

**SOCIETY-BASED DAKWAH COMMUNICATION:
A CASE STUDY OF GERAKAN JAMAAH DAKWAH JAMAAH (GJDJ)
IN MUHAMMADIYAH**

Suciati
Universitas Muhammadiyah Yogyakarta
suciati@yahoo.co.id

Nur Sofyan
Universitas Muhammadiyah Yogyakarta

ABSTRACT

Religious instinct is a human nature. It is an instinct to follow *tauhid* (oneness of God in Islam) that was given by Allah SWT when the first man was created. It is as described in QS Al-A'raf 172. On the other hand, people always deal with the development and changes in society. Therefore, *dakwah* (Islamic religious proselytizing) should be acceptable to everyone, and it must be able to enlighten all people regardless of their religions.

Nowadays, there are some problems in religion field which are related to public dissatisfaction towards Islam. *Gerakan Jamaah Dakwah Jamaah* (GJDJ) in Muhammadiyah is *dakwah* movement at grassroots level that attempts to solve the problems and challenges such as poverty, ignorance, backwardness, health problems, injustice, and moral degradation.

This research is a descriptive qualitative research. In collecting the data, it used in-depth interview by interviewing the members of *Pimpinan Pusat Muhammadiyah* and some informants from certain religious groups. Data were analyzed by using interactive analysis. For the validity test, this research used the triangulation of sources and methods.

Gerakan jamaah (congregation movement) is conducted by following these 4 steps: consolidation, looking for friends (solidarity), completion and evaluation step. Consolidation of *dakwah jamaah* is performed by knowing every person in the core *jamaah* (congregation) and also knowing prospective *jamaah*. Consolidation as the most important step is done by greeting each other, smiling, having good thoughts towards others, showing openness, humbleness, and compassion. All those deeds will bring sympathy and love among *jamaah*. After the consolidation step, it is followed by solidarity step. Here, the members should accustom themselves to have discussions and choose neighbors who need their supports. The next steps are completion, evaluation, correction and revision.

Keywords: Muhammadiyah, *dakwah jamaah*, consolidation step, solidarity step, completion step.

A. Introduction

In order to face the power of culture in human life, *dakwah* needs specific strategies to be successful. Religious instinct is a human nature. So, basically, every human being has a disposition to believe in God. Human beings also have a nature to follow *tauhid* which was given by Allah SWT since the first man was created. This is as described in QS Al-A'raf 172 that God created Adam in the beginning. Then from Adam's back, his children were born. Allah SWT gave lives to them and granted them intelligence and human nature.

Allah puts intelligence and human nature inside Adam's children. He upholds the arguments in nature which show His oneness and His greatness as if Allah said to all human beings: "Admit that I am your Lord, there is no God besides Me. Then it is as if they answered:" Yes, you are our Lord. There is no God besides You." On the other hand, Ibnu Katsir explained that God created Adam's children from their own backs. All Adam's children become their own witnesses for their own lives that Allah is the only God and their only Lord. It is in accordance to the fact that Allah created men in this way (As Shiddieqy, 2011, p. 177). In another Al Qur'an Surat namely QS Ar-Rum 30, it is explained that the human nature which has been granted by Allah is a nature to acknowledge the existence of one God which can be understood by common sense. Allah created men as creatures which have a nature to believe in God and admit Him.

According to Flower, existential faith is the most important faith in human life. Flower stated that inside every human being, God is always present. The awareness of God's presence is actually owned by all human beings regardless of their religions. Flower even stated that this awareness shows a close relationship between God and men in all their activities (Idrus, 2002). The orientation of cultural values, identity status, and existential faith are like a triangle for the Javanese. It seems that there is no option for them to choose only one. When they are asked to choose between their religion and their culture, they tend to choose the middle path which is doing both. For Javanese, religion and culture are very close, so choosing only one of them may erase their identity status. Human life always reflects the religion and the culture. The common option for the Javanese is by becoming *kejawan* which is a syncretism between their culture and religions.

B. Discussion

The policy pattern of Muhammadiyah's *dakwah* was decided by Muhammadiyah's Tanwir Assembly in 1987. This decision resulted in several strategies of *dakwah* communication. One of them is a specific strategy for "marginal" and "*abangan*" groups. The approach that needs to be developed here is positive-constructive approach. This strategy is done by negating the psychosocial distance between these groups and Moslems. This strategy also put these groups as a sub-culture in society. Therefore, the differences between *abangan* (natives) and *santri* (moslems) is not something antagonistic. Islamic spiritual life guidance needs to be done as a pulling force of their tendency on nativism (Majelis Tabligh PP Muhammadiyah, 1988, p.152). Every strategy requires a specific form of *dakwah* communication to achieve its goals. The table below describes the efforts of PP Muhammadiyah to deal with the problems of *dakwah* in society.

