The Rise of Muhammadiyah’s Islamic Da’wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation

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Abstract

This research explains about the rise of Muhammadiyah’s Islamic da’wah in the contemporary era. In particular, this study aims to describe the transformation of Muhammadiyah’s Islamic da’wah through social media and its response to Islamic moderation in Indonesia. The transformation of online da’wah was absolute, because it was based on the spread of ideology and narration of religious extremism that had been spreading on social media in the last two decades. This research used qualitative approach by strengthening the argumentation building on the research topic through descriptive analysis based on extracting data in the field. Data collection techniques were carried out through in-depth interviews and documentation from various Muhammadiyah online da’wah sites. This research found a new and very important thesis issue, Muhammadiyah experienced a positive trend in strengthening Islamic da’wah strategies on social media. The rise was marked by an increase in the number of new online da’wah portals affiliated with Muhammadiyah. The various da’wah sites seemed innovative and creative in content and professional from the management side, as well as voicing the narrative of Islamic moderation.

Kata Kunci: Muhammadiyah, Dakwah Online, Moderasi Islam, Radikalisme

Introduction

Muhammadiyah’s da’wah strategy has transformed significantly in last two decades, from what was conventional originally to online da’wah (Huda S., 2022) (Aprilyawati & Nurudin, 2022). Muhammadiyah’s effort to transform its da’wah strategy is due to the increasing use of the internet in Indonesia (APJII, 2022). It is also a response to the increasing content that campaigns for hate politics, with the primordial nature of ethnicity, race, religion and groups (Lim, 2017), which is oriented to the dissemination of extremism and terrorism narratives in Indonesia (Huda, Runturambi, & Syauqillah, 2021) (Yumitro, E. K., A. Abdelsalam, & Farhana M. S, 2022) (Aprilyawati & Nurudin, 2022) (Muthohirin, 2015).

Muhammadiyah’s online da’wah movement is deemed necessary in this era, information technology era, because it has become one of the responsibilities of the organization to play a role in voicing Islamic
moderation in society. In addition to being a form of implementation of the *Darul Ahdi wa Syahadah* formulation, Muhammadiyah needs to respond to the threat of radicalism and religious fundamentalism that emerges in society (Bachtiar, 2020) (Qodir, 2017) (Arifin, 2016). The Islamic moderation agenda was also one of the recommendations of the 47th Muhammadiyah Congress in Makassar in 2015, so that Muhammadiyah became a conflict mediator from various religious conflicts, sects, and marginalization of minority groups that had occurred in Indonesia recently (Burhani A. N., 2016).

The threat of radicalism and religious extremism was being spreading in the real and virtual worlds through hateful narratives against government and different religious groups (Muthohirin, 2015) (Irfan H, Darojet J. K, & Ali, 2021) (Sulfikar, 2018) (Lim, 2017). According Maulana, *da’wah* sites are not always used positively to build public digital civility. Some people used it for crimes, damaging people’s mentality and diversion of religious understanding, such as the spread of ideological narratives of terrorism, radicalism, vandalism, and intolerance. This means that not all digital *da’wah* sites contain positive content. Some sites are used as propaganda media to mislead and lead to acts of terrorism and radicalism (Maulana, 2018). This situation is very likely to occur, and even deliberately used by certain groups who do not want to build a peaceful society life and harmony.

Therefore, Muhammadiyah was involved in the propaganda agenda against extremism through the mobilization of moderate Islamic narratives in various social networks. It included the establishment of online media, both officially initiated by Muhammadiyah and growing because of the individual awareness of the activists, and the creation of creative content containing Islamic moderation on YouTube, Instagram, Reel, Twitter, and Facebook (Aprilyawati & Nurudin, 2022).

Radical Islamic groups that used social media as a propaganda tool, disseminated ideas, and recruited members has been going on for the last 20 years. Their movement strategy was undergoing a transformation as a result of the increasingly massive use of information technology by global citizens. Juditha said that the use of information technology encouraged changes in the way individuals and groups interact in their daily activities (Juditha, 2020). This was also no exception to the change in the religious attitude of the global community (Goodwin, 2018).

Using information technology is an effective and efficient way to convey information, including in terms of *da’wah*. The emergence of various *hijrah* communities as one of the new features in the religious landscape of young Muslims in Indonesia is an important part of the implications of Islamic *da’wah* spread on social media (Muthohirin, 2021).
Through Islamic *da’wah* on social media, the conversion of religious narratives has succeeded in shaping former criminals into phenomenal preacher who are favored by young Muslims (Burhani, 2020). It emphasizes the importance of Islamic organizations to change the pattern of *da’wah* through the internet.

Budiantoro said, the online *da’wah* is Islamic communication works through social media by developing information technology utilization skills (Budiantoro, 2017). Based on Sardar’s research (Sardar, 1991), this trend of transformation also targets religious communities, especially those related to *da’wah* communication, where members of religious communities must adapt to the use of internet. This must be done so that Muslims are not left far behind in a very fast and massive digital civilization. Muhammadiyah as an Islamic civil organization responds it by transforming the strategy through online *da’wah*. As like, what was doing well by *IBTimes*, one of Islamic site that managed by Muhammadiyah influencer, Azaki Khoiruddin. *IBTimes* produced and disseminated articles and memes that based on Islamic moderation. The characteristics of this Islamic site emphasized that it wants to be an online portal that spreads ideas of goodness, peace, and anti-violence and war. These positive values are conveyed through short videos, creative memes and attractive posters that are friendly to the younger generation. Likewise, for example with Muhammadiyah television (TvMu), which is quite aware of millennials by appearing multi-platform, starting from satellite dishes, streaming websites, subscription television, and most importantly via TvMu YouTube Channel.

