

*Corresponding author**: Sulismawardani03@gmail.com

Abstract

Indonesia is a country with thousands of islands. This makes Indonesia a country that has ethnicity, culture, customs and races and religions. With so much diversity, Indonesia is also called a multicultural country. Indonesia is a country with the largest Muslim population in the world, thus allowing for differences of opinion and various ways to achieve true Islam. One of them is the emergence of various Islamic organizations that have the same goal but in different ways but still in accordance with Islamic law. Muhammadiyah is one of the largest Islamic organizations in Indonesia. So, this writing aims to see 1) how the contribution of Muhammadiyah's da'wah and 2) how Muhammadiyah's da'wah in a multicultural society. Muhammadiyah preaches through education and social fields. Helping the community solve social problems in society without discriminating against the community.

Keywords: Muhammadiyah, Da'wah, Society. Social, Multicultural

Integrasi Ilmu dan Implementasinya dalam Dunia Pendidikan di Sekolah

Abstrak

Indonesia merupakan negara dengan ribuan pulau. Ini menjadikan Indonesia sebagai negara yang memiliki beragama suku, budaya, adat istiadat dan ras serta agama. Dengan begitu banyak keragaman, Indonesia juga disebut dengan negara multikultural. Indonesia menjadi negara dengan populasi muslim terbesar di dunia, sehingga memungkinkan terjadinya perbedaan pendapat dan beragam cara yang dilakukan untuk mencapai Islam yang sebenarnya. Salah satunya adalah dengan munculnya berbagai organisasi Islam yang memiliki tujuan yang sama tetapi dengan cara yang berbeda namun tetap sesuai syari'at Islam. Muhammadiyah salah satu organisasi Islam terbesar di Indonesia. Maka, penulisan ini bertujuan untuk melihat 1) bagaimana kontribusi dakwah Muhammadiyah dan 2) bagaimana dakwah muhammadiyah dalam masyarakat multikultural. Muhammdiyah berdakwah melalui bidang pendidikan dan bidang sosial. Membantu masyarakat memecahkan masalah-masalah sosial di masyarakat dengan tanpa membeda-bedakan masyarakat tersebut.

Kata Kunci: Muhammadiyah, Dakwah, Masyarakat. Sosial, Multikultural

INTRODUCTION

Society is the greatest state order. In Indonesia, the community is the main customer that must be served by the government. Indonesia has a vast plain with thousands of islands, different races, ethnicities, cultures and millions of biodiversity. The mindset of the Indonesian people itself is also different depending on ethnicity, culture, environment and even education and religion. This diversity is then known as multicultural, people with various types of tribes, cultures, religions and so on. There are five recognized religions in Indonesia, one of which is Islam as the majority. With a multicultural society, it is not surprising that various schools and organizations of one religion emerged with the same goal but different ways and implementations. The organization is Nahdatul Ulama,

Lately, Muhammadiyah has been more highlighted by the public, no longer as an organization that is hard and opposed to the government. Stigma like that cannot be completely eliminated, but nowadays people are not anti-Muhammadiyah and its thoughts. Therefore, the author is interested in seeing how the da'wah carried out by Muhammadiyah in a multicultural society, how Muhammadiyah builds good relations with the community and how Muhammadiyah contributes in uniting a multicultural society.

Muhammadiyah is based on the Qur'an and hadith. Muhammadiyah does not rely on one imam but on the strongest arguments using Tarjih. In muhammadiyah "tarjih not only responds to problems from the point of view of syar'i law but also responds to problems from a broad Islamic point of view" (Muhammad Rijali Fadli, 2021). Therefore, within the scope of Muhammadiyah, tarjih is all intellectual activities to respond to social and humanitarian problems from the point of view of the Islamic religion.

Muhammadiyah with its tarjih does not force others to follow what Muhammadiyah believes. Muhammadiyah has tolerance or the tarjih decision does not consider itself to be right while others are wrong. "The tarjih decision began to negotiate until it determined that there was no resistance, namely opposing or dropping everything that the tarjih did not choose" (Syaussul Anwar, 2017). In addition, all tarjih decisions can be criticized in order to make improvements, because if there are stronger arguments and arguments, the Tarjih Council will discuss them and correct the less strong arguments and arguments.

