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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ARTICLE INFO	ABSTRACT
  	This research explains 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 change 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 a qualitative approach to strengthen the argumentation building on the research topic through descriptive analysis based on extracting data in the field. Data collection techniques were conducted through in-depth interviews and documentation from various Muhammadiyah online *da'wah* sites. This research found a new and fundamental 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.

How to Cite:

Introduction

Muhammadiyah's *da'wah* strategy has transformed significantly in the last two decades from conventional to online *da'wah* (Huda S. , 2022) (Aprilyawati & Nurudin, 2022). Muhammadiyah's effort to transform its *da'wah* strategy is due to the increasing internet use in Indonesia (APJII, 2022). It is also a response to the growing 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, the 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 spread in the natural and virtual worlds through hateful narratives against the government and different religious groups (Muthohirin, 2015) (Irfan H, Darojat J. K, & Ali, 2021) (Sulfikar, 2018) (Lim, 2017). According to Maulana, *da'wah* sites are not always used positively to build digital public civility. Some people use 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 by mobilizing 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 to disseminate ideas and recruit members have been going on for the last 20 years. However, their movement strategy was transforming due to global

citizens' increasingly massive use of information technology. Juditha said that information technology encouraged changes in how individuals and groups interact in daily activities (Juditha, 2020). This was also no exception to the difference in the religious attitude of the global community (Goodwin, 2018).

Information technology is an effective and efficient way to convey information, including in *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 essential 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 shaped former criminals into phenomenal preachers favored by young Muslims (Burhani, 2020). Therefore, it emphasizes the importance of Islamic organizations in changing 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 transformation trend also targets religious communities, especially those related to *da'wah* communication, where members of religious communities must adapt to internet use. This must be done so that Muslims are not left far behind in a fast and massive digital civilization. Muhammadiyah, an Islamic civil organization, responds by transforming the strategy through online *da'wah*. For what was doing well by IBTimes, one Islamic site managed by Muhammadiyah influencer Azaki Khoiruddin. *IBTimes* produced and disseminated articles and memes based on Islamic moderation. The characteristics of this Islamic site emphasize 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 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 it is a commonplace during the continuous flow of information technology development. The emergence can see this fact various Islamic *da'wah* sites on social media, that was not only in Muhammadiyah but other Islamic organizations in Indonesia (Egi Sukma, 2020).

Muhammadiyah's Islamic *da'wah* was due to the increasing internet use in society. The Indonesian Internet Service User Association (APJII) data showed a rising trend. In 2022, internet users in Indonesia reached 220 million users, from the previous year, which was only 177 million. 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 needed access to daily internet communication. In addition, their needs tended to increase because of education, the economy, and other sectors using the internet (APJII, 2022).

Based on that study, it shows that the transformation of Muhammadiyah's online *da'wah* significantly influences the relationship 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 the Muhammadiyah community. This paper successfully portrays the positive development of Muhammadiyah Islamic *da'wah* sites by carrying the narrative of advanced Islamic moderation.

Research Method

This research used a 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 was obtained from those who managed the Muhammadiyah *da'wah* site. They were Muhammadiyah's young activists. The researchers did an interview using Google Forms, WhatsApp, and digital site documentation to collect the data.

The theoretical framework used mass media communication theory. Mass media can be printed (newspapers, magazines) or electronic (radio, television, online media). 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 they produced and disseminated the values of Islamic moderation.

The 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 emotional.

Results and Discussion

Muhammadiyah has its 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 has 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 there were three purposes of Muhammadiyah to be active and systematically involved in the 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, also known as the era of disruption, by transforming its *da'wah* movement, the Muhammadiyah movement will be challenging 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 driving the change (Complexity); Lack of clarity on the direction of change that causes Ambiguity (Dwinda, 2021).

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

Digital society has become a community that has been 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 with feelings and hearts. People can sit for hours next to each other but do not communicate because they are engrossed in a different party (the other) on the other side through the virtual media 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 sophisticated and alternative digital *da'wah*. It is a model of Islamic teaching through social media that can be accessed anytime and anywhere.

This follows the characteristics of the millennial community, who are very familiar with gadgets. They access the internet almost all the time. They access websites and use social media more than five hours a day. They seek answers to their life and religious questions from websites and social media (Setiawan, 2021). This fact shows us that social media has become the primary 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 frees individuals and communities to access any information they seek, 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. But, 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".