According to Subhan Setowara, these were in an effort to present contemporary elements in Muhammadiyah’s *da’wah* (Setowara, 2017). So, in the last two decades, Muhammadiyah has developed the strategy of *da’wah* to online and creative media. Egi Sukma said that it is commonplace development in the midst of the incessant flow of information technology development. This fact can be seen by the emergence of various Islamic *da’wah* sites on social media, that was not only in Muhammadiyah but others Islamic organizations in Indonesia (Egi Sukma, 2020).

Muhammadiyah’s Islamic *da’wah* was due to the increasing use of the internet in society. The data from the Indonesian Internet Service User Association (APJII) showed an increasing trend. In 2022, internet users in Indonesia reached 220 million users, from the previous year which was only 177 million users. According to APJII, the increase was driven by the need for communication during the pandemic in the last two years. Meanwhile, the penetration rate reached 77 percent. This was the highest penetration rate because people need access to daily internet access.
communication, and their needs tended to increase because the education, economic, and other sectors used internet (APJII, 2022).

Based on that study, it shows that the transformation of Muhammadiyah’s online da’wah has a major influence in the relation of socio-religious life in society. From this background, Muhammadiyah moves and responds quickly to these changes by encouraging the creation of digital da’wah sites among Muhammadiyah community. This paper has been success to portray the positive development of Muhammadiyah Islamic da’wah sites by carrying the narrative of advanced Islamic moderation.

**Research Method**

This research used qualitative approach. The researchers apply qualitative design to understand the transformation of Muhammadiyah’s Islamic da’wah in the current era (Muhajir, 2020). Meanwhile, data in the form of information obtained from those who managed Muhammadiyah da’wah site. They were Muhammadiyah young activists. The researchers did an interview using Google Form, WhatsApp, and digital site documentation to collect the data.

The theoretical framework used mass media communication theory. Mass media can be in printed (newspapers, magazines) or electronic (radio, television, online media) form. A community or institutionalized individuals distributed those communication tools to public areas. According to McQuail, the elements of this theory were; message (stimulus), receiver, and effect (response) (McQuail, 2002). This theoretical framework was used to read the phenomenon of Muhammadiyah Islamic da’wah transformation, and how were they produced and disseminated the values of Islamic moderation.

Data analysis technique was descriptive analysis. The researchers apply this analysis to analyze social, political, cultural, economic, and religious phenomena related to the development of Muhammadiyah online da’wah. The result of this research was dynamic, because it studied a socio-religious phenomenon in the form of Muhammadiyah online da’wah, which was dynamic.

**Result and Discussion**

Muhammadiyah has its own way of responding to the challenges of the emergence of the Industrial Revolution 4.0, which was marked by the use of communication and information technology in all aspects. In terms of da’wah, for example, Muhammadiyah answered it by transforming the digital-based da’wah movement. Since 2015, especially after the 47th Muhammadiyah Congress in Makassar, in addition to
maintaining the conventional Islamic da’wah pattern, Muhammadiyah begun to be actively involved in the virtual community, such as by updating and intensifying the establishment of online da’wah sites.

The General Leader of Muhammadiyah, Haedar Nashir, said that there were three purposes of Muhammadiyah to be active and involve systematically in social media community. The first was as a communication medium that would connect the message of Islamic da’wah to members of Muhammadiyah and citizens who increasingly access the internet and social media. The second was for presenting an alternative da’wah pattern that contained a conciliatory Islamic message. The third was that Muhammadiyah could become an active part of a virtual community, by seeking to create new “organisms” in social media, which pioneer digital civilization with narratives against radicalism, terrorism, extremism, fraud, fighting, and murder (Nashir, Suara Muhammadiyah, 2021).

Thus, if Muhammadiyah does not answer the Industrial Revolution 4.0, which is also known as the era of disruption, by transforming its da’wah movement, Muhammadiyah movement will be difficult to develop. In the Indonesian Dictionary (Kamus Besar Bahasa Indonesia/KBBI), the word “disruption” means “things uprooted”. The phenomenon of disruption is a situation where the movement of something is no longer linear (KBBI, n.d.). The era of disruption has several characteristics that can be explained through “VUCA,”; massive, fast changes, with patterns that are difficult to predict (Volatility); Rapid change causes Uncertainty; The complexity of the relationship between the factors causing the change (Complexity); Lack of clarity on the direction of change that causes Ambiguity (Dwinda, 2021).

Digital society is segmental community. It means that it is being polarized in various collective orientations, relational patterns, and knowledge systems that are diverse and easy to change. The social orientation of this community is exclusive, which tends to be in its own world, usually having a certain social fanatic attitude. In their heterogeneous religious orientation, both those with affiliation to a particular religion, are more fluid among them, not a little more prioritizing a spiritual orientation that is transverse in nature which if left unchecked, and tends to be anti-religious or spiritual without religion.

