



# The implementation of Muhammadiyah's cultural da'wah in Sinjai Regency

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## ABSTRACT

Muhammadiyah which is a social organization engaged in the religious, educational, and social fields has contributed to spreading the spirit of Islamic da'wah in Sinjai Regency. This research wants to look further at Muhammadiyah's cultural da'wah activities in Sinjai Regency in spreading Islamic da'wah. This study used a qualitative method using a historical approach and a sociological approach. Sources of data in this study were Muhammadiyah Sinjai Leaders and Muballigh Muhammadiyah of Sinjai. While other data sources are in the form of documentation or report data, organizational structure, scientific papers, and others that are relevant to this study. The results of this study found that Muhammadiyah of Sinjai Regency uses the cultural da'wah method with a multicultural approach in carrying out Islamic da'wah. Cultural da'wah is a form of da'wah that adapts Islamic values to local culture in Sinjai Regency. The aim is for Islamic messages to be easily accepted and understood by the local community. However, cultural da'wah may not maintain or defend traditions that are contrary to Islamic teachings. The implementation of cultural da'wah carried out by Muhammadiyah Sinjai takes several forms such as adaptation to local culture, appreciation of art by Muhammadiyah youth, cultural da'wah through the media, and cultural da'wah through the congregational da'wah movement. Muhammadiyah is known as one of the large Islamic organizations in Sinjai Regency.

**Keywords:** Muhammadiyah; cultural da'wah; cultural approach

## 1. INTRODUCTION

Sinjai Regency is one of the second-level autonomous regions in South Sulawesi Province, with a distance of 223 km from Makassar city. Sinjai Regency has 9 Districts, 13

Villages and 67 Villages<sup>1</sup>. Sinjai Regency is known as a religious area, this is marked by the many Islamic Education institutions, both in the form of Schools/ Madrasas, Islamic Boarding Schools and Universities. Sinjai Regency is often referred to as *Earth Panrita Kitta* which is interpreted as the Land of the Scholars and the Advocate of the Koran. In addition, Islamic Community Organizations are also developing well in Sinjai Regency, including Muhammadiyah, Nahdlatul Ulama, Wahda Islamiyah, Darul Istiqomah, and others.

Muhammadiyah's da'wah movement began to enter Sinjai Regency, estimated in 1928<sup>2</sup>. Da'wah Muhammadiyah in Sinjai is the same as Muhammadiyah in general, it is an Islamic and da'wah movement *Amar Ma'ruf Nahi Mungkar*, Islamic faith and sourced from the Al-Quran and Sunnah. As an Islamic da'wah movement, Muhammadiyah in Sinjai Regency has the goal of upholding the Islamic religion so that a truly Islamic society can be realized. Even though in its journey, Muhammadiyah experienced many challenges in achieving its goals<sup>3</sup>. Muhammadiyah in Sinjai Regency itself is relatively large, this can be seen from the current development of Muhammadiyah. The Sinjai Regency Muhammadiyah leadership consists of 13 people consisting of Chair, Deputy Chair, Secretary, Deputy Secretary, Treasurer, and Deputy Treasurer. In addition, Muhammadiyah also has a structure of 18 assemblies and institutions, each of these assemblies and institutions is led by a chairman, deputy chairman, secretary, treasurer, and at least 3 members. Structurally Muhammadiyah also exists in all sub-districts in Sinjai Regency. Sinjai Regency has 9 sub-districts, but Muhammadiyah Sinjai has 10 Branch Leaders<sup>4</sup>

In terms of developing Islamic da'wah, Muhammadiyah has 4 mosques spread over several sub-districts while in the field of education, Muhammadiyah currently has fostered 7 Kindergartens, 1 Elementary School, 2 MI, 4 MTs, 2 MA, 1 SMA, and 1 Vocational School. Especially for Higher Education, Muhammadiyah has established 2 Universities that have become icons of Muhammadiyah in Sinjai Regency, namely Ahmad Dahlan Islamic University of Sinjai and Sinjai Muhammadiyah University. These two Muhammadiyah Colleges have a significant role in the missionary journey of Muhammadiyah in Sinjai Regency. Furthermore, Muhammadiyah's Social movement in Sinjai regency is also very active. This can be seen from the activity of *amil zakat*, *infaq* and *sadaqah* institutions called Lazismu in responding to every disaster such as fire victims, flood victims, landslide victims, and others. Apart from that, Lazismu also provides assistance to underprivileged people in Sinjai Regency such as assistance to the poor, educational assistance to underprivileged children, and assistance with medical expenses for underprivileged communities. Lazismu's activeness in the last few years has strengthened the