Table 1
The efforts that has been done by Muhammadiyah in order to achieve effective *dakwah* communication

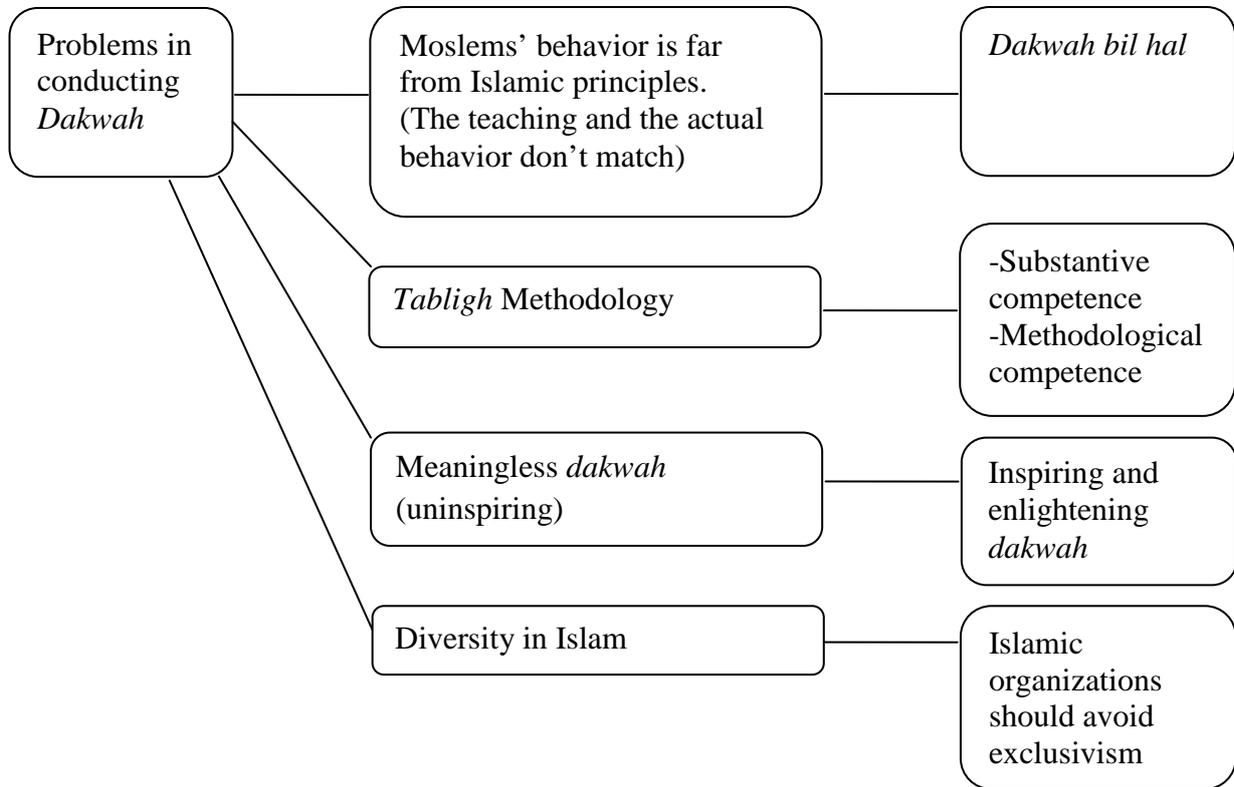
No	Problems	Efforts (Solution)
----	----------	--------------------

1.	<i>Mubaligh</i> (Islamic preachers) give unclear, dry, and boring religious lectures.	<ul style="list-style-type: none"> • <i>Mubaligh</i> should use other knowledge and skills besides Islam to make the right approach to local society • Although <i>Tabligh</i> (religious lectures) is delivered orally, it must still follow science principles, contain wisdoms, and educate people. It must also be communicative and interactive so that it is not monolithic and (not) condemning. • <i>Mubaligh</i> must use philosophy to understand people instead of anti-philosophy
2.	Moslems' behavior is far from Islamic principles. (The teaching and the actual behavior don't match)	<ul style="list-style-type: none"> • They will taste the sweetness of Islam not only by words but also directly by practice. • <i>Tabligh</i> must also be followed by <i>uswah hasanah</i> or good examples so that the lectures are in line with the actions or practices.
3.	The diversity in Islam gives the impression that Islam (Moslems) is not harmonious.	<ul style="list-style-type: none"> • There must be no exclusive Islamic organization in society.
4.	Religious practice is not meaningful and (not) enlightening.	<ul style="list-style-type: none"> • Provide enlightening teachings to the people so that they know how to practice the religion properly. This effort will be largely determined by <i>Tabligh</i> methodology which is organized by Muhammadiyah. <i>Tabligh</i> which is full of enlightening materials will inspire people and increase their motivation to practice Islam. Thus, they will not find other forms of <i>Tabligh</i> from other religious organizations.

Source: Result of interview with informants from a certain religious group

Based on Table 1 above, it can be concluded that *dakwah* problems are caused by the *Tabligh* methodology itself. It is associated with methodological competence which is *mubaligh's* professional competence. This kind of competence can help the *mubaligh* to make *dakwah* programs and execute the programs simultaneously (Majelis Tabligh PP Muhammadiyah, 1988, p.133). Many *mubaligh* have not been able to reach the level of enlightenment. Therefore, they cannot bring "the meaningfulness in practicing Islam". The problems which are experienced by *abangan* people related to *Tabligh* methodology can be explained by the chart below:

Chart 1
Alternatives of Problem Solutions



The proper method of *dakwah* is expected to be able to enlighten people's mind so that *dakwah* can give enlightenment and meaningfulness (Hafidhuddin, 2003, p.197-199). It can be achieved by conducting *dakwah* which contains wisdoms, good principles, and enlightening advice (As Shiddieqy, Vol. 2, p. 629). In addition, the *dakwah* material must be adapted to the target people's condition (As Shiddieqy, 2011, p 24). *Dakwah* should not only be delivered orally but also in printed version. *Dakwah* will be even more powerful if it is followed by real actions as good examples (QS Al-Ahzab 21).