Digital society has become a community that is uprooted from its original mind and culture and replaced by a new culture of virtual digital machines. Their social relationships are like machines and impersonal, losing their personality as human beings who have feelings and hearts. People can sit for hours next to each other but do not communicate with each other because they are engrossed in different party (the other) on the
other side through the virtual media that they hold. This is the phenomenon of “chaos” disruption in digital society (Nashir, 2019).

Facing the new pattern of society, it is necessary to have a new attitude and strategy for the Muhammadiyah da’wah. One of them is by building a sophisticating and alternative digital da’wah. It is a model of Islamic teaching through social media that can be accessed anytime and anywhere. This is in accordance with the characteristics of the millennial community who are very familiar with gadgets. They access internet almost all the time. They access websites and use social media more than five hours a day. They seek answers for their life and religious questions from websites and social media (Setiawan, 2021). This fact shows us, that social media has become the main reference for millennial society in this era.

In this era, digital information technology has become the basis for the structure of changes in human life, including in socio-religious relations. According to Hoffman (Hoffman, 2007), the flow of globalization impacts the behavioral patterns of socio-religious culture in society. Moreover, if a religious organization like Muhammadiyah does not have a strong filter, it will be a real threat. The massive flow of information has even penetrated the private spaces of individuals. It makes individuals and communities free to access any information they look for, including exposure to extremist ideological propaganda.

The position of Muhammadiyah confirms its identity as an enlightenment da’wah movement. It responds quickly by encouraging the development of digital da’wah. According to a Muhammadiyah preacher, Sholihin Fanani (Fanani, 2021):

“On the one hand, Muhammadiyah carries out da’wah under normal conditions and only takes a long time to reorient, transform and even reconstruct ideas about da’wah and actualization in life that requires ijtihad in preaching. On the other hand, Muhammadiyah’s da’wah is faced with an era of disruption that is different from the previous era, an era when people with a cultural orientation all use advanced information technology, which affects the mindset and attitude of Muhammadiyah residents as digital people from the millennial generation”.

In the perspective of “Virtual Community Da’wah,” as a result of the 47th congress in Makassar (2015), virtual world life in general and social media in particular is a new reality that has not been much worked on by Muhammadiyah da’wah. In fact, this segment is an area that is not only potential, because it already has a community that has many members but is also strategic, because in the future, people’s lives will increasingly
depend on information technology and virtual world communities (Muhammadiyah, 2015).

The results of the congress had encouraged some Muhammadiyah activists to make digital da’wah sites, although they were still in the structuring stage. Azaki Khoirudin said that Muhammadiyah had used a lot of modern technology in da’wah, including social media (Websites, Facebook, YouTube, Instagram, and Twitter). However, the intensity and capacity are still relatively low. In this context, Muhammadiyah’s da’wah is still a few steps behind a number of Islamic da’wah organizations that were very active in communicating and interacting with public using social media (Khoirudin, 2021).

Azaki mentioned, as stated in his article in MATAN, an East Java Muhammadiyah internal magazine, that it still requires hard work to improve the quality, although Muhammadiyah has undergone many developments in the online da’wah agenda. This is due to two main problems. The first is that Muhammadiyah’s online da’wah sites have not focused on the use of Search Engine Optimization (SEO), so that many of their news do not appear on the front page of Google. The second is that various Muhammadiyah da’wah online sites are still dominated by news events at schools, universities, or internal activities of Muhammadiyah. Supposedly, Muhammadiyah online media coverage discusses the narrative of ummah and nationality in an inclusive and moderate manner (Khoirudin, 2022).

The statement was confirmed by data related to the position and ranking of the Muhammadiyah digital da’wah site based on the global digital site indexing agency, alexa.com. In July 2020, the result of ibtimes.id research based on alexa.com stated that among Muhammadiyah digital sites that were included in the 100 digital Islamic rankings in Indonesia, namely ibtimes.id (1,390), suaramuhammadiyah.id (2,117); muhammadiyah.or.id (2,404); pwmu.co (5,251); aisyiyah.or.id (10,837); tower62.com (14,164); klikmu.co (25,535); sangpencerah.id (28,258); rahma.id (28,959); fatwatjarjih.or.id (36,934); and tarjih.or.id (40,773). That ranking was far from other group digital sites, such as nu.or.id, which ranked 122 nationally.

The facts above must become an awareness for all Muhammadiyah stakeholders to formulate more advanced and comprehensive digital da’wah strategy immediately. There is an impression from this side that Muhammadiyah is less fast and aggressive compared to other elements, especially the Salafi and NU groups (Kahmad, 2021). Because of that, Muhammadiyah need to be more involving proactively and systematically in carrying out da’wah in social media with the following objectives. First, as a medium of communication, namely maintaining relations and delivering da’wah messages to the people and members of the association...
who are using social media. Second, as an effort to give the color of da’wah into social media interactions which tend to contain more activities to fill spare time and risk bringing social impacts such as quarrels, fraud, infidelity, to murder. Third, engage in experimentation with the discovery and creation of an alternative virtual world community that is more responsible, moral, and Islamic in accordance with Muhammadiyah’s ideals towards the realization of a true Islamic society (Nashir, 2019).