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<sup>1</sup> BPS Kabupaten Sinjai, *Kabupaten Sinjai Dalam Angka 2016* (Cet I; Sinjaikab.bps.tt, 2016), h.2

<sup>2</sup> Darmawijaya dan Irwan Abbas, *Sejarah Muhammadiyah di Sulawesi Selatan 1926-1942: Jurnal Lektur Keagamaan*, Vol. 12, No. 2, 2014: 465 - 478

<sup>3</sup> Musthafa Kamal Pasha dan Ahmad Adaby Darban, *Muhammadiyah sebagai Gerakan Islam* (Yogyakarta:LPPI, 2000), hlm. 70-7

<sup>4</sup>Laporan Perkembangan PDM Sinjai tahun 2023, disampaikan pada Musyawarah Wilayah Muhammadiyah ke 40 Muhammadiyah Sulawesi Selatan di Enrekang, (Maret 2023).

Muhammadiyah da'wah movement among the people of Sinjai Regency. In addition to the data above, Muhammadiyah also has 7 autonomous organizations which are also very active in carrying out various activities. They are Aisyiah, Muhammadiyah Youth, Muhammadiyah Student Association (IPM), Muhammadiyah Student Association in higher education (IMM), Naswiatul Aisyiah, Hizbul Wathan, and Tapak Suci. Starting from regeneration activities, seminars, book reviews, da'wah camps, and various other activities to hone the knowledge and skills of Muhammadiyah cadres in various ways.

In dealing with various pluralistic societies and increasingly complex situations, Muhammadiyah has taken a special approach and strategy, especially in dealing with the people of Sinjai Regency, where the majority are still relatively very attached to culture and traditions. One of Muhammadiyah's da'wah strategies that is considered very necessary in dealing with society is Cultural Da'wah. The Cultural Da'wah referred to by Muhammadiyah is an effort to instill Islamic values in all dimensions of life by taking into account the potential and tendencies of humans as cultural beings broadly in order to realize a true Islamic society. Thus, actually the concept of cultural da'wah for Muhammadiyah is not something new, even the Muhammadiyah movement that was pioneered by Kyai Haji Ahmad Dahlan since its establishment has a cultural pattern and can be accepted by all groups. So that the da'wah of Muhammadiyah is able to develop as it is today.

The implementation of Muhammadiyah da'wah is one of the things that is interesting to talk about in today's society, especially in Sinjai Regency. In general, Muhammadiyah in Sinjai Regency has great power in developing its da'wah mission. Especially in implementing Muhammadiyah cultural propaganda to achieve its goals. This is interesting to be studied more deeply. Behind the great name of Muhammadiyah and the massive activities of Muhammadiyah in Sinjai Regency, of course, the main da'wah mission must be able to be implemented and able to be developed. The researcher will analyze how Muhammadiyah implements cultural da'wah that leads to achieving Muhammadiyah's goals in Sinjai Regency.

The results of this study can be used as material for study, reference, and criticism for Muhammadiyah. Particularly in the academic sphere, it will be published through journals, so that Muhammadiyah da'wah can develop rapidly, so that Islam truly becomes rahmatan lil alamin. Practically it is intended for the development of knowledge based on research results, so that it has a contribution in building and developing an Islamic society for all circles, not only for those who are preachers especially for Muhammadiyah in Sinjai Regency.

## **2. METHODS**

This research is a qualitative type of field research, which collects information about the status of existing symptoms, namely the state of symptoms about a variable. This study describes Muhammadiyah Cultural Da'wah in Sinjai Regency. In carrying out this research, prospective researchers go directly to the research location to find the required

data. The approach used in this study is a historical and sociological approach. The historical approach is to review a phenomenon or event through a historical point of view and analyze and answer problems based on historical analysis methods. While the sociological approach is used because sociology is a science that studies living together in society, and investigates the bonds between humans who control their lives. Sociology tries to understand the nature and purpose of living together, the ways in which these living associations are formed and grow and change as well as their beliefs, the beliefs that give a separate character to this way of living together in every community of human life<sup>5</sup>.