Mistakes in *dakwah* methodology will involve mistakes in both theoretical and practical side. For theoretical side, there are some mistakes which are:

- a. Do not understand Islam's position and their position properly. Islam which is taught to people is perceived as an exclusive religion. Islam is perceived as the opponent of other different beliefs. They insult and humiliate the teachings of other religions. On the other words, they become blind fanatic.
- b. They do not present Islam as perfect rules or life principles (Islam as a whole) with all its social and individual problem solutions. They do not explain Islam logically either. On the contrary, they focus more on the problems that lead to oppose other religions. In fact, the most important thing is the solution. It may come from any religions. Solutions must be able to solve cultural and social problems, not as merely faith and *si'ar*.

- c. Islamic books and articles are sometimes purely academic, and the other time it is apologist or uses theological method in presenting its discussion and argument.

For practical side, there are also some mistakes which are:

- a. They want the society to live based on Islam and *Iman* (Islamic faith), but they show the characteristics of people who base their lives on heredity, race, kinship, nationalism or cultural and social similarities.
- b. Only focusing the *dakwah* on the poor. This may be affected by the Christian mission. In fact, true *dakwah* must also be done to those who control society so that it can reach the whole society.
- c. In conducting *dakwah*, they only deliver words. They do not try to establish real life examples based on Islam.
- d. They only use superficial methods and meaningless discussion. Thus, Islam is seen as a religion which merely wants to add its followers.
- e. Moslems believe that they need skills to do their job, but they do not regard it essential in doing two other activities; *imamah* and *tabligh* (Ishlahi, 1985: 3-13)

Dakwah is basically a spiritual education activity for all human beings. Since *dakwah* is education, it should always follow the modernization in dynamic society. For Muhammadiyah, this modernization has been done since many years ago. Revitalization of education in Muhammadiyah focuses on enlightening education and divinity consciousness (*makrifat iman / tauhid*) which is able to motivate, educate, and enlighten people. Therefore, it can make people free from ignorance and poverty. It also increases the happiness and prosperity within the framework of social life and global life which constantly change (Berita Resmi Muhammadiyah: 2015, p.2010: 218).

By applying enlightening education concept yet still based on *makrifatullah*, this education will create the intellectuals who have good morality. It is based on the fact that there are many intellectuals who do not care about the people and environment around them. They tend to use their skills and knowledge to merely benefit themselves without concerning others. As a result, they only get a poverty of morality which also means a poverty of *iman*. Muhammadiyah does not want that happen. Muhammadiyah believes that the higher one's intellect, the higher the degree of one's faith.

Since the beginning, Muhammadiyah has emphasized its *dakwah* strategy on *dakwah jamaah*. The efforts to foster social cohesion among members have been done by Muhammadiyah with full understanding that Muhammadiyah organization is big and diverse. Muhammadiyah chooses people at grassroots level as an important determinant for the organization in the future. It is as explained by Haedar Nashir, chairman of PP Muhammadiyah:

The efforts to create cohesion are made through *Gerakan Jamaah Dakwah Jamaah* (GJDJ). It is chosen because we are dealing with the development and changes in society. *Dakwah* should be acceptable to everyone. *Dakwah* must also be able to secure people's mind and give enlightenment to all people regardless of their religions. At grassroots level, there are many Muhammadiyah's *amal usaha* (works) that integrate into local society, for example, *Baitul Maal Wat Tamwil* (BMT) which is integrated to local society in Pekajangan (Interview on January 18, 2012).

The characteristics of *jamaah* (congregation) movement basically consist of three things (Herulaksono, 1977, p.66-81):

- a. The movement is carried out by the members and the family of Muhammadiyah as Indonesian citizens who perform a religious worship, namely Islam.
- b. The movement is informal. It means that the plans and actions which are performed by the members and the family of Muhammadiyah are not on behalf of Muhammadiyah organization.

c. *Jamaah* movement grows as a reasonable movement in society.

In implementing this strategy, the steps start from consolidation step. Here, all *jamaah* get to know each other deeply and introduce the prospective *jamaah*. This step is the most important step. Greeting each other, giving sincere smiles, having good thoughts towards others, showing openness, being humble, and showing compassion will bring love and sympathy among *jamaah*. By doing this first step, the first victory is achieved. After the consolidation step, it is continued by looking for friends step (solidarity step). The *jamaah* should get used to have discussions and choose neighbors who need their supports. Then it is followed by completion step, evaluation step, correction and revision.

Actually, the idea to strengthen Muhammadiyah's branches and sub-branches as the central part of Muhammadiyah has existed since many years ago. Since the beginning of Muhammadiyah, KH Ahmad Dahlan had also proposed it. However, the implementation was not as smooth as it seemed. This idea finally emerged once again in 46th Mukhtar Muhammadiyah in Yogyakarta. Muhammadiyah needed this idea to be reaffirmed in order to implement it seriously as written in *Suara Muhammadiyah* No. 15, August 2011, when it highlighted the topic "Revitalization of Branches and Sub-Branches".