Nowadays, Muhammadiyah digital da’wah is an urgent agenda. It is interesting to think about in the 109th Milad, how Muhammadiyah responds and fills the information era with the advancement of developing Muhammadiyah’s da’wah in society. Muhammadiyah as a da’wah movement felt left behind from the new dynamics of the digital era which is very revolutionary, both in its thought and da’wah steps, because it is very important and urgent to design virtual da’wah structures more thoroughly and contextual as mandated in the 47th Conference of 2015 in Makassar City (Nashir, 2019). It could be understood that Muhammadiyah must be responsive to the digital trend and immediately develop digital da’wah to become a new pattern of da’wah. Sugeng Prawoto, Head of Information and Communication Institution-Regional Leaders of Muhammadiyah East Java said, Muhammadiyah’s da’wah pattern is not enough just to rely on the conventional pattern now. It is necessary to transformation a more adaptive da’wah pattern following the changing flow of society in the digital era (Prawoto, 2021). Especially, to be Muhammadiyah’s preacher must be ready to mastering on digital-based da’wah concept and practice.

The development of Muhammadiyah digital da’wah requires an appropriate process and strategy. According to Fanani (2021), digital da’wah has become a requirement for the community. So, developing of Muhammadiyah digital da’wah is very urgent now. It needs to be supported, but it should not leave the conventional da’wah pattern. There are two things that must be done immediately: First, a change must be encouraged towards a new awareness among Muhammadiyah residents and administrators. Whereas, the leaders of Muhammadiyah residents should not be complacent with the achievements of da’wah so far. It must continue to innovate da’wah patterns, especially by utilizing information technology networks. Second, it requires a solid team and masters of information technology. It is relevant with Secretary of Tabligh-Muhammadiyah East Java Afifun Nidhom argument. According to his opinion, digital da’wah patterns are needed in responding to the spiritual needs of contemporary society, especially in urban communities and millennial youth. Both methods of da’wah (conventional and digital) are
still needed. Some old people and rural society who are not connected with internet still like conventional da’wah method (Nidhom, 2021).

This condition becomes a challenge, especially for Muhammadiyah’s preachers who must immediately learn to master information technology tools as the basis for developing digital media. If you don’t wake up immediately, then you can be sure that Muhammadiyah’s da’wah can stagnate and sink into the digital world of da’wah, that is borderless. Thus, it becomes awareness and a necessity for Muhammadiyah da’wah to mastering digital da’wah in the midst of all-digital socio-religious relations, as a new pattern of da’wah in the era of the disruption era.

The Positive Trend

The transformation of Muhammadiyah’s digital da’wah is experiencing positive trend. This can be known through two evidences. The first is that there are many new sites that affiliated with Muhammadiyah in the last two decades, as like khittah.co (2013), piumu.co (2016), klikmu.co (2018), madrasahdigital.co (2019), tajdid.id (2019), SuaraMuhammadiyah.id (2020), suaraaisyiyah.id (2020), kalimahsawa.id (2020), ibtimes.id (2020), rahma.id (2020), tanwir.id (2020), jibpost.id (2020), mahanpedia.id (2020), muhammadiyah.or.id (2021), tarjih.or.id (2021), and koranmu.com (2022). The second is that young activist with writing and graphic design skill manages Muhammadiyah da’wah sites. They are also intelligent to operate various social media accounts so that become viral. The third is that many articles or meme that they have produced for responding the religious and nationality issues influence public opinion so that become main narratives on mainstream medias in Indonesia.

Some of these digital da’wah sites created by Muhammadiyah and Muhammadiyah young activist (Angkatan Muda Muhammadiyah/AMM) were not structurally related to Muhammadiyah, but they have same da’wah agenda culturally. Thus, the narratives of opinion that posted are in tune with the ideology of thought, interests, and agenda of Muhammadiyah’s da’wah. These young activists considered it important for Muhammadiyah to be actively involved in religious discussions on social media, because so far information technology has been mostly used by radical Islamic groups to spread ideas of violence and war using the name of religion.

The rise of Muhammadiyah’s Islamic da’wah could be seen from the profile of the Islamic da’wah sites in the table below (Huda S., 2022):
Table 1
Profile of the Islamic Da’wah Sites of Muhammadiyah