Data sources consist of primary data and secondary data. Primary data is data that is directly obtained and presented as a source of research and direct observation of objects or locations where prospective researchers carry out research that is carried out by means of field research through observation, and direct interviews with certain parties.<sup>6</sup> In relation to this research, the primary data sources consist of: The leaders of Muhammadiyah Sinjai are 13 people and Muhammadiyah preachers are 10 people. The determination of the muballigh is based on the recommendation of the Muhammadiyah leadership. While secondary data is in the form of documentation or data reports, structures, scientific papers, and others that are relevant to the study in this study. Methods of data collection using observation, interviews and documentation. This is of course complemented by observation guidelines, interview guidelines and documentation tools. Furthermore, the research instruments used by researchers are adjusted to the data collection methods that have been stated previously, namely:

1. Observation guidelines, which are observation sheets through observation grids, are related to the object of research. The tools needed are books, pens, and so on as well as notes obtained in the field.
2. Guidelines for interviews, which are brought to the field in search of information. The auxiliary tool is a recording device, making it easier to process data.
3. Documentation of research, in the form of voice recorders, photos and videos as well as documentation or notes that are considered important

The final step in the research process is to triangulate data based on the Moleong concept, namely:

1. Comparing the observed data with the interview data.
2. Compare what people say in public with what is said in private.

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<sup>5</sup> Deddy Mulyana, *Metode Penelitian Kualitatif; Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya* (Cet. VIII ; Bandung : Rosdakarya, 2013), h. 156

<sup>6</sup> Nur Indriantoro dan Bambang, Supomo, *Metodologi Penelitian Bisnis Untuk Akuntansi dan Manajemen* (BPFE : Yogyakarta, 2013), h. 142

3. Compare what people are saying about the research situation with what is being said all the time.
4. Comparing a person's situation and perspective with various opinions and views of people from various classes.
5. Comparing the results of interviews with the contents of a related document<sup>7</sup>.

### 3. RESULTS AND DISCUSSION

#### The Implementation of Muhammadiyah's cultural da'wah in Sinjai Regency

Since its existence in Sinjai, Muhammadiyah has continued to carry out da'wah processes in the people of Sinjai Regency. The following are the Implementation of Muhammadiyah's Da'wah in Sinjai Regency:

##### 1. Muhammadiyah's Cultural Da'wah and Local Culture in Sinjai

Muhammadiyah's cultural Da'wah and local culture in Sinjai is an attempt to combine Islamic values with local culture, in order to provide a relevant and easily understood religious understanding by the community. One of the basic principles of Cultural Da'wah is to accommodate and respect the local culture in spreading Islamic teachings. According to the results of an interview with a Muhammadiyah preacher, he explained:

*"One of the basic principles of Muhammadiyah Sinjai's Cultural Da'wah is to accommodate and respect the local culture in spreading Islamic teachings. This movement considers that local culture is not something that must be eliminated or ignored, but can be used as a medium to spread Islamic values. Therefore, in Muhammadiyah Sinjai's cultural preaching, local culture is considered as social capital to strengthen Islamic identity among the local community."*<sup>8</sup>

Before Islam and Muhammadiyah entered Sinjai, the people had adhered to local culture such as the implementation of the *mappatto-anging arajang* ceremony, *mappalejja tana*, *mapparape' tau malasa*, *mapparape tau pole*, *ma'jama tana*, *genrang jong and elong ugi art performances*, *ma'rimpa solo and mattula bala*, *mappanre tasi*, *ma'paduppa hassele*, *mangoloe hotting and mappabotting*. *Mappabotting*, in which a series of wedding processions were found, is a local culture of the Sinjai people that differs from other regions. This culture is their customs which are regulated in the *pangngaderreng* system. This can be seen starting from *the mammanu'manu*, *madduta*, *mappetuada*, *mappaccing*, *tudangbotting and marola* stages.