Selo Soemardjan and Soelaiman Soemardi revealed that "the social process is a reciprocal influence between various aspects of life together" (Ary H. Gunawan, 2018). In the social process, the most important thing is social interaction between people. The forms of social interaction such as greeting each other between individuals who meet. Meanwhile, "multicultural society is a society with different ethnicities, different cultures, different religions, different languages and different traditions" (Noorzeha, Fil, Noorzeha, & Fil, 2020).

Therefore, the purpose of this paper is to find out 1) how the contribution

of Muhammadiyah da'wah and 2) how Muhammadiyah's da'wah in a multicultural society

RESEARCH METHOD

Research is one way to continue to get new theories, test existing theories and continue to update and solve problems that arise along with the times. Science develops in line with the social development of society and the problems that arise in a multicultural society.

This research was conducted by looking directly at the views of the Muhammadiyah community. *Denzin & Lincoln* argues that "qualitative research is an activity located in the world. Qualitative research consists of a set of material interpretation practices that make the world visible. These practices are transforming the world. They turn the world into a series of representations, which include various field notes, interviews, conversations, photographs, recordings, and personal notes. In this case, qualitative research involves a naturalistic interpretive approach to the world. This means that qualitative researchers study objects in their natural environment, seeking to make sense of or interpret phenomena in terms of the meanings that society assigns to them" (John W. Cresswell, 2013).

This research is a research that used library research. "Library research is how to use library resources to obtain research data" (Saddam, Ilmiawan Mubin, Dian Eka Mayasari SW, 2020).

RESULTS AND DISCUSSION

Muhammadiyah

Muhammadiyah is one of the largest Islamic organizations in Indonesia. Muhammadiyah was founded on 18 Dzulhijjah 1330 Hijriyah. Muhammadiyah was pioneered by KH Ahmad Dahlan based on the commandments of ma'ruf nahi munkar and sourced from the Qur'an and Sunnah. (Rajiah Rusdi, 2016). KH Ahmad Dahlan was moved to build a structured and organized organization to carry out the mission of Islamic da'wah, namely amar ma'ruf nahi munkar in the midst of society.

There are 7 main ideas contained in the muqaddimah of the Muhammadiyah Articles of Association, (Puspita Handayani and Ima Faizah, 2017), namely:

- 1) Human life must be based on Tauhid. God, worship and submit only to Allah SWT.
- 2) Human life is social.
- 3) A safe, peaceful and prosperous human life can only be realized with a fair, honest attitude, a high sense of brotherhood and mutual help.
- 4) Life must be based on God's law, and no other law.
- 5) Human life must uphold the religion of Islam to create a true society.

- 6) Efforts to fight for the spread of ideas can only be carried out properly and successfully if they are organized.
- 7) This organization is aimed at realizing the ideals of making a just and prosperous society and pleasing to Allah SWT.
- 8) Muhammadiyah is a movement or organization that does not only preach in the da'wah section, but also in all fields.

Muhammadiyah's Contribution in Uniting Multicultural Society

Society is a language transition from society or community. It means the general public, the local community or the association. (Toto Suharto, 2005) This society is also usually interpreted as a group that inhabits a certain area with all the ties and norms that are set and followed by the community.

Multiculturalism is a condition that refers to the state of society consisting of groups or ethnic groups of different ethnicities, cultures but bound by a common interest that is formal in a region. (Midya Boty, 2017)

The Muhammadiyah organization is an organization known for its renewal figure, namely KH Ahmad Dahlan. KH Amad Dahlan made reforms in the field of education from the main education of the Islamic community at that time which was a classical boarding school. KH Ahmad Dahlan brought renewal in education by anticipating the changing times and the dynamics of human civilization.