<table>
<thead>
<tr>
<th>Website</th>
<th>Vision &amp; Characteristic Muhammadiyah Islamic Da’wah Site</th>
<th>Global Ranking/Indonesia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suaramuhammadiyah.id</td>
<td>This site is a digital form (online) of Suara Muhammadiyah magazine which was established in 1915. It is official media of Muhammadiyah informing about thoughts and news (agenda) of Muhammadiyah. Its vision is to become Muhammadiyah’s digital media that carried progressive Islam. As the tagline “Progress Islamic Portal”. Digital version made in 2021</td>
<td>235,371/5,007</td>
</tr>
<tr>
<td>Muhammadiyah.or.id</td>
<td>Muhammadiyah.or.id carried the tagline “The Light of Progressive Islam”. This site was created by the Muhammadiyah Central Executive. Muhammadiyah.or.id site was presented in three languages, namely Indonesian, Arabic and English. This site was created as part of Muhammadiyah’s response to the development of society in the era of disruption, created in 2020.</td>
<td>81,773/1,270</td>
</tr>
<tr>
<td>Pwmu.co</td>
<td>Pwmu.co is a Muhammadiyah Islamic da’wah site which was officially established by Muhammadiyah of East Java Regional. Pwmu.co site is an advanced da’wah news portal, in order to meet the needs of knowledge, scholarship, information on activities and agendas for the propaganda of Muhammadiyah in East Java in the millennial era, created in 2016.</td>
<td>350,456/7,667</td>
</tr>
<tr>
<td>Pwmjateng.com</td>
<td>Pwmjateng.com site is a Muhammadiyah digital propaganda media site which was officially established by Muhammadiyah of Central Java Regional. Pwmjateng.com site is an advanced da’wah news portal, in order to meet the needs for knowledge, scholarship, information on activities and agendas for the Muhammadiyah Central Java propaganda in the millennial era, carrying the tagline “Informative Advancing” created in 2016.</td>
<td>2,445,961</td>
</tr>
<tr>
<td>Khittah.co</td>
<td>Khittah.co site is a digital propaganda media owned by Muhammadiyah of South Sulawesi Regional. Khittah.co was built to respond the development of society in the era of information technology. It has vision to become an online media that convey actual news has “value” benefits for its readers (positive journalism).</td>
<td>3,518,781</td>
</tr>
<tr>
<td>Klikmu.co</td>
<td>Klikmu.co is a digital da’wah media created by Regional Leadership of Muhammadiyah (PDM) of Surabaya, managed by Muhammadiyah young activists of Surabaya. Klikmu.co site, a media for conveying da’wah “Viral Enlightenment” based on a digital news portal (online) aimed as a Muhammadiyah propaganda media that enlightens the society, was created in 2018.</td>
<td>644,680/8,410</td>
</tr>
</tbody>
</table>