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<sup>7</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2006) h. 331

<sup>8</sup> Muh. Anis (46 th), Muballigh Muhammadiyah Kabupaten Sinjai, *Wawancara di Kabupaten Sinjai*, 3 Mei 2023

One form of Muhammadiyah's cultural da'wah implementation is in weddings. For Sinjai people, marriage is a sacred ceremony in their life. Because for them the desired marriage only happens once in a lifetime, therefore its implementation is not easy. The manifestation of a marriage in the Sinjai community is a union of two families as a whole. Marriage is done to strengthen family relationships and strengthen tenuous families. Families whose distance has begun to drift apart are brought closer together in marriage. The custom of marriage among the Sinjai Bugis community is called "*Botting Ade*". The marriage process goes through several phases until it is carried out in a ceremony starting from *mammanu'manu*, *madduta*, *mappetuada*, *mappacing*, *tudangbotting*, and Islamic teachings which are then assimilated into several of these processions including prayers for safety, *khatam al-Qur'an* (*mappanretemme*) on *mappacing* night, paying the dowry at the time of the marriage contract, and at the wedding party (*tudang-botting*) there is a *walimatul ursy* sermon.

The procession of a marriage in the Sinjai Bugis community, which originates from *mammanu'-manu*, is carried out when a man has his heart set on a woman, or both have agreed to build a household, then the man's family sends a messenger who is the representative of his parents to make an approach to the family of women. If this stage is considered to meet the requirements to be submitted then the male family sends a messenger to apply officially known as *madduta* which means sending a messenger to submit an application from a man to a woman. At this stage, issues related to *sunreng* or dowry and spending money are discussed, namely how much dowry and spending money will be given by the man, but the size of the dowry depends entirely on the level of social status of both parties, so it is not generally accepted. . If all the requirements have been agreed upon, then a date for the meeting will be determined again to confirm the *mappetuada* event and at the same time hold the *mappasirekeng* event.

Among the processions, there is what is called *mappaenre doi*, paying a dowry/*sompa*, for aristocratic families must prepare one to two buffaloes or cows. Specifically for *mappaenre doi*, it is synonymous with shopping money (*dui menre*) which can be interpreted as delivery money, namely the amount of money given by the groom to the bride. This rising money is intended for shopping for wedding party needs. In addition, social status is also often a determinant of the size of this money. This social status at stake has an impact on the social status of the Sinjai Bugis community. The development of the times has made some of these traditions change, for now, the matter of matchmaking and marriage sometimes no longer looks at the level of a person's social status, but is based on mutual love and the agreement of both parties to marry. These changing social conditions make the rules of marriage in society change as well. High money is sometimes seen as worth the business or buying and selling. This condition is formed due to the fact that a marriage is often canceled due to the absence of an agreement between the two parties regarding the prospective bride.

In these conditions such as da'wah Muhammadiyah is present to enlighten people about marriage so that the problem of the amount of spending money can be arranged according to ability. Usually, there are also families who still use spending money as one

of the requirements in their family marriage but it is not discussed extensively within the family, and even then, it is carried out by deliberation and consensus with full sense of understanding and kinship

According to the understanding of the Sinjai Muhammadiyah leadership, cultural da'wah is a form of da'wah that adapts Islamic values to the local culture in an area. The aim is for Islamic messages to be easily accepted and understood by the local community. However, cultural da'wah may not maintain or defend traditions that are contrary to Islamic teachings. *Sesaji*, for example, is a form of tradition that is usually carried out in several regions in Indonesia. However, *Sesaji* is included in the category of polytheism because they involve the worship of beings other than Allah SWT. Therefore, Muhammadiyah members who take part in these rituals should not take part in ceremonies that involve practices that are contrary to Islamic teachings. Local wisdom, on the other hand, refers to positive values that exist in the culture of an area and are in line with Islamic teachings. For example, *gotong-royong* and mutual assistance are good values and are in accordance with Islamic values. Therefore, Muhammadiyah's members can participate in activities that promote these values. However, if in the local wisdom activities, there are elements that are contrary to Islamic values, Muhammadiyah members may not participate in these activities. This is to avoid misunderstandings and also to maintain beliefs and principles that are in accordance with Islamic values.

