

# Opportunities for Political Da'wah in Muhammadiyah Associations in Region

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## ABSTRACT

This paper looks further at the opportunities for political da'wah in Muhammadiyah organizations in the regions. This paper is an idea that is summarized from some of the literature and observational studies that have been carried out by the author. Furthermore, the data that has been obtained is verified to be correct with relevant sources either through books or articles. Based on this, it can be concluded that Muhammadiyah is of the view that taking part in the dynamics of the life of the nation and the state is one manifestation of the mission of *da'wah amar ma'ruf nahi munkar*. power or state as do political parties and formal political forces. The aim is to participate in establishing good governance; secondly, through community development or empowerment activities as well as indirect political activities to influence policies with moral force struggles (communication, socialization, articulation, aggregation functions).

**Keywords:** *Dakwah, Politics, Muhammadiyah*

## 1. INTRODUCTION

Muhammadiyah was founded on November 18, 1912 AD. Muhammadiyah is a social organization in the form of an association. The existence of Muhammadiyah is intended to uphold and uphold the religion of Islam so as to create a true Islamic society. In order to achieve this goal, various efforts are carried out, which are realized in business charities, programs and organizational activities [1]. Muhammadiyah is an Islamic movement that carries out the function of *da'wah amar ma'ruf nahi munkar* with the intent and purpose of upholding and upholding the Islamic religion so that a true Islamic society can be realized. Muhammadiyah is of the view that taking part in the dynamics of the life of the nation and the state is one manifestation of the mission of *da'wah amar ma'ruf nahi munkar* as its role since the movement era, the early period of independence, the post-independence period, the new order era, until the present.

Muhammadiyah's political thoughts as the basis for world views, Muhammadiyah regarding political life is very important for Muhammadiyah not only as a reference for the political behaviour of Muhammadiyah citizens and elites but also for the sake of exchange and enlightenment of thoughts in the midst of the diverse traffic of thoughts in Indonesia [2]. This role is played strategically and tactically in accordance with the personality of Muhammadiyah, the beliefs and ideals of

Muhammadiyah life, as well as the guidelines for Muhammadiyah's struggle to create a life that is "*Baldatun Thoyyibatun Wa Rabbun Ghafur*".

Several studies have been conducted in order to see how the opportunities and strategies of Muhammadiyah's da'wah in the regions and see it from various perspectives [3]–[6]. Of course, this strengthens this paper in order to see that there are still many opportunities in the context of preaching in the regions.

## 2. METHOD

The method used in completing this paper is literature study. This paper is an idea that is summarized from several literature studies and the results of observations that have been made by the author through sources relevant to the theme. Furthermore, the data that has been obtained is analysed through data collection activities, data reduction, data presentation, and drawing conclusions. To limit the breadth of the topic in this paper, the author limits the area of Ponorogo Regency as the research location.

## 3. RESULT AND DISCUSSION

There are two strategies/fields of struggle adopted by Muhammadiyah in this framework, namely: First, through power-oriented or state-oriented political

activities as carried out by political parties and formal political power (recruitment function). The aim is to participate in forming good governance; Second, through community development or empowerment activities as well as indirect political activities to influence policies with moral force struggles (communication, socialization, articulation, aggregation functions). The goal is to participate in forming the main community or civil society. Both roles are carried out by Muhammadiyah objectively and are interrelated within the framework of the existing political system. In this context, Muhammadiyah is determined to be active and constructive in development and reform efforts in accordance with the *khittah* of its struggle and not to remain silent in responding to the dynamics of governance and community life;

In this context, Muhammadiyah is expected to be able to build the trident of the da'wah movement *amar ma'ruf nahi munkar* [7]. A da'wah movement that is not only oriented to religious da'wah and social da'wah (education, health, economy), but also seriously considers it as a political da'wah movement which is like the principles of the struggle of interest groups in the existence of civic politics [8]. This choice is based on the basic assumption that the sustainability and success of Muhammadiyah's mission as a da'wah movement for *amar ma'ruf nahi munkar* will necessarily require the support and political policies of those in power.

The achievements and success stories that have been achieved by Muhammadiyah with its social da'wah in the fields of education [9], health, and social welfare often make us lulled and over confident, so that it is easy to get carried away and not sensitive to the dynamics and rapid changes that are happening in society [10]. Even though it is a necessity where when Muhammadiyah is passive and indifferent to changes in society, including the existing political dynamics, these changes and dynamics will continue to leave, crush, reduce and even drown the existence of Muhammadiyah.