1. Field of education

It was at this point that KH Ahmad Dahlan made a reform by unifying the goals of pesantren education and Dutch secular education. The aim of Dutch education is to master general knowledge relating to the world only. Meanwhile, Islamic boarding schools focus on Islamic education without teaching general knowledge. From here then KH Ahmad Dahlan unites the two educational goals so that inequality does not occur. Because living in the world requires general knowledge and religious knowledge as a way of life.

Through this integration of knowledge, Muhammadiyah became a reformer in the field of education which made it one of the major organizations that brought Islam more advanced and capable of proselytizing and teaching Islam to the successors of Islam by not only focusing on one field of Science.

For Muhammadiyah, there are three important meanings that serve as the main foundation for education providers, (Puspita Handayani and Ima Faziah, 2017) as follows:

- 1) Education in the view or ideology of Muhammadiyah about science, ideal human beings and Islamic society.
- 2) Education is a means for social mobility and change.
- 3) Education is a means for the formation of the association, the people and the nation.

In the process, the education formed by KH Ahmad Dahlan is not only textual but also contextual (Hambali Hamdan, 2006). Education is not only to be written on paper, but education is sought to be practiced in everyday life and can be the basis for solving problems that occur in society, so that education will be useful for the social life of the community.

The education curriculum brought by KH Ahmad Dahlan has 3 foundations (Puspita Handayani and Ima Faziiah, 2017) which consist of:

- 1) Moral education, morals based on the Qur'an and Sunnah.
- 2) Individual education, this is intended so that students have awareness for mental development and ideas, between belief and intellect and between the world and the hereafter.
- 3) Community education, namely as an effort to grow the willingness and desire to live in society.

In the community, Muhammadiyah education can be seen both from the name, building, learning and uniforms that are different from other schools. Learning in Muhammadiyah schools that looks different in the community is also clearly visible in the practice of prayer, reading the iftitah prayer.

The education and learning process applied in Muhammadiyah schools does not force students to worship according to what is determined by Muhammadiyah in the congress. However, every student who studies at Muhammadiyah schools must continue to worship in accordance with the provisions applied by Muhammadiyah as a whole.

Muhammadiyah schools are not only filled by Muhammadiyah members but for the public without distinguishing between different organizations. The education system in schools also looks good from the community's point of view, so many parents trust and entrust the school to entrust their children to get education at Muhammadiyah schools.

2. Social Affairs

Muhammadiyah in its history is an organization that aims to preach through reforms in the field of education. An organization that not only focuses on education as a field of da'wah but also humans who become the target of Islamic da'wah. In Indonesia itself, Muhammadiyah is the second largest Islamic organization after Nahdatul Ulama. This proves the success of Muhammadiyah's da'wah through education.

Muhammadiyah is not only a da'wah organization, but also a social movement organization. Because da'wah is not only on oneself but a comprehensive social movement to the wider community. Calling out to the public does not only require knowledge, education or a broad understanding of religion, but also requires the art of preaching. The art of how to make our da'wah can arrive and be well received by the wider community.

1) al-ma'un . theological movement

In Muhammadiyah, there is "al-ma'un theology" or the social teaching of humanity which is the habit of KH Ahmad Dahlan in interpreting QS al-Ma'un in every study at dawn without replacing it with another letter. This was then questioned by his students, then KH Ahmad Dahlan asked his students to practice the contents of the content in QS al-Ma'un by finding and bathing orphans at his house, being given food and drink and proper beds. (Puspita Handayani and Ima Faizah, 2017).

From here then emerged the charity charity, orphanages, hospitals and homes for abandoned people. In its preaching, Muhammadiyah does not discriminate between how and who the people around it are. Because the purpose of da'wah is to help fellow human beings, even non-Muslims.

Muhammadiyah through this humanitarian movement is trying to solve problems that arise in society, not only with Islam but with social arts that we know as social sciences. The social scope of the Muhammadiyah community is not only limited to people who are in one organization but also the wider community in general.

Through this social art, Muhammadiyah can solve problems that arise in society such as the problem of poverty by providing mutual assistance with wealth, ignorance with education, or structural and cultural problems and crimes such as terrorism.