When dealing with local cultures or traditions that are contrary to Muhammadiyah, one cannot reject or stay away, but steps need to be taken that are wiser so that they do not cause the people who are preached to drift away which will eventually become enemies. Another example of the implementation of Muhammadiyah Sinjai's cultural da'wah is by presenting religious messages in the form of local art and culture. For example, using traditional dance, local music, or film theater as a means of conveying Islamic teachings. In addition, this movement also promotes Islamic values that are in line with local cultural values, such as mutual cooperation, togetherness, and local wisdom in everyday life. This is what is usually done by the autonomous organization of Muhammadiyah. One of the heads of the Muhammadiyah autonomous organization, the Muhammadiyah Student Association, said that:

*"We have often held art and cultural events; we often hold acoustic music competitions with Islamic tunes. Playing a film theater by telling the story of the struggle of Sinjai figures in fighting against colonialism, or making stories about Muhammadiyah fighters."*<sup>9</sup>

Muhammadiyah Sinjai's cultural da'wah also encourages the use of local languages in conveying religious messages. The local language is considered an effective means of communicating with the local community and making it easier for them to understand Islamic teachings. Therefore, in this movement, the use of local languages is given great

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<sup>9</sup> Abd Fajar (27 th), Ketua Ikatan Mahasiswa Muhammadiyah Kabupaten Sinjai 2022 – 2023, wawancara di Kabupaten Sinjai, 10 April 2023.

attention in conveying da'wah and spreading Islamic values. In addition, in Muhammadiyah Sinjai's cultural preaching, local customs and traditions are respected, as long as they do not conflict with Islamic principles. This movement seeks to explore and introduce Islamic values that already exist in local culture, as well as help understand and practice Islam in ways that are appropriate to local culture. The aim of Muhammadiyah Sinjai's cultural da'wah is to strengthen Islamic identity in the midst of the local community, so that Islamic teachings can be well received and become an integral part of their lives. Interviews with Muhammadiyah cadres who are also Muballigh Muhammadiyah said that:

*"As Muhammadiyah cadres, we are indeed responsible in carrying out da'wah to the community with full wisdom. Must understand the needs and conditions of the people who are the target of da'wah, and develop appropriate da'wah strategies so that the message conveyed can be well received and understood. However, building friendly relations with residents is also part of Muhammadiyah's cultural mission. The tahziah activities held by residents can be a means to strengthen the relationship between Muhammadiyah and the community. In this context, attendance at tahziah lectures is not only an effort to establish friendly relations but also as an opportunity to provide inspiration and motivation to the community in carrying out their worship and improving the quality of their faith."*<sup>10</sup>

Muhammadiyah Sinjai's cultural da'wah is a da'wah effort that combines Islamic values with local culture in Sinjai. The goal is to maintain and preserve local culture while teaching Islamic values to the community. One form of Muhammadiyah Sinjai's cultural da'wah is by holding art and cultural events filled with Islamic materials. This can facilitate people's understanding of Islam and increase their love for local culture. However, in adopting local culture as a means of da'wah, Muhammadiyah Sinjai must also be careful not to violate Islamic religious principles. Muhammadiyah Sinjai must ensure that the Islamic values taught in this cultural da'wah do not conflict with actual Islamic teachings. Therefore, it is necessary to evaluate periodically to see the success and effectiveness of Muhammadiyah Sinjai's cultural preaching.

## **2. Muhammadiyah's Cultural Da'wah through Art Appreciation**

Muhammadiyah Sinjai has given appreciation and a positive response to the various kinds and types of art. The XXII Tarjih National Conference in Banda Aceh (1995) produced several important things that can be seen as related to Muhammadiyah's appreciation of art, including art is part of human nature; the legal decision that art is permissible as long as it does not cause damage (*fasad*), danger (*dharar*), disobedience (*ishyan*), and far from Allah (*ba'dan* Allah); the medium of art for the benefit of da'wah is worship. The XXIV Tarjih National Conference in Jakarta (2000) strengthened the existing decision by establishing two important matters, namely "Guidelines for Islamic Life for

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<sup>10</sup> Zainuddin Fatbang (73 th), Ketua Pimpinan Daerah Muhammadiyah Kabupaten Sinjai 2019 – 2023, wawancara di Kabupaten Sinjai, 13 Januari 2023.