Moreover, Muhammadiyah had decided to start and support *Gerakan Jamaah* and *Dakwah Jamaah* (GJDJ) since *Mukhtar* (conference) in 1970s. Unfortunately, that idea was not fully implemented. Then the same initiative emerged once again in the 46th *Mukhtar* in Yogyakarta by starting revitalization of branches and sub-branches. Afterward, It was followed by the establishment of *Lembaga Pengembangan Cabang dan Ranting* (for developing Muhammadiyah's branches and sub-branches) as a response to global conditions and challenges that will be faced by Muhammadiyah in the future (interview with Haedar Nashir, January 18, 2012). For Muhammadiyah, there is no give-up in moving forward. Revitalization movement has been continued through the establishment of *majelis* (committee) as stated by Haedar Nashir:

It is unfortunate that GJDJ has not been optimal in performing its activities. However, the spirit of integration still exists. This is the reason why *jamaah* movement emerges once again and now is being revitalized. Therefore, Muhammadiyah decided to establish the society's development committee.

Gerakan Jamaah Dakwah Jamaah (GJDJ) as a program which has been designed by Muhammadiyah is projected as *dakwah* movement at grassroots level. This kind of movement is actually best suited to the current condition of society. Until now, the people of Indonesia have still been facing complex problems and challenges such as poverty, ignorance, backwardness, health problems, injustice, and moral degradation. *Dakwah Jamaah* comes to give alternative solutions to solve all those problems. In the *jamaah* movement, Muhammadiyah family serves as the core *jamaah*. The members of core *jamaah* come from any family who lives in the neighborhood. They can become *jamaah* regardless of their race, religion, ethnicity or social status. The purpose of this movement is to bring prosperity to the people. In this case, the selected fields to be developed are based on the needs of *jamaah*. Those fields are educational field, social field, cultural field, legal field, commerce, and so forth. Although this movement is informal program which is performed by the members and the family of Muhammadiyah, the leaders of Muhammadiyah at every level are responsible for organizing the movement. They have to make it sure that the movement is performed properly (Saleh, 2010, p.73-76).

Based on its vision, GJDJ will become the medium for the members of Muhammadiyah to practice and implement Islamic teachings which is believed as *rahmatan lil alamin* (goodness and blessing for all). The sub-branches of Muhammadiyah will become a place for Muhammadiyah members who have performed GJDJ in providing solutions to solve difficult problems. Furthermore, there will be joint discussions which are organized by

the branches and sub-branches in order to explore and develop this program. In GJDJ, there are three main components; core *jamaah*, *dakwah jamaah*, and the *jamaah* itself. The core *jamaah* and *dakwah jamaah* are the media of this movement, and *jamaah* is a goal to be achieved. GJDJ is a means to encourage Muhammadiyah's members to be active as the important part of this movement (Berita Resmi Muhammadiyah, 2010, p.167-168).

The *jamaah* movement comes from understanding that humans are social beings who are bound together. Every human being has his own rights and obligations. One of the rights is having prosperous life. Human beings are ideally able to ensure his safety and his basic needs, and they ideally should have opportunities to develop themselves. In addition to the core *jamaah*, some other elements which are involved includes *jamaah*, *warga jamaah* (all members of *jamaah*), *pamong jamaah*, the unit of *jamaah* movement, the coordinator of *jamaah* movement, the supervisor, *dakwah jamaah*, and organizational channels. The essence of GJDJ is strengthening the awareness of *jamaah* and their concern towards their social environment. The empowerment programs through institutional strengthening of branches and sub-branches will contribute to the strengthening of social cohesion / solidarity between people. It is very important since radical ideology which tends to trigger anarchy is now spreading in our society.

The understanding of *jamaah* movement's elements starts from the establishment of the core *jamaah* (Heru Laksono, 1977, p.27-33). The core *jamaah* consists of a small group of Muhammadiyah members who live in the same area. The core *jamaah* is a team which works together in conducting *dakwah* to the *jamaah*. Furthermore, the core *jamaah* are Muhammadiyah members, and they theoretically consist of 3-8 persons.

Jamaah is a group of families in the same neighborhood that has been chosen by the core *jamaah* to be developed into prosperous families. The number of families depends on the capability of the core *jamaah* in developing them. Theoretically, the number of families that is going to be developed is 5: 1 (one member of core *jamaah* develops 5 families). On the other hand, *warga jamaah* are all the families including the core *jamaah*, the rich and the poor, the young and the old, men and women. Then several selected members are chosen to be *pamong jamaah* (figure who takes care of *jamaah*) who have roles as the elders and the figures that can unite the whole *jamaah*. *Pamong jamaah* consists of a woman, a man, and one assistant. In certain circumstances, the role of *pamong jamaah* can be filled by the core *jamaah*. If it is still not possible, *pamong jamaah* can be suspended for a while.

The unit of *jamaah* is a group of the cores *jamaah* in one *kelurahan* (village) which merge into a single unity. This unit organize the *dakwah* movement to make the village prosperous (developing the village). The leader of Muhammadiyah branch has a duty to coordinate this unit. On the other hand, the coordinator of *jamaah* movement is formed to be the bridge between the members of Muhammadiyah who become the core *jamaah* and Muhammadiyah organization. The coordinator is assigned by the leader of Muhammadiyah's branch. Furthermore, the coordinator has duties to connect the core *jamaah* to Muhammadiyah organization, to be the bridge between one core *jamaah* and other cores in the same unit, and to be the person in charge of the *jamaah* movement at the branch level.