From 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 Muhammadiyah da'wah has not much worked on. This segment is an area that is not only potential because it already has a community with 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 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 some Islamic *da'wah* organizations that are very active in communicating and interacting with the 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. However, 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 much of their news does not appear on the front page of Google. The second is that news events at schools, universities, or the internal activities of Muhammadiyah still dominate various Muhammadiyah da'wah online websites. Supposedly, Muhammadiyah's online media coverage discusses the narrative of ummah and nationality inclusively and moderately (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 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); *fatwatarjih.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 a 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 needs to be more involved proactively and systematically in carrying out *da'wah* in social media with the following objectives. *First*, as a communication medium, namely maintaining relations and delivering *da'wah* messages to the people and association members using social media. *Second*, to give the color of *da'wah* into social media interactions that tend to contain more activities to fill spare time and risk bringing social impacts such as quarrels, fraud, infidelity, and murder. *Third*, engage in experimentation with discovering and creating an alternative virtual world community that is more responsible, moral, and Islamic, following Muhammadiyah's ideals towards realizing an actual Islamic society (Nashir, 2019).

Nowadays, Muhammadiyah's digital *da'wah* is an urgent agenda. It is interesting to think about in the 109th Milad how Muhammadiyah responded and filled the information era with the advancement of developing Muhammadiyah's *da'wah* in society. Muhammadiyah as a *da'wah* movement felt left behind by the new dynamics of the digital age, which is very revolutionary, both in its thought and *da'wah* steps, because it is crucial and urgent to design virtual *da'wah* structures more thoroughly and contextually 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 that Muhammadiyah's da'wah pattern is insufficient to rely on the conventional practice now. It is necessary to transform a more adaptive *da'wah* pattern following the changing flow of society in the digital era (Prawoto, 2021). Especially to be Muhammadiyah's preacher, they must be ready to master digital-based *da'wah* concepts and practice.

The development of Muhammadiyah's digital *da'wah* requires an appropriate process and strategy. According to Fanani (2021), digital *da'wah* has become a requirement for the community. So, the development of Muhammadiyah's digital *da'wah* is very urgent now. It needs to be supported but should not leave the conventional *da'wah* pattern. Two things must be done immediately: *First*, a change must be encouraged towards new awareness among Muhammadiyah residents and administrators. At the same time, 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 a masters of information technology. It is relevant to the Secretary of Tabligh- Muhammadiyah East Java Afifun Nidhom's argument. In his opinion, digital *da'wah* patterns are needed to respond to contemporary society's spiritual needs, especially in urban communities and among millennial youth. Both methods of *da'wah* (conventional and digital) are still needed. Some older people and rural societies who are not connected to the internet still like the traditional way of da'wah (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 an awareness and a necessity for Muhammadiyah *da'wah* to master digital *da'wah* amid 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 a positive trend. This can be known through two pieces of evidence. The first is that many new sites affiliated with Muhammadiyah in the last two decades, like *khittah.co* (2013), *pwmu.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 memes that they have produced for responding to religious and nationality issues influence public opinion, becoming the main narratives in mainstream media in Indonesia.

Some of these digital *da'wah* sites created by Muhammadiyah and Muhammadiyah's young activist (*Angkatan Muda Muhammadiyah*/AMM) were not structurally related to Muhammadiyah. Still, they have the same *da'wah* agenda culturally. Thus, the narratives of opinion posted are in tune with the ideology of thought, interests, and schedule of Muhammadiyah's *da'wah*. In addition, these young activists considered it essential for Muhammadiyah to be actively involved in religious discussions on social media because, so far, information technology has been mainly 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* can 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

Website	Vision & Characteristic Muhammadiyah Islamic *Da'wah* Site	Global Ranking/ Indonesia
✿SUARAMUHAMMADIYAH suaramuham madiyah.id	This site is a digital form (online) of Suara Muhammadiyah magazine, established in 1915. It is the official media of Muhammadiyah informing about the thoughts and news (agenda) of Muhammadiyah. Its vision is to become Muhammadiyah's digital media that carries progressive Islam. As the tagline "Progress Islamic Portal." Digital version made in 2021	235.371/ 5.007
MUHAMMADIYAH Cahaya Islam Berkemajuan muhammadi yah.or.id	*Muhammadiyah.or.id* carried the tagline "The Light of Progressive Islam." The Muhammadiyah Central Executive created this site. *Muhammadiyah.or.id* site was presented in three languages: Indonesian, Arabic, and English. This site was created as part of *Muhammadiyah's* response to society's development in the disruption era created in 2020.	81.773/ 1.270
pwmu .co dakwah berkemajuan pwmu.co	*Pwmu.co* is a Muhammadiyah Islamic *da'wah* site that Muhammadiyah of East Java Regional officially established. *pwmu.co* site is an advanced *da'wah* news portal to meet the needs of knowledge, scholarship, and information on activities and	350.456/ 7.667