Muhammadiyah Members" including guidelines for artistic and cultural life; as well as the new manhaj Tarjih which opens opportunities for a greater appreciation of various contemporary issues, including matters of art and culture.

According to the observations of the researcher, currently, there are no ceremonial activities carried out by Muhammadiyah and its autonomous organizations that do not use art or music. Art is a manifestation of the feeling of beauty that every human being is born with. Art is a divine gift and gift, and because of that art is a nature that must be maintained and channelled in an acceptable way in human life. The height of aesthetics and beauty that belongs to a nation is one of the signs of the pinnacle of human civilization. The use of this music must also have special skills because not everyone is able to play music.

This confirms that the da'wah of Muhammadiyah Sinjai including art in particular has been carried out, this is due to the awareness that art is an expression of collective social feelings so that it is a true expression of life and people's lives. Because of this, the presence of Islam in the midst of society is always moving and growing through culture which in turn creates a culture characterized by religion, or cultural symbols used to express religious values. Bearing in mind that society grows in diverse cultures, the expressions of the Islamic religion culturally and symbolically can also vary, even though the message to be conveyed is the same. Beauty is attractive because beauty is also true, that is, beauty is the truth if it is ultimately linked to the Supreme Being. Thus, art in Islam encapsulates the synergistic relationship between the dimensions of aesthetics-ethics-truth. Thus, aesthetics cannot be separated from ethics (commendable morals) and is always associated with efforts to realize the truth.

Art is a necessity of life and in many ways contains benefits both in terms of content and function. In terms of artistic content, it conveys teachings, advice, criticism, stories about truth and goodness. In terms of the social function, art can create peace and become a vehicle for reconciliation. Art can be the most effective vehicle to melt the ice and stiffness that arises from an atmosphere full of tension and social, political and ethnic conflict which leads to the disintegration of the nation as a result of a lack of understanding of diversity in the Indonesian context.

Muhammadiyah's attitude and response to art problems are not enough just to appreciate it. Because art basically has the potential to give birth to beauty, virtue, and truth, art also needs to continue to be developed. Development of this art can be done, both for art that is already *ma'ruf* and for art that is not yet *ma'ruf*. The development of good art is intended so that the art does not just stop as routine and monotonous art being performed. Because of the potential and value that it already contains, then *ma'ruf* art can be further developed for the benefit of Islamic da'wah. It is in this context that Muhammadiyah's cultural da'wah has its supporting means for carrying out functional conservation.

As for what is meant by the development of art that is not yet good, it is carried out through several stages. First, do the selection and sorting according to *syari*, whether art that is not yet *ma'ruf* is classified as *haram or makruh*. Second, value intervention and content engineering for the art category so that its status can be raised to *mubah* level. Third, strengthening and developing this art within the scope of da'wah so that it can be transformed into an acceptable art. With efforts like this, Muhammadiyah's cultural da'wah can play a role in creating innovations and creations.

### **3. Muhammadiyah's Cultural Da'wah through Multimedia**

Da'wah through multimedia is a da'wah activity by utilizing various forms of information and communication technology (information and communication technology) as a medium or vehicle for achieving the goals of da'wah. The term multimedia describes that today's information and communication systems of mankind can be implemented in the form of more than one kind of medium (visual, audio, video, and their combinations).

Muhammadiyah as a da'wah organization, in achieving da'wah effectiveness in modern times, it is very necessary to master da'wah media technology which is very helpful and facilitates conveying Muhammadiyah's cultural da'wah messages. In this era it is so important to use information technology based on social media in conveying da'wah. Muhammadiyah da'wah media technology in general can be seen to be running well if you look at how Muhammadiyah preaches in Indonesia at this time. Muhammadiyah in its da'wah must always be accompanied by mastery of the media so that it is able to educate the people and the nation. This limitation in mastering the media can cause Muhammadiyah's da'wah to become stagnant, only running in place or not progressing much due to weakness in mastering the media. In contrast to da'wah accompanied by media control, Muhammadiyah's da'wah will be seen and heard by the public, even up to millions of people.