The supervisor of *jamaah* movement has duties to guide, supervise and direct the core *jamaah* in one branch. The branch leader appoints several members of *persyarikatan* (Muhammadiyah organization) to act as supervisors. Furthermore, supervisors will be guided and trained by the leaders of Muhammadiyah in their area. Besides supervision tasks, the supervisors are responsible in collecting the data of *jamaah*. They also have to make evaluation of the movement in their area. Under the coordination of *Biro Kader Tingkat Daerah* (Cadre Bureau at regional level), supervisors spread the materials, advice, and guidance of *jamaah* movement which are appropriate to the situation and condition of the area. The number of supervisors in one branch is 2-7 people.

Dakwah jamaah is a system of Islamic religious proselytizing that has its own style, goal, and method. Moreover, *dakwah jamaah* differs from other Islamic religious proselytizing. The style of this movement is that the movement is conducted by the core *jamaah* (Muhammadiyah family), and it is performed continuously / permanently. The target is the welfare of society without distinction of class. The method is society development. In addition, the characteristic of this movement is *amar makruf nahi munkar* (enjoining good deeds and forbidding evil deeds), and the scope of operation is *Rukun Tetangga* (a group of several families in one area) while one unit of *jamaah* is for one *kelurahan* (village).

The organizational channel or management of *jamaah* movement is based on the characteristics of informal movement. It means that the members of *persyarikatan* don't conduct the movement on behalf of *persyarikatan*. However, since this idea comes from *persyarikatan*, Muhammadiyah remains responsible for the continuity of this movement. At PP Muhammadiyah level (headquarter/center), the planning and the development of *jamaah* movement is organized by Bureau of Organization and Cadres. It is the same at regional level and local level. At branch level, Muhammadiyah also forms supervisors whose activities are coordinated and led by Bureau of Organization and Cadres at regional level. Sub-branches' leaders have an important role for the movement in their area. Their role is communicative and coordinative which means connecting the core *jamaah* to Muhammadiyah main organization and bringing the cores together. It is done in order to discuss something important, train the *jamaah*, and increase their operational skills.

According to the explanation above, the role of branches and sub-branches is very important. There are some steps that can be done to activate branches and sub-branches through GJDJ. Syarifuddin Jurdi, the Secretary of Branches and Sub-Branched Development PP Muhammadiyah explained the steps as follow:

- a. Conducting an initial assessment of religious life in the village or at the branch level.
- b. Perfecting the concept of *dakwah jamaah* that will be used so that it fits the social condition, economic condition, and the cultural base of society.
- c. Conducting socialization and training for the facilitators which will run the program and develop the branches and sub-branches.
- d. Mentoring the *dakwah jamaah*.
- e. Consolidating organizations at grassroots level (sub-branches leaders) as the spearhead of *dakwah jamaah* movement.

However, in synergizing the steps above, according to Jurdi, *persyarikatan* needs to involve a variety of Muhammadiyah's *amal usaha* (institutions such as schools, hospitals, and mosques which are growing rapidly in Indonesia. The involvement of Muhammadiyah's *amal usaha* is needed in order to accelerate the development process of branches and sub-branches. The branches and sub-branches will be the main part in developing Muhammadiyah as a society-based organization. As a result, this effort not only strengthens the infrastructure of Muhammadiyah, but also builds the infrastructure of society so that *khairu ummah* society as the ideals of Muhammadiyah can be established (Suara Muhammadiyah No. 15, 2011, p. 56-57).

In the context of *jamaah* development, the internal training must be done before conducting external *dakwah*. According to Al-Qur'an and the Prophet's duty, Fattah Santosa explained that there are seven key programs that can be done (Suara Muhammadiyah 21, 2007, p.12-13):

- a. *Tilawah*: Reading *ayat-ayat Qauliyah*
- b. *Ta'lim*: Teaching *ayat-ayat Qauliyah*
- c. *Tazkiyah*: Self-ablution and environmental ablution
- d. *Tasbitul Iman*: Faith edification

- e. *Ifta*: Giving *fatwa* (religious instruction)
- f. *Islah*: Reformation and humanization
- g. *Tahrir*: Liberation (burden and shackles)

However, among the seven keys above, the most important keys are developing all members through *Tilawah*, *Ta'lim*, *Tazkiyah*, and *Tasbitul iman*. Those four keys are the spirit / soul of Muhammadiyah branches and sub-branches. Furthermore, the efforts which involve Muhammadiyah's *amal usaha* in supporting the process of *dakwah* should be laid after seven key programs above. In this case, those institutions are only for physical support.

In responding to the importance of *mubaligh*'s role (Islamic preachers) in *dakwah jamaah*, Andy Darmawan, Coordinator of Pembinaan Pengajian Majelis Tabligh Muhammadiyah agreed that *dakwah* must follow society's development. The *mubaligh* who understand problems in society will certainly be aware and familiar with environment and people in his place. He will know exactly how to appropriately deliver his *dakwah* material. Andy Darmawan then referred to Muhammad Iqbal's statement in his book entitled *The Reconstructions of Religious Thought in Islam*. Iqbal stated that the characteristic of life is motion, and the characteristic of motion is change. Any changes that lead to good or evil depend on what has been done when the first problem appeared. Therefore, the sign that can show whether an activity is alive and effective is that the activity is aware of the problems in society. In order to give solutions to the changes in society, there are four models of *dakwah* movement that can be done (Suara Muhammadiyah No. 13, 2010, p.48-49):

- a. *Akhlak al kharimah* model. Starting the *dakwah* from themselves as good models (*Ibda binafsika*).
- b. *Tafahum* and *ta'awun* model. Understanding and helping each other (among *jamaah*).
- c. *Tausiyah* model. Advising each other in goodness. If all people are in goodness and on the right way, there will be no conflict.
- d. *Takwa* movement. Total surrender to Allah.