2) The Form and Model of the Muhammadiyah Humanitarian Movement

The author wrote earlier in the paragraph above that the soul of Muhammadiyah is the practice of QS al-Ma'un in the life of the Muhammadiyah community. Answering all the problems of multicultural society with social arts.

Muhammadiyah in its efforts to answer poverty is with its economic assembly creating a partnership business charity to help people who lack capital in their business and provide guidance to the community. Muhammadiyah also builds schools by providing assistance to the poor at the expense of the Zakat Infaq and Shodaqoh Muhammadiyah Institutions.

Through this education, it is hoped that Muhammadiyah schools can give birth to intelligent humans in the science of the hereafter and the world. Not only understanding religious knowledge and thus making people who believe and fear their creator, but also humans who understand and are able to practice world education in their daily environment.

3) Social Da'wah

Da'wah is calling for good and avoiding evil, enjoining good and evil, spreading the religion of Allah, conveying about Islam, and inviting people to the way of Allah to obtain the blessings of the world and the hereafter (Syamsudin, 2016). Da'wah is basically spreading goodness and spreading Islam by word of

mouth, behavior, thoughts and everything. So there is a need for art in preaching to the community. Because the target of our da'wah is society, people with different social and cultural conditions.

In sociology, society consists of three elements, namely humans who live together, humans who mix for a long time, they are aware that they are one unit and they are a system of living together. (Syamsudin, 2016)

The people who are the target of da'wah are people who have different living systems in each region, different norms and regulations according to their environment, social and culture. So it is necessary that da'wah and social science cannot be separated at all. Where there is a society, there is social formation, and preaching must and is obligatory to recognize and use social science because humans are social creatures.

In society, Muhammadiyah preaches without imposing and discriminating between one human being and another. The Muhammadiyah community worships according to the Qur'an and Hadith, however, they never argue or think that they are more correct than people who are not in Muhammadiyah.

Muhammadiyah in its social environment, as explained in the previous paragraph, is the one who applies and practices the meaning of QS al-Ma'un in their daily lives. In social life, Muhammadiyah unites multicultural communities in the following ways:

- 1) Teaching the Koran in the mosque for children
- 2) Does not distinguish between the Muhammadiyah community and not
- 3) Differing opinions but not discriminating and feel the most right
- 4) Giving qurban meat to those who deserve it, in a multicultural environment
- 5) Participate in village/neighborhood activities or agendas
- 6) Participate in case of misfortune
- 7) Help each other in material matters to people who are in trouble

Values and norms in society that come from religion will not change because the source comes from the Qur'an and Sunnah. (Umi Hayati, 2017) Humans as social beings cannot be separated from relationships between individuals. Every society of different ethnicity, culture, race and religion has one unity in life, namely mutual respect in social life. So from here it can be seen that da'wah cannot be separated from social science. This system is also carried out by Muhammadiyah in its efforts to spread the teachings of Islam in a multicultural society while still upholding the teachings of Islam but not bringing down and discriminating against other communities.

CONCLUSION AND SUGGESTION

Muhammadiyah is a movement or organization that does not only preach in the da'wah section, but also in all fields. Through this integration of knowledge, Muhammadiyah became a reformer in the field of education which made it one of the major organizations that brought Islam more advanced and capable of proselytizing and teaching Islam to the successors of Islam by not only focusing on one field of Science.

The education and learning process applied in Muhammadiyah schools does not force students to worship according to what is determined by Muhammadiyah in the congress. However, every student who studies at Muhammadiyah schools must continue to worship in accordance with the provisions applied by Muhammadiyah as a whole. Muhammadiyah is not only a da'wah organization, but also a social movement organization. Because da'wah is not only on oneself but a comprehensive social movement to the wider community. Calling out to the public does not only require knowledge, education or a broad understanding of religion, but also requires the art of preaching. The art of how to make our da'wah can arrive and be well received by the wider community. In society, Muhammadiyah preaches without imposing and discriminating between one human being and another. The Muhammadiyah community worships according to the Qur'an and Hadith, however, they never argue or think that they are more correct than people who are not in Muhammadiyah.

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