The implementation of Muhammadiyah cultural da'wah through the media has actually been carried out by Muhammadiyah Sinjai. This can be seen from the many articles on religious advice written by Muhammadiyah cadres and preachers in Sinjai Regency. The writing is in the form of books, magazines, bulletins or posts written on social media. Apart from writing, Muhammadiyah preachers also always receive invitations to appear on broadcasts entitled Da'wah on Radio Suara Bersatu Fm Sinjai. This radio is a radio owned by the Regional Government of Sinjai Regency.

According to the researcher's' observations, da'wah through multimedia in Muhammadiyah Sinjai has been used for a long time, both the use of information technology media and communication technology. It's just that the da'wah in social media is not too much. There are only a few accounts that are active and even then, they are not Muhammadiyah accounts (except for the Muhammadiyah College Account in Sinjai) but accounts from Sinjai Muhammadiyah cadres who are active in preaching in the media. In addition, researchers also found da'wah accounts for several autonomous

organizations of Muhammadiyah Sinjai, such as Muhammadiyah Youth, IMM, IPM accounts. Da'wah through this media has congregations that are different from conventional ones, da'wah through this media is part of the millennial generation's fans.

This proves that da'wah through social media at Muhammadiyah Sinjai has not been implemented optimally. While the potential to do this in terms of human resources, facilities, and infrastructure of Muhammadiyah Sinjai is quite complete. This can be seen from the presence of the Muhammadiyah Sinjai College which fosters the Islamic Communication and Broadcasting Study Program and the Islamic Guidance and Counseling Study Program which focuses on coaching students in preaching. These two study programs have a relatively large number of students to be mobilized in the media team in implementing da'wah on social media. In addition to human resources, Muhammadiyah Sinjai through its Higher Education has a radio station and podcast studio. The facilities for developing da'wah in the media are very adequate, it only requires neat da'wah management in designing and producing da'wah content that will be displayed on social media.

Da'wah through this media is currently a trend. Namely by using the internet media as a medium of propaganda. Lecture activities carried out in the community are recorded and then neatly edited and then uploaded to YouTube, Instagram, Facebook, etc. accounts. although it looks easy to do, but it takes patience to do it. This has not been done optimally by Muhammadiyah Sinjai preachers.

#### **4. Muhammadiyah Sinjai Cultural Da'wah through the Jamaah Dakwah Movement (GJDJ)**

As a da'wah concept and strategy, implementing and developing GJDJ requires ideas and planning that can be implemented. The following main ideas need to be considered as principles for developing GJDJ activities in the context of empowering people and communities.

First, the main focus of developing congregational activities and da'wah should be directed at strengthening the ability of local communities (communities) to mobilize local resources in order to meet their needs. The social units chosen are based on locality (local space), because residents will be more prepared to be empowered through local issues. The definition of locality here is where people are to be creative and develop themselves in a place. In the local context, residents will interact with each other with almost intersecting intensity and they are usually bound geographically and organizationally. The locality units can be RT, water user groups (irrigation), farmer groups, *arisan* groups, study groups, and organizations. An organization that is a place for personal and community development and interaction. Initiatives and determination of community needs are made at the local level by local residents through a participatory process. The implementation of this first strategy is still lacking in Muhammadiyah Sinjai. In the investigation of researchers, the development of congregational activities and da'wah was only carried out in branch leaders, and even then, in a situational manner.

Second, the development of congregational activities and da'wah must recognize that there are variations in local potentials and problems that are not the same. The decision-making unit is not a single figure, but a plurality that includes individuals, families, local bureaucracy, small-scale companies and local community organizations. All of these factors will participate in mobilizing very varied local development resources. Manifestations of these sources can be in the form of technical skills that have not been widely used, underemployed workers, vacant land that has not been used optimally, community funds that have not been used, used goods that can still be recycled, and so on. Given the variations in these sources, the empowerment model developed is not a blueprint planning model, but an adaptive planning model. In this second model, Muhammadiyah Sinjai has already tried to initiate it. However, due to the lack of qualified resources, this program of activities seemed to be running poorly.