In conducting *dakwah*, attracting people and persuading them to follow Islam is one of the *dakwah* priorities. One of the ways is having a talk with them about the fields that they understand. The talk needs also to be interesting. In addition, it must be kept in mind that human beings are different from each other in every way. They differ in intelligence, knowledge, characters, feeling, the way of thinking and talent. So, the *mubaligh* must know how to choose the right entrance and how to use the proper method to open their mind. It is necessary to conduct *dakwah* by using various methods based on a specific knowledge, wisdom, and educational principles. Discussion and dialogue may also be used if it is necessary. As explained in the concept of cultural *dakwah*, the efforts to instill Islamic values in all dimensions of life with regard to the potential and the tendency of humans as cultural beings have an aim to realize the true Islamic society (Suara Muhammadiyah, No. 15, 2011, p.13.)

Syafii Maarif explained that *dakwah* is different from politics. *Dakwah* has an aim to unite people (creating harmony) while politics is divisive (creating conflict). Many traditional *mubaligh* in Surakarta believe that *dakwah* should pay attention to the real condition of society including the cultural traditions. This way had been done by *Walisanga* who conducted *dakwah* subtly in order to avoid conflicts with indigenous people. This kind of strategy aims to make Islamic values more integrated with the local society. As a result, every *Walisanga* succeeded to spread Islam and instill Islamic values. Syncretic *dakwah* model of *Walisanga* is successful, but puritan *dakwah* which communicates something strictly will fail and will be abandoned by its *jamaah*. According to Rahmat, there are some attributes of indigenous Moslems:

- a. Contextual. Islam is related to the time and place.

- b. Being tolerant towards any religious interpretations.
- c. Peace tradition which becomes a means of *dakwah*.
(Sutyono, 2010, p.25)

This is in accordance with what is stated by M. Damami as a member of Majelis Tabligh Muhammadiyah on how *dakwah* can be accepted by society (Interview with Muhammad Damami, January 2012). Principally, Muhammadiyah always holds *tauhid*, and it cannot be compromised. However, the *dakwah* strategy must also fit the society and the real condition. In other words, *dakwah* must follow the development and changes in society. This model attempts to understand humans' potential and humans' tendency as beings that have ideas, customs, cultural values, norms, symbols and physical things that have certain meanings. So, strict and inflexible *dakwah* is not relevant anymore.

In his commentary in Suara Muhammadiyah, Tafsir stated that a lotus is a proper symbol for Muhammadiyah's *mubaligh* who want their *dakwah* to be successful at grassroots level:

Therefore, it should be understood that *dakwah* is an activity that is always in process. It is the same as society which is always in process. *Mubaligh* should be able to be a lotus. Although a lotus is in the middle of a gutter, it still flourishes and remains clean. *Mubaligh* should not just stand comfortably on the platform. (Suara Muhammadiyah No. 4, 2010, p.13).

Based on the historical record, Muhammadiyah was established in order to bring a mission of *rahmatan lil alamin*. Muhammadiyah is also an organization which consists of people who want to dedicate themselves and give something meaningful to the world and their society. Therefore, it is expected that Muhammadiyah is able to give benefits and enlightenment to all people. As the first teaching taught by Kyai Haji Ahmad Dahlan to his pupils, QS Al-Maun shows condemn towards the rich who do not care about the poor and orphans who live around them. *Amal* (effort) in Muhammadiyah must be concrete. It means that the implementation of Islam as a life guidance must be real. That the reason why it is called *amal usaha* Muhammadiyah (in the form of institutions; schools, hospitals, etc). However, the programs of *amal usaha* Muhammadiyah are not just a set of practical activities without noble foundation and goal. In fact, it is the real implementation of *dakwah* and Islamic mission which are established by Muhammadiyah (Interview with Haedar Nashir, January 18, 2012).

Furthermore, Haedar Nashir reasserted *mubaligh*'s characteristics in establishing familiarity and relationship with *jamaah* at the grassroots level. *Mubaligh* must not forget skills and knowledge besides Islam in choosing the right method to approach local society. *Mubaligh*'s actions and behavior are also important as the models which become *jamaah*'s interest. In other words, *Mubaligh*'s behavior and actions must fit Islamic values, so that there will be no crisis of trust. This is as stated by Haedar Nashir:

Even though *tabligh* is delivered orally, it must still follow science principles, contain wisdoms, and educate people. It must also be communicative and interactive so that it doesn't become monolithic and condemning. Furthermore, *tabligh* must be followed by *uswah hasanah* or good examples so that what is taught is in line with the real actions. (Interview, January 13, 2012)

The fact that *Mubaligh* lack the mastery of knowledge and skills (Herulaksono, 1977, p. 61-62) has actually been realized long ago by PP Muhammadiyah. Furthermore, Haedar Nashir said that basically there are Islamic groups which lack epistemological and methodological materials that is related to cultural understanding. Principally, there are some sciences that underlay the theory of *dakwah* which are sociology and psychology. Sociology discusses human life in groups since humans are social beings. Those groups are occupational

group, faith group, family group, domicile group, and so on. Based on sociology, *jamaah* are supposed to be close and friendly so that they can live prosperously together. On the other hand, a person who belongs to a group is actually an individual being who is different from others. Each individual communicates and influences each other. Psychology is used to "influence" others so that they can accept the guidance deliberately. The skill to influence others (*alloplastis*) must be developed by the core *jamaah*. In other words, the core *jamaah* must have "the power of *dakwah*" towards the prospective *jamaah*.