Therefore, in line with the dynamics of national and state life (including the dynamics of local government administration), Muhammadiyah is expected to be able to take an active role in accordance with the guidelines for its struggle as stipulated in the Tanwir in Bali in 2002 as follows:

1. Muhammadiyah believes that politics is one of the important worldly affairs and is justified by Islam so it must always be motivated, inspired and framed with noble values of religion and main morals. Therefore, it is necessary to have positive attitudes and morals from all components and members of Muhammadiyah towards and in living political life for the sake of upholding the life of the nation and state;
2. Muhammadiyah believes that the state (including the regions) and its development efforts are an absolutely necessary vehicle in building a life based on divine

values for the realization of a life that is "*Baldatun Thayyibatun Wa Robbun Ghofur*";

3. Within the framework of the life of the nation-state, Muhammadiyah does choose and is oriented towards community development/empowerment efforts. Nevertheless, regarding the process or outcome of state policies (including local government) they still play an active role appropriately and wisely in accordance with the principles of the struggle of interest groups (carrying out the functions of communication, articulation, and aggregation);
4. Muhammadiyah critically encourages practical or power-oriented political struggles to be carried out properly towards the creation of a democratic and civilized political system in accordance with the noble ideals of the nation and state while still prioritizing the interests of the people and upholding the main values in the life of the nation and state;
5. As the embodiment of da'wah *amar ma'ruf nahi munkar*, Muhammadiyah always plays its political role by influencing state processes and policies so that they run according to the constitution and the noble ideals of the nation. In this regard, Muhammadiyah actively seeks to become the nation's adhesive force and a vehicle for healthy political education;
6. Muhammadiyah is not affiliated with and has no organizational relationship with any political forces and organizations. However, Muhammadiyah remains positive in viewing the political struggle and carries out its critical function according to the principle of *amar ma'ruf nahi munkar* for the establishment of a more democratic and civilized political system;
7. Muhammadiyah give freedom to every citizen to exercise their right to vote responsibly, rationally and critically in line with the mission and interests of Muhammadiyah, as well as the benefit of the nation and state;
8. For its citizens or cadres who are active in practical or state politics, Muhammadiyah has a moral responsibility or obligation to encourage them to carry out their political duties and activities seriously based on the principles of trust, morality, exemplary and peace and in line with the mission of Muhammadiyah.;
9. Within the framework of creating a life that "*Baldatun Thoyyibatun Wa Rabbun Ghafur*", Muhammadiyah will cooperate with any party/group based on the principles of virtue, benefit, avoid harm, and aims to build the life of the nation and state so that it is better, advanced, democratic and civilized.

In relation to the implementation of this decision, the discourse on several Muhammadiyah agendas in recent years has focused on two main points, namely: First, strengthening the Muhammadiyah movement as the principles of interest groups; Second, some even suggested the need to establish a Muhammadiyah Political Business Charity [11]. For the second, it is a progressive concept that is not only multi-interpreted but at the same time sparks a debate that has not been completed until now. Some interpret that Muhammadiyah should have its own political party, even

though history has taught both valuable and bitter lessons for this choice. But normatively, it can also be interpreted that Muhammadiyah should carry out a "political diaspora" strategy. That is a strategy in which Muhammadiyah provides freedom as well as full support for its best cadres as activists or politicians of any political party according to their respective choices as long as it is in line with the goals and guidelines of the Muhammadiyah struggle.

With this strategy, it means that Muhammadiyah is expected to be able to provide support not only morally or politically, but also the thoughts of its best cadres to strengthen its existence in preaching on the political path, so that the existing political dynamics can be imbued and in an atmosphere of values. The main values are championed by Muhammadiyah such as: the values of trust, noble character, exemplary, justice, peace and other main values.

In this sense, it is finally understandable that Muhammadiyah can no longer only play a safe role or hope for prizes without sweating as a popular satire in practical political practice that nothing is free without sacrifice. A commitment and active involvement of Muhammadiyah is a necessity, not only for the pragmatic reasons mentioned above, but precisely because of strategic-ideological considerations in which Muhammadiyah should not ignore and allow the dynamics of political life which determines the order of other broad lives to be built on the basis of abstract values. and against the main moral values.

All of this is a sign that Muhammadiyah, starting from the residents to its elites, and its organs are encouraged to be actively involved, not just to rush for prizes, especially without working and ignoring the main morals. Muhammadiyah with all its ranks and organs is expected to work harder and smarter to actively participate in determining the direction of the dynamics of existing social and political development based on the principles of the struggle of interest groups by carrying out the functions: communication, socialization, articulation, aggregation and recruitment. politics within the framework of the existing political system, while still basing it on the *khittah* of the Muhammadiyah struggle and the main moral values that are the mission of the da'wah movement *amar ma'ruf nahi munkar*.

#### 4. CONCLUSION

Muhammadiyah must participate in following the dynamics of the life of the nation and state as one of the embodiments of the mission of da'wah. Therefore, Muhammadiyah must place this organization correctly by implementing a political diaspora strategy. With this strategy, it means that Muhammadiyah will be able to provide support not only morally or politically, but also

the thoughts of its best cadres to strengthen its existence in preaching on the political path, so that the existing political dynamics can be imbued and in the atmosphere of the main values as championed by Muhammadiyah.

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