Suaraaisyiyah.id site is a digital version of the print media of the monthly SUARA ‘AISYIYAH (SA) magazine. Suara
<table>
<thead>
<tr>
<th>Website</th>
<th>Description</th>
<th>Visits</th>
</tr>
</thead>
<tbody>
<tr>
<td>suaraaisyiya.h.id</td>
<td>‘Aisyiyah is a monthly magazine belonging to the Central Executive ‘Aisyiyah published since 1926 until now. Suara Aisyiyah is the oldest women’s magazine in Indonesia whose development can be followed from the Dutch colonial era, the Japanese era to the independence era. The vision is to voice the voices of progressive Indonesian Muslim women. Digital version created in 2020.</td>
<td>2,322,677</td>
</tr>
<tr>
<td>tarjih.or.id</td>
<td>Tarjih.or.id site is a digital da’wah media created by the Tarjih Council and Tajdid, Muhammadiyah Central Leadership. It has vision as a medium of information and transformation related to the institutional (organizational) activities of the Muhammadiyah Tarjih Council and specifically contains information on decisions and socio-religious legal fatwas produced by the National Conference and studies of the Tarjih Council and Tajdid PP Muhammadiyah which are published publicly. It was created in 2021.</td>
<td>2,344,748</td>
</tr>
<tr>
<td>kalimahsawa.id</td>
<td>The kalimahsawa.id site is an Islamic digital media that is a meeting point for the diversity of thoughts, views on Islamic discourse, modernity and Indonesian. The vision comes from the realization that plurality is something that is inevitable and that diversity does not have to be uniformity. The site kalimahsawa.id belongs to the Center for Cultural Studies and Social Change (PSBPS) Muhammadiyah University of Surakarta, created in 2020.</td>
<td>6,821,554</td>
</tr>
<tr>
<td>lazismu.org</td>
<td>The lazismu.org site is a digital da’wah media owned by LAZISMU PP Muhammadiyah, which aims to be a digital information medium related to the socio-Islamic thoughts of Muhammadiyah and news on the agenda of LAZISMU activities throughout Indonesia. The vision encourages social awareness of the Muslim community to help each other. Lazismu.org site was created in 2021.</td>
<td>951,236/21,376</td>
</tr>
<tr>
<td>lpm.or.id</td>
<td>Lpm.or.id site is a digital propaganda media created by the PP IPM Media and Information Institute. Vision as a medium of IPM information related to socio-religious thinking and news on the agenda of IPM activities throughout Indonesia that carries out the da’wah for makruf nahi munkar and Muhammadiyah regeneration among students, with the tagline “developing students”, made in 2021.</td>
<td>1,812,290</td>
</tr>
<tr>
<td>pemudaMuhammadiyah.org</td>
<td>PemudaMuhammadiyah.org youth site is a digital propaganda media created by Youth Muhammadiyah Central Leadership. Vision as a digital information media related to socio-political-religious thinking and news (news) agenda of Muhammadiyah Youth activities throughout Indonesia which carries out the proselytizing of makruf nahi munkar and Muhammadiyah regeneration among youth, with the tagline “Youth Prosperity”, created in 2022.</td>
<td>4,083,864</td>
</tr>
<tr>
<td>Website</td>
<td>Vision &amp; Characteristics</td>
<td>Global Ranking/ Indonesia</td>
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<tr>
<td>nasyiah.or.id</td>
<td>nasyiah.or.id site is a digital da’wah media created by Nasyiah Aisyiyah (NA) Central Leadership. It has vision as a digital information media related to socio-political-religious thinking, especially women’s issues and news (news) on the agenda of Nasiyiyah Aisyiyah (NA) activities throughout Indonesia that carries out the da’wah for Amar Makruf Nahi Munkar and Aisyiyah’s regeneration among Young Women, with the tagline “Young Women Progress”, created in 2016.</td>
<td>3.281.227</td>
</tr>
<tr>
<td>imm.or.id</td>
<td>Imm.or.id site is a digital da’wah media created by the DPP of the Muhammadiyah Student Association (IMM). The vision is as a digital information media related to socio-political-religious thinking, especially student issues and news (news) of the agenda of the IMM movement throughout Indonesia which carries out proselytizing for Amar Ma’ruf Nahi Munkar and Muhammadiyah-Aisyiyah regeneration among students, with the tagline “Progressive Students”, created in 2022.</td>
<td>1.947.240/20.504</td>
</tr>
<tr>
<td>lamongan.Muhammadiyah.or.id</td>
<td>lamongan.Muhammadiyah.or.id is a Muhammadiyah digital propaganda media site which officially established by Muhammadiyah Regional Leadership (PDM) of Lamongan Regency. The site lamongan.Muhammadiyah.or.id is an advanced da’wah news portal, in order to meet the needs of knowledge, scholarship, information on activities and agendas of Muhammadiyah’s Lamongan da’wah in the millenial era, carrying the tagline “Progressive Da’wah” created in 2021.</td>
<td>82.323/1.270</td>
</tr>
<tr>
<td>IBTimes.ID</td>
<td>IBTimes.ID site is a digital da’wah media that ideologically affiliated with the Muhammadiyah da’wah agenda which was founded by the young Muhammadiyah activists. Carrying the tagline “Smart Islam”. “Smart” means having a healthy mind, critical and sharp reasoning, and a perfect mind to solve life’s problems rationally. “Islam” is embracing the religion of Islam which was revealed by Allah based on the Qur’an and Sunnah through His messenger. It consists of commands, prohibitions and instructions, to achieve a good life (hayah thayyibah) in this world and the hereafter. Present because they are concerned about the dynamics of unhealthy online Islamic media content such as hoaxes, hate speech, and intolerance. The IBTimes.ID site is an enlightening Wasathiyah Islamic Media, created in 2020.</td>
<td>214.430/5.521</td>
</tr>
<tr>
<td>Website</td>
<td>Description</td>
<td>Registration Date</td>
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<tr>
<td>rahma.id</td>
<td>The rahma.id site is a digital <em>da’wah</em> media that ideologically affiliates with the Muhammadiyah <em>da’wah</em> agenda. It was founded by the Muhammadiyah women activists. The goal is “Enlightening thoughts, moving conscience, forming progressive and empowered Islamic women”. By presenting Islamic, moderate, and factual information. Opening a space for thinking that is axiological and balanced. Empowering superior and just families. Strengthen the narrative of nationality and humanity. The rahma.id website carries the tagline “Scientific inspiration”, created in 2020.</td>
<td>584.405/21.239</td>
</tr>
<tr>
<td>tanwir.id</td>
<td>The tanwir.id site is a digital <em>da’wah</em> media that is ideologically affiliated with the Muhammadiyah <em>da’wah</em> agenda which was founded by the young intellectual community of Muhammadiyah. The tanwir.id site is a digital <em>da’wah</em> media carrying the tagline “an enlightening interpretation channel”. An Islamic media that promotes progressive and contextual interpretation. The establishment of the tanwir.id website as a response to the rise of rigid and conservative religious interpretations. Religious interpretation that makes religion a thing far from reality, as a channel for advanced interpretation of the Muhammadiyah School, created in 2020.</td>
<td>1.613.401</td>
</tr>
<tr>
<td>Pucukmera.ID</td>
<td>The Pucukmera.ID site is a digital <em>da’wah</em> media that is ideologically affiliated with the Muhammadiyah <em>da’wah</em> agenda which was founded by IMM activists. Pucukmera.ID site is a digital media that presents literacy in a fresh, actual, critical, informative and creative manner. The aim is to instill a literacy culture by becoming a madrasa where students learn, with the tagline “Spreading Coolness/ Menebar Kesejukan” meaning as an effort to raise awareness and maintain sanity and peace in society, created in 2021.</td>
<td>2.125.443</td>
</tr>
<tr>
<td>Jibpost.id</td>
<td>The Jibpost.id site is a digital <em>da’wah</em> media that is ideologically affiliated with the Muhammadiyah <em>da’wah</em> agenda which was founded by the Jaringan Intelektual Berkemajuan (JIB), which was Muhammadiyah youth activists. Jibpost.id site is a progressive network portal. Broadcasting public good news for the sake of progressive humanity, carrying the tagline “Enlightening the Universe”, created in 2020.</td>
<td>2.821.737</td>
</tr>
<tr>
<td>madrasahdigital.co</td>
<td>The madrasahdigital.co site is a digital <em>da’wah</em> media that is ideologically affiliated with Muhammadiyah’s <em>da’wah</em> agenda which was founded by the Digital Madrasah Learning Center (PPMD) community, which is a former Muhammadiyah youth activist. This site emphasizes opinions and news related to Islamic and national education in Indonesia, as well as providing a learning space for school children called the Digital Madrasa Learning Center, created in 2019.</td>
<td>2.821.737</td>
</tr>
</tbody>
</table>
If we look at these sites, we can conclude that the existence of Muhammadiyah digital site is a new phenomenon in the context of Muhammadiyah’s da’wah communication. It also shows that there has been shift pattern of da’wah in Muhammadiyah, mainly from conventional to digital da’wah. Besides that, Muhammadiyah digital da’wah shows positive developments with increasing number of digital da’wah sites created by Muhammadiyah young activists. Although the rank of Muhammadiyah digital da’wah sites is still in the middle position, awareness of the importance of developing digital da’wah has started to develop. That are reflected in many opinions of socio-Islamic thought and news related to Muhammadiyah’s da’wah agenda adorning the virtual world on the Google page.