Islam is a perfect religion because it will not lose its Islamic values although it is enriched by other sciences and approaches. However, not all people understand this fact because there are still shadows of the past which believe that the most legitimate science in religion is *ilmu tafsir* (the science of religious interpretation). Sociology, anthropology, and hermeneutics are regarded as Western Science. Every science is basically human's *ijtihad* (independent reasoning). In the formulation of Muhammadiyah's *manhaj* (method / way), it has been decided that there are three approaches which are *bayani*, *burhani* and *Irfani*. Those approaches become a solid epistemological foundation for Muhammadiyah to understand social realities. If *dakwah* fits the society, any confrontation will be avoided. In fact, there are many *dakwah* movements have failed because they don't use the right method. So, it is not merely because the *dakwah* contents are not interesting and (not) enlightening.

Furthermore, spiritual education is directly related to the aspects of human life. Psychology, sociology, and the study of humans have expanded. These studies are in fact related to the reality and society. As a result, there will be rules which support the needs of modern men or support humans' reasoning. It is difficult for Islamic principles in the present time to touch the reality in changing Islamic society. It is also difficult to solve the problems which are not related to those principles. But it can be done by the supports of other sciences besides Islam. This study, at least, is a study which aims to analyze the human reality that will be investigated and concluded (Zainal, 2006, p. 3).

Likewise, anthropology will also support the *dakwah*. Because of complicated and complex situation faced by people which is related to different religious interpretations, anthropology is essential in providing more comprehensive scientific insights about the entity and the substance of religion which are currently still considered important to guide human life.

Amin Abdullah explained the fundamental characteristics of anthropological approach which are (Suara Muhammadiyah No. 5, 2011, p.57):

- a. It is descriptive not normative. This approach requires researchers to do field observations for a long period of time. These observations must be done seriously. Also, it must be well-structured, comprehensive, and continuous. In other words, the researcher must do *living in*. It means that the researcher lives together with the people who are being studied and follows the rhythm and the pattern of their lives.
- b. Local practices, which are concrete and real practices in the field. In this context, the term *bid'ah* (heresy) frequently shows up in the study of religion. According to anthropologists, local practices should be studied and examined seriously in order to understand men's actions and their religious cosmology comprehensively. These aspects include special rites or deeds that are considered important in daily life, such as a birth, marriage, death, and burial.
- c. Anthropology always looks for the connection and link between domains more thoroughly (connections across social domains). It discusses the relationship between economic, social, cultural, religious and political field. There is no domain that stands alone and separates from other domains. Every aspect in human life is connected and cannot be separated.

Besides anthropology, other social sciences also support *dakwah* movement. Even in *dakwah* within a small scope, other sciences are absolutely necessary. An article in *Suara Muhammadiyah* entitled "*Meningkatkan Kualitas Pengajian di Masjid-Mushalla Muhammadiyah*" explained that the role of social sciences is important. As a good gardener, someone should have proper knowledge about soil and plants. Likewise, a management of mosques or *mushalla* (small mosque) should also have proper knowledge in sociology, anthropology, social psychology, local history, cultural trends, social communication networks, economic conditions and local politics.

By using sociology and social communication networks, *takmir* (mosque management) will be able to understand the kinds of social groups, the dominant groups, the persons who become the main part of communication, informal leadership patterns and formal leaders. In addition, anthropology can be useful to determine cultural orientation, cultural values, the configuration of values, the mechanism and patterns of the symbols, symbolic expressions, and the category of local society. Then social psychology can be used to determine psychological problems of society as individuals so that solutions can be made. Furthermore, local history, economic conditions, and political trends can be used to determine the schedule, materials, speakers, and effective patterns of study (*Suara Muhammadiyah* No. 5, 2009, p. 44.)

In other words, the success of *dakwah* movement is largely determined by *mubaligh*'s competence as stated by Adil Heryana, the Chairman of Supervisor Board in the foundation of education, social, and *dakwah*. Sahabat Insani, the Staff in *Dakwah* Department of PP PUI, stated that the competence is some understanding, knowledge, comprehension, behavior, and skills that must be mastered by the *mubaligh* (*Majelis Tabligh*, PP Muhammadiyah, 1988, p.155-161). One thing which is included in this competence is following science and knowledge development which is related to *dakwah*. Language skills, communication science, sociology, psychology of *dakwah*, and information technology both printed and electronic are needed by the *mubaligh* to support the *dakwah*. The mastery in those fields will support the *mubaligh* in sharpening their discussion related to *akhlak* and emotional aspect which are very important. These aspects are important in the formation of Moslems' personality, spiritual guidance, and pedagogical and behavioral development (Heryana, 2011, p. 102).