Third, how to achieve the common goals of the community development program is carried out through a process of social learning. Capacity building is carried out through an interaction process in solving shared problems continuously for active learning through empirical experience and action so as to build community capacity in understanding, identifying, and formulating their potential, formulating the problems they face, and preparing alternative solutions to problems what he needs to do. In this case the role of the facilitator is as an agent of change and organizer in order to help grow critical awareness, train skills, and increase the self-confidence of community members. On the one hand, such a learning community will be able to bring out the work attitude needed to increase their competitiveness and increase the community's collective intelligence; and on the other hand, can strengthen solidarity and brotherhood among citizens in the community. This model is often found in the Muhammadiyah Sinjai missionary movement. Especially among the Muhammadiyah Youth Generation in Sinjai Regency. By cultivating 'coffee-coffee', these Muhammadiyah youths attract other young people to join in. Especially if there is something to be discussed, such as a problem in a society, be it in the form of religious understanding, or government policies that are considered not on target.

Fourth, to ensure program effectiveness, various forms of congregational activities and da'wah in the framework of community empowerment must be organized and integrated in a neat, careful and sustainable manner within the social units of the area of residence. Thus, all activities carried out are organized community activities, and not fragments of scattered and separate activities. Several Muhammadiyah Sinjai programs seem less integrated with other programs. This is because each program has different congregations. So that each road has its own model, but the whole program is confirmed by the Muhammadiyah leadership.

According to the researchers' observations regarding the implementation of the strategy and steps for implementing GJDJ Muhammadiyah Sinjai found several notes:

1. Dissemination of understanding of the nature and direction of the congregation's movement and congregational da'wah through various media. This is still done

using the conventional model, face-to-face with Muhammadiyah leaders at the branch and branch levels. The dissemination of this concept tends to only convey the concept from top to bottom, without considering local wisdom.

2. Formation of core congregation cadres as movers and facilitators for branch and branch congregations. This has worked for Muhammadiyah Sinjai to take advantage of the potential possessed by young Muhammadiyah members at the branch level. Muhammadiyah youths at the branch level become the driving force in implementing the Muhammadiyah Sinjai da'wah wheel. However, this movement is only massive in a number of branches and branches, some of which do not yet have a core driving force in accordance with this concept.
3. Compilation of maps of the area, population, potential, needs and problems of pilgrims. This mapping tends to be easier to photograph because the Sinjai Regency Muhammadiyah has existed since the Sinjai area was still in the development stage.
4. Formation of a number of committees tasked with facilitating and coordinating congregational activities and congregational da'wah. In detail, this has not yet been formed, it's just that in general the coordination of the congregation's activities is centered in each Muhammadiyah branch and branch leadership.
5. Development of congregational businesses and charities that are tailored to the areas and needs and potential of pilgrims. This has been tried out at one of the Branch Leaders in central Sinjai, and is considered successful, it's just that this activity is still on a small scale so that the impact on congregations and Muhammadiyah members is also relatively small.

Monitoring and evaluation. One of the shortcomings of congregational da'wah in Sinjai Regency is due to the lack of monitoring and evaluation so the da'wah implementers have not experienced signs of development. Evaluations are only carried out occasionally, and follow-up efforts seem to be stagnant.

## **Implications**

Muhammadiyah in Sinjai Regency is classified as very large when viewed from the aspect of its da'wah assets and facilities. There are not so many social organizations that have facilities other than Muhammadiyah specifically in Sinjai Regency. In addition, if viewed from the number of cadres owned, it is also the largest community organization in Sinjai Regency. However, of course, with all the advantages possessed by Muhammadiyah, Sinjai Regency also has weaknesses and shortcomings. Therefore, the implications of this research are in the form of suggestions or recommendations that need to be immediately followed up by the Sinjai Regency Muhammadiyah as follows:

1. It is necessary to strengthen the da'wah movement in the community at the branch and branch level.

2. Collecting data on Muballigh Muhammadiyah in Sinjai Regency to ascertain the number of Muballigh Muhammadiyah Sinjai.
3. Cultural da'wah as a strategy for Muhammadiyah da'wah in society must be a sustainable agenda.
4. Improving preacher training activities to update the competence of preachers of Muhammadiyah Sinjai Regency.

The use of communication and information media must be a priority for Muhammadiyah missionaries in carrying out their da'wah.

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