The development of Muhammadiyah’s digital da’wah is reflected in the emergence and growth of digital da’wah sites in the Muhammadiyah community reflects. One of them is incorporated in the “MediaMU Syndication” network. According to Khoirudin (Khoirudin, 2021), MediaMU Syndicate network is a cultural forum consisting of activists who manage Muhammadiyah da’wah site. Most of them are Muhammadiyah activists (Angkatan Muda Muhammadiyah/AMM). They
often share or discuss trending issues regarding religion, education, Islamic moderation, and other topics on nationality. Their communication is carried out on WhatsApp group, Twitter, or by meeting directly at certain cities.

For Muhammadiyah, organizationally, the positive trend in the development of Muhammadiyah’s digital da’wah has an impact on two things. The first is that it has become the most real implementation of Muhammadiyah’s digital da’wah in its second century. The digitization of da’wah become urgent part of the push to realize the 2nd century Muhammadiyah agenda, mainly Muhammadiyah internationalization movement. It was marked by the signing of the Muhammadiyah Cyber University (SiberMu) inscription. The presence of SiberMu indicates that Muhammadiyah really understands the current conditions where every young generation needs digital skills, including how to become master in operating social media. The second is that this awareness encourages Muhammadiyah digital da’wah activists to create digital da’wah sites that are starting to grow on social media.

**Dissemination of Islamic Moderation**

Muhammadiyah’s digital da’wah carries the narrations of progressive Islamic moderation and healthy journalism. The first narration aims to invite young people who are always connected to social media to refer the Islamic content that contains messages of peace, tolerance, anti-war, and respect for differences. It means that all forms of information sourced from Muhammadiyah Islamic da’wah sites must fulfill the element of truth, be based on goodness, not bringing down other individuals or groups, and be rational and accountable. The two narrations are part of Muhammadiyah’s commitment to realize the digitalization agenda in the 2nd Century of Muhammadiyah (Nashir, 2021) (Khoirudin, 2022) (Huda, 2021).

While the second narration mentions the word “healthy journalism,” it refers to journalism that carries out ideal functions in accordance with the press code of ethics and ethics of digital civilization in the public sphere that upholds the values of morality and humanity freely and responsibly. Free and responsible journalism is the freedom to declare and uphold truth and justice, and is not a freedom to be free. Healthy journalism aims to form a healthy informed society. This is due to the large number of sensational, conflict, and sex-filled gossip news stories that are “sold” without regard to ethics. There is also the term “twisted journalism,” which twists facts and confuses them with opinions or hoaxes (Fathoni, 2021).
The development of Muhammadiyah digital da’wah is part of the continuation of the grand narrative of Muhammadiyah’s da’wah innovation in the era of disruption (Fanani, 2021). Philosophically-normatively, Muhammadiyah is an Islamic movement based on amar ma’ruf nahi munkar da’wah which aims to create “a true Islamic society” with the principle of presenting Islam that is Rahmatallil’Alamin, giving gracefully to the whole world (Muhammadiyah P. , 2015) (Huda, 2017). Thus, this narrative was taken as part of Muhammadiyah’s digital da’wah vision as an information medium that wants to present an understanding and pattern of socio-religious life that is peaceful, harmonious, and tolerant in the midst of society.

According to Azyumardi Azra, the narrative of progressive Islamic moderation is a combination of the concepts of Islamic moderation and progressive Islam. Muhammadiyah adheres to the understanding and practice of Wasathiyah Islam, which in international Islamic studies literature is called “justly-balanced Islam,” with a sign that “Muhammadiyun” is the “ummatan wasathan” of the people with religious moderation who always emphasizes attitudes or characters such as tawasuth, tawazun, ta’adul, tasamuh, and other positive values (Azra, 2020).

The meaning of “Progressive Islam” or “Progress Islam” reveals, Kiai Ahmad Dahlan emphasized the importance of ‘progress’; ‘if you want to become a Kiai, then be a progressive Kiai’. Furthermore, the meaning of progress is close to “always thinking ahead, visionary, always one step ahead of current conditions” (Burhani, 2016). In the Muhammadiyah’s official site, it is stated that the meaning of a progressive human being is “a human who always follows religious teachings and is in line with the will of the times.” This book also mentions the definition of ‘progressive’ in relation to the Indonesian nation state. It is stated that “Progressive Indonesia” can be interpreted as a major country (Al-madinah Al-fadhilah), a prosperous and civilized country, and a prosperous country. A progressive country is a country that encourages the creation of a function of mercy and grace that is supported by human resources who are intelligent, personable, and have noble character (Muhammadiyah P. , 2015).

From the two concepts above, it can be understood that the narrative of progressive Islamic moderation as the basis of Muhammadiyah’s digital da’wah ideology was a commitment to present a moderate Islamic character, which means not agreeing with extreme religious patterns, both right-radical and left-liberal. However, behave of balance (tawazun) means full of wisdom in dealing with problems. Justice (ta’adul) means always taking sides with the truth based on Islamic teachings and human ethics. Tolerance (tasamuh) means placing humans
in their proper place. So that they reject all acts of violence, discrimination, and racism that demean human dignity by always thinking ahead, visionary, always one step ahead of current conditions.