The importance of social sciences in *dakwah* framework is explained by Ibrahim M. Abu Rabi' in his quite impressive article in a book entitled "11 September" (Abu-Rabi', 2002, p. 36):

I have never met a single student from the Gulf who pursues a graduate degree in political science, philosophy, or history. Closing the door to all kinds of critical perspectives has become the foundation of religious studies (especially Islamic studies) and it is irrelevant. This fact has made it quite difficult for many Arab countries to encourage the growth of scientific tradition. In fact, it is developed especially in the West in order to study a complex relationship between religion and society in the modern Arab world. Sociology of religion is considered *bid'ah* (heresy) or an innovation which does not convey the true essence of Islam. Like the study of governmental system modern Arab countries, sociology of religion is a necessity in the Arab world.

Islamic education is like being uprooted. It creates brilliant intellectuals without having social sense inside. So, it is difficult to create scientific tradition in Islamic society. This fact includes the barrier in accepting differences and different opinions. As a result, this kind of educational system will end up in creating radical groups. These groups act without tolerance and think that they are the most correct ones in every way.

Related to the phenomena above, social sciences are very essential because they are able to tell people how all kinds of groups behave in various kinds of beliefs and actions. For Qur'an, knowledge is the creation of ideas. "The Keepers" of religion should not confine religion in a greenhouse or close it off from the open air. The fact that the interpretation of Holy Qur'an is strongly influenced by socio-cultural condition of society is also discussed by Muhammad Quraish Shihab in his article entitled *Tafsir dan Tantangan Zaman* (Kadir, 2003, p.188.). Quraish Shihab explained that Al-Qur'an is having dialogue with all mankind every day and everywhere. The understanding of Al-Qur'an is influenced by many things, such as development of science, technology, and culture in society. Therefore, it is no wonder that many writers who write about Islam both Moslems and non-Moslems introduce the term *Al Islam Al Aqlimi*. This term means each area / region / location has its own patterns and characteristics which are different from other regions. It happens because of the differences in culture, religion, and civilization which ever existed in those regions

C. Conclusion

Basically, every human being has a nature which is having a faith in Allah SWT. That nature is the nature to follow *tauhid* which was given by Allah SWT when the first man was created. It is as described in QS Al-A'raf 172. The orientation of cultural values, identity status, and existential faith are like a triangle for the Javanese. It seems that there is no option for them to choose only one. When they are asked to choose between religion and culture, they are more likely to choose a middle path which is doing both religion and culture. Muhammadiyah has emphasized the communication strategy of its *dakwah*. The strategy is done by conducting *dakwah jamaah* which requires *da'i / mubaligh* to choose the right entrance and the appropriate method to open people's mind. It is necessary for *dakwah* movement to use specific methods, such as interpersonal communication, social sciences, wisdoms, educational principles, discussions and dialogue. *Gerakan Jamaah Dakwah Jamaah* (GJDJ) as a program which has been projected by Muhammadiyah to be the *dakwah* movement at the grassroots level has a goal to resolve complex problems and difficult challenges such as poverty, ignorance, backwardness, health problems, injustice, and moral degradation that exist in Indonesia.

REFERENCES

- Abidin, Zainal. (ed). 2006. *Pendidikan Agama Islam dalam Perspektif Multikulturalisme*, Jakarta: Balai Litbang Agama
- Abu-Rabi'. Ibrahim M. 2002. A Post-September 11 Critical Assessment of Modern Islamic Thought" dalam Ian Markham dan Ibrahim M. Abu Rabi (Eds.), dalam *11 September: Religious Perspectives on the Causes and Consequences*. Oxford: Oneworld Publications
- Kadir. 2003. Muslim, *Islam Terapan, Menggagas Paradigma Amali dalam Agama Islam*, Yogyakarta: Pustaka Pelajar
- Ash-Shiddieqy, Teungku Muhammad Hasby. 2011, *Tafsir An-nur*. Jakarta: Cakrawala Publishing
- Hafidhuddin, Didin. 2003. *Islam aplikatif*, Jakarta: Gema Insani
- Herulaksono. 1977. *Pelaksanaan Gerakan Jamaah*, Yogyakarta: Biro Organisasi dan Kader PP Muhammadiyah
- Ishlahi, Amin Ahsan (terjemahan). 1985. *Metode Dakwah Menuju Jalan Allah*. Jakarta: Litera Antarnusa
- Majelis Tabligh, PP Muhammadiyah. 1988. *Islam dan Dakwah Pergumulan Antara Nilai dan Realitas*

PP Muhammadiyah. 2010, *Berita Resmi Muhammadiyah*. Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah

Saleh, Rosyad. 2010. *Manajemen Dakwah Muhammadiyah*. Yogyakarta: Suara Muhammadiyah

Sutiyono. 2010. *Pribumisasi Islam Melalui Seni Budaya Jawa*. Yogyakarta: Insan Persada Al Qur'an dan Terjemah, Depag RI

Internet:

Idrus. 2002. *Kepercayaan Eksistensial Remaja Jawa*, *Jurnal Psikologi Islam* Volume 1 No. 1 th 2005, Pengurus Asosiasi Psikologi Islami, Yogyakarta

Majalah:

Majalah Ummi No. 8 Desember 2011

Suara Muhammadiyah No. 21 th ke-92, November 2007

Suara Muhammadiyah No. 5 th ke-94, Maret 2009

Suara Muhammadiyah No. 4 th ke-95 Februari 2010

Suara Muhammadiyah No. 13 th ke-95 Juli 2010

Suara Muhammadiyah No.5 th ke- 96, Maret 2011

Suara Muhammadiyah No. 15 th ke-96, Agustus 2011

Berita Resmi Muhammadiyah No. 1/ 2010-2015, September 2010