	agendas for the propaganda of Muhammadiyah in East Java in the millennial era, created in 2016.	
pwmjateng.com	*Pwmjateng.com* site is a Muhammadiyah digital propaganda media site that Muhammadiyah of Central Java Regional officially established. *Pwmjateng.com* site is an advanced *da'wah* news portal to meet the needs for knowledge, scholarship, and information on activities and agendas for the Muhammadiyah Central Java propaganda in the millennial era, carrying the tagline "Informative Advancing" created in 2021.	2.445.961
khittah.co	Khittah.co site is a digital propaganda media owned by Muhammadiyah of South Sulawesi Regional. *Khittah.co* was built to respond to the development of society in the era of information technology. It has the vision to become an online media that conveys actual news with "value" benefits for its readers (positive journalism).	3.518.781
klikmu.co	*Klikmu.co* is a digital *da'wah* media created by the 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.	644.680/ 8.410
suaraaisyiyah.id	*Suaraaisyiyah.id* site is a digital version of the print media of the monthly *SUARA' AISYIYAH* (SA) magazine. Suara' 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 by 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	2.322.677
tarjih.or.id	*Tarjih.or.id* site is a digital *da'wah* media created by the Tarjih Council and Tajdid, Muhammadiyah Central Leadership. It has a vision as a medium of information and transformation related to the institutional (organizational) activities of the Muhammadiyah Tarjih Council. Specifically, it contains information on decisions and socio-religious legal fatwas produced by the National	2.344.748

	Conference and studies of the Tarjih Council and Tajdid PP Muhammadiyah, which are published publicly. It was created in 2021	
kalimahsawa.id	The *kalimahsawa.id* site is an Islamic digital media meeting point for diverse thoughts and views on Islamic discourse, modernity, and Indonesian. The vision comes from the realization that plurality is inevitable and that diversity does not have to be uniform. The site *kalimahsawa.id* belongs to the Center for Cultural Studies and Social Change (PSBPS) at the Muhammadiyah University of Surakarta, created in 2020	6.821.554
lazismu.org	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.	951.236/ 21.376
Ipm.or.id	*Ipm.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.	1.812.290
PemudaMuhammadiyah.org	*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 *makruf nahi munkar* and Muhammadiyah regeneration among youth, with the tagline "Youth Prosperity," created in 2022.	4.083,864
n*asyiah.or.id*	*nasyiah.or.id* site is a digital *da'wah* media created by Nasyiah Aisyiyah (NA) Central Leadership. It has a 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*	3.281.227

	Makruf Nahi Munkar and Aisyiyah's regeneration among Young Women, with the tagline "Young Women" Progress," created in 2016.	
imm.or.id	I*mm.or.id* site is a digital *da'wah* media created by the DPP of the Muhammadiyah Student Association (IMM). The vision is to create 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.	1.947.240/ 20.504
lamongan.Mu hammadiyah.o r.id	*lamongan.Muhammadiyah.or.id* is a Muhammadiyah digital propaganda media site officially established by Muhammadiyah Regional Leadership (PDM) of Lamongan Regency. The site *Lamongan.Muhammadiyah.or.id* is an advanced *da'wah* news portal to meet the needs of knowledge, scholarship, and information on activities and agendas of Muhammadiyah's Lamongan *da'wah* in the millennial era, carrying the tagline "Progressive *Da'wah*" created in 2021.	82.323/ 1.270

Table 2.
Profile of Muhammadiyah-Affiliated Islamic *Da'wah* Sites

Website	Vision & Characteristics	Global Ranking/ Indonesia
IBTimes.ID	*IBTimes.ID* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah da'wah agenda the young Muhammadiyah activists founded. 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 harmful online Islamic media content such as hoaxes, hate speech, and intolerance. The *IBTimes.ID* site is an enlightening Wasathiyah Islamic Media, created in 2020.	214.430/ 5.521