**Picture 1.**
Islamic moderation posters produced by *muhammadiyah or.id*

The position and function of the media is very influential in the public life of the society, especially in the era of disruption, where everything is digital and informative. There are four social functions of mass media. The first is social observation, as a disseminator of information as social control so that the things do not happen. The second is social correlation, as a function of social harmony in a pluralistic society, such as Indonesia. The third is socialization, serving as a disseminator of information on good values for the society. The fourth is entertainment, serving as healthy entertainment for the community from routine and work pressures so as not to stress (Harold D & Effendi, 2002).

These two narratives are reflected in the profiles of Muhammadiyah’s digital *da’wah* sites, such as *SuaraMuhammadiyah.id* site carries a tagline as a “Progress Islamic Portal.” *SuaraMuhammadiyah.id* is a digital innovation from *Suara Muhammadiyah* magazine in an online version created in 2021. The tagline of *Suaraaisyiyah.id* is “Inspiration for Progressive Women”, and then *pwmu.co* site carries the tagline as a “Progressive Da’wah/Progressive Portal.”
The narrative of healthy journalism was photographed on the *ibtimes.id*. This site concerns to counter the unhealthy online media content such as hoaxes, hate speech, and intolerance. Therefore, Islamic narrative is needed based on the principle of Islamic moderation that combines texts (Qur’an and hadith), ‘ilm (modern science), and values. *Ibtimes.id* is an enlightening Islamic media. *Ibtimes.id* feels the need to present alternative journalism based on the conventional journalistic code of ethics combined with Islamic journalism in the form of multi-platform media.

*Ibtimes.id* has “Smart Islam” as the tagline. “Smart” means having healthy mind, critical and sharp reasoning, and a perfect mind to solve life problems rationally. “Islam” is embracing the religion of Islam which was revealed by Allah by referring to the Qur’an and Sunnah through His messenger. It consists of commands, prohibitions, and instructions to achieve a good life (*hayah thayyibah*) in this world and the hereafter (*Ibtimes.id*, n.d.).

*Ibtimes.id* can become a new journalism and alternative Islamic media with the following characteristics: 1) It becomes Islamic media that sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtue of life for all mankind. 2) It becomes Islamic media that upholds human equality without discrimination. 3) It becomes Islamic media that fight for the mission of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-backwardness, and anti-all forms of damage on earth. 4) It becomes Islamic media that upholds noble character to cover the diversity of religions, ethnicities, races, groups, languages, and cultures of humankind (Khoirudin, 2021).

Two narratives of Muhammadiyah’s online *da’wah*, ideology of progressive Islamic moderation and healthy journalism, are
Muhammadiyah’s commitments in the context of building a digital civilization that is full of peace and harmony. So that, Muhammadiyah continues to be committed to carrying out da’wah innovations in order to participate in solving community problems in the era of the disruption era with the principles of Amar Makruf Nahi Munkar and fastabiqul khairat.

Conclusion

The transformation of Muhammadiyah’s online da’wah is absolute. In addition to respond to the challenges of da’wah in the era of disruption, the agenda of digitizing da’wah is an important part of the realization of one of the recommendations of the Muhammadiyah congress in Makassar (2015) which seeks to internationalize the movement. Through this online da’wah, the researchers expect that many progressive thoughts and ideas of Muhammadiyah will spread and become a reference for the world’s Muslims, especially in terms of the importance of Islamic moderation.

The conclusions of this paper are three. First, online da’wah is a form of the transforming Muhammadiyah online da’wah. Second, Muhammadiyah’s response was very fast in facing the era of disruption based on information technology. This response is reflected in the da’wah digitization program as the three pillars of Muhammadiyah’s da’wah entering the 2nd century, in addition to the internationalization of Muhammadiyah and the development of science. Muhammadiyah digital da’wah shows positive developments with the growing of Muhammadiyah da’wah sites, both those made by organizations and young Muhammadiyah activists.

Third, Muhammadiyah’s online da’wah carries the Islamic moderation narrative or ideology of progressive Islam and healthy journalism. The narrative of progressive Islamic ideology is a foundation for Muhammadiyah’s online da’wah to present the character and pattern of middle-class religious social life, which is full of wisdom, tolerance, and justice. Muhammadiyah’s online da’wah committed to present information to the public with the principles of healthy journalism that is free and responsible in accordance with the principles of press ethics and public digital civility ethics that based on human values and Islamic teachings.

The researchers hoped that the implications of this research would be able to pioneer the study of Islamic da’wah in social media, especially the discourse of Islamic da’wah in Muhammadiyah. The transformation of online da’wah is very important for two reasons. First, Muhammadiyah still needs to pursue the development of Islamic da’wah through social media. It is necessary to create new "organisms" in large numbers that are systematically organized, and involve young people and da’i (preacher) so that they are proactive in playing Islamic da’wah on social media. Second,
as the largest Islamic organization in Indonesia, Muhammadiyah has a responsibility to spread the idea of Islamic moderation, so that it plays a role in preventing the ideology of extremism and radicalism on social media.

References