Rahma.id	*Rahma.id* site is a digital *da'wah* media that ideologically affiliates with the Muhammadiyah *da'wah* agenda. The Muhammadiyah women activists founded it. 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. It is empowering superior and just families. Strengthen the narrative of nationality and humanity. The *Rahma.id* website carries the tagline "Scientific inspiration," created in 2020.	584.405/ 21.239
Tanwir.id	*tanwir.id* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah *da'wah* agenda, founded by the young intellectual community of Muhammadiyah. The *tanwir. id* site is a digital *da'wah* media carrying the tagline "an enlightening interpretation channel." An Islamic media that promotes progressive and contextual interpretation. The establishment of the *tanwir.id* website responds to the rise of rigid and conservative religious interpretations. A spiritual understanding that makes religion a thing far from reality, as a channel for advanced performance of the Muhammadiyah School, created in 2020.	1.613.401
Pucukmera.ID	*Pucukmera.ID* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah *da'wah* agenda, which IMM activists founded. *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 an effort to raise awareness and maintain sanity and peace in society, created in 2021	
Jibpost.id	*Jibpost.id* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah *da'wah* agenda, 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 advanced humanity, carrying the tagline "Enlightening the Universe," created in 2020.	2.125.443
madrasahdigital .co	*madrasahdigital.co* site is a digital *da'wah* media that is ideologically affiliated with Muhammadiyah's *da'wah* agenda founded by the Digital Madrasah Learning Center (PPMD) community, which is a former Muhammadiyah youth activist. This site emphasizes opinions and news about Islamic and national education in Indonesia, as well as provides a learning space for school children called the Digital Madrasa Learning Center, created in 2019.	2.821.737
koranmu	*Koranmu.com* is a digital *da'wah* media that is ideologically affiliated with Muhammadiyah's *da'wah* agenda, which	1.000.608

Koranmu.com	Muhammadiyah youth activists founded. The site contains opinions, entertainment, business, and news (news) related to public issues and Muhammadiyah's *da'wah* agendas, especially the campus world, created in 2022.	
tajdid.id	*tajdid.id* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah *da'wah* agenda, founded by a community of former Young Muhammadiyah activists in the Medan area of North Sumatra. The *tajdid.id* site is a propaganda media portal that provides various useful information for the people and people of Indonesia. The *tajdid.id* site carries the slogan "Media of Renewal and Enlightenment," created in 2019.	1.301.793
mahanpedia.id	*mahanpedia.id* site is a digital *da'wah* media that is ideologically affiliated with the Muhammadiyah *da'wah* agenda, founded by a community of former Young Muhammadiyah activists (IPM). The *mahanpedia.id* site is a shared learning media that inspire each other to build progress through the literacy movement. *MahanPedia* is also initiated by young people who have collective hopes and aspirations to encourage and strengthen the progress of a more dignified community life", created in 2020.	553.291/ 11.288

If we look at these sites, we can conclude that the existence of the Muhammadiyah digital site is a new phenomenon in the context of Muhammadiyah's *da'wah* communication. It also shows a shift pattern of *da'wah* in Muhammadiyah, mainly from conventional to digital *da'wah*. Besides that, Muhammadiyah's digital *da'wah* offers positive developments, with an increasing number of digital *da'wah* sites created by Muhammadiyah's 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 create. That is 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. One of them is incorporated in the "MediaMU Syndication" network. According to Khoirudin (Khoirudin, 2021), the MediaMU Syndicate network is a cultural forum consisting of activists who manage the 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*, Twitter, or by meeting directly in certain cities.

For Muhammadiyah, organizationally, the positive trend in the development of Muhammadiyah's digital *da'wah* has an impact on two

things. First, it has become the most real implementation of Muhammadiyah's digital *da'wah* in its second century. The digitization of *da'wah* become an urgent part of the push to realize the 2nd-century Muhammadiyah agenda, mainly the Muhammadiyah internationalization movement. It was marked by the signing of the Muhammadiyah Cyber University (SiberMu) inscription. The presence of SiberMu indicates that Muhammadiyah understands the current conditions where every young generation needs digital skills, including how to become masters 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* narrates 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 information sources from Muhammadiyah Islamic *da'wah* sites must fulfill the element of truth, be based on goodness, not bring 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 following 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 the freedom to be free. Healthy journalism aims to form a healthy, informed society. This is due to many 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's 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 truly 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 society.

According to Azyumardi Azra, the narrative of progressive Islamic moderation is a combination of the concepts of Islamic moderation and

advanced 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). On 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' about the Indonesian nation-state. It is stated that "Progressive Indonesia" can be interpreted as a significant country (*Al-madinah Al-fadhilah*), a prosperous and civilized, and a prosperous nation. Furthermore, an 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 characters (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, the behavior of balance (*tawazun*) indicates 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 to reject all acts of violence, discrimination, and racism that demean human dignity by always thinking ahead, being visionary, and always being one step ahead of current conditions.

Picture 1.
Islamic moderation posters produced by *muhammadiyah or.id*
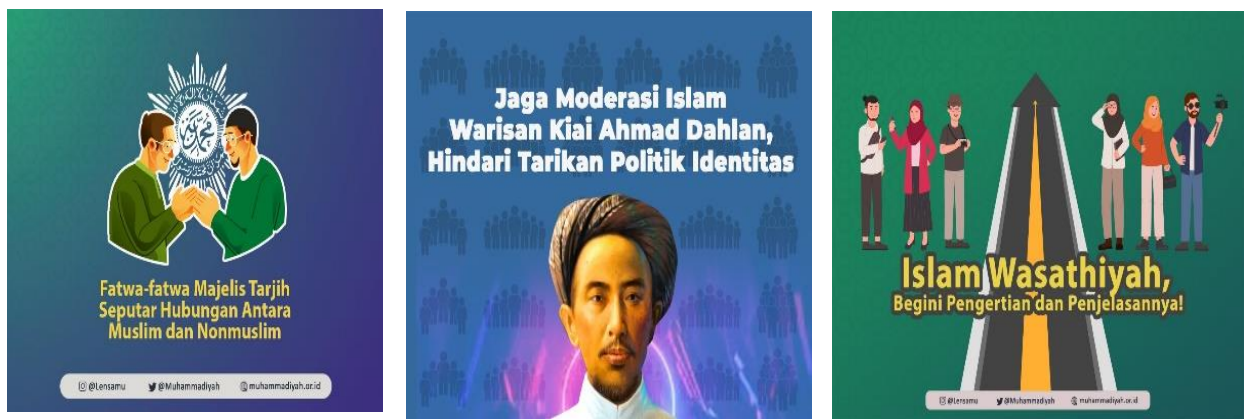
The position and function of the media are very influential in the public life of society, especially in the era of disruption, where everything is digital and informative. There are four social functions of mass media. The first is social observation, a disseminator of information as social control so things do not happen. The second is a 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 organization. The fourth is entertainment, serving as wholesome entertainment for the community from routine and work pressures to avoid 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 slogan of *Suaraaisyiyah.id* is "Inspiration for Progressive Women," and then *pwmu.co* site carries the tagline "Progressive *Da'wah*/Progressive Portal."

Picture 2.
Islamic moderation posters produced by *IBTimes.ID*

The narrative of healthy journalism was photographed in the *ibtimes.id*—this site is concerned with countering harmful online media content such as hoaxes, hate speech, and intolerance. Therefore, an Islamic narrative is needed based on Islamic moderation principles that combine texts (Qur'an and hadith), '*ilm* (modern science), and values. *Ibtimes.id* is an enlightening Islamic media. However, *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 a healthy mind, critical and sharp reasoning, and a perfect mind to solve life problems rationally. "Islam" is embracing the religion of Islam, which Allah

revealed 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 humanity. 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 earth damage. 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*, the ideology of progressive Islamic moderation and healthy journalism, are Muhammadiyah's commitments to building a digital civilization full of peace and harmony. So, Muhammadiyah continues to be committed to carrying out *da'wah* innovations to solve community problems in 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 essential 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 regarding the importance of Islamic moderation.

The conclusions of this paper are three. *First*, online *da'wah* is a form of 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. Third, Muhammadiyah digital *da'wah* shows positive effects with the growth of Muhammadiyah da'wah sites, both 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 description of progressive Islamic ideology is a foundation for Muhammadiyah's online *da'wah* to present the character and pattern of middle-class religious and social life, which is full of wisdom, tolerance, and justice. In addition, Muhammadiyah's online *da'wah* is committed to presenting information to the public with the principles of healthy journalism

that is free and responsible, following the principles of press ethics and public digital civility ethics 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 significant for two reasons. First, Muhammadiyah still needs to pursue the development of Islamic *da'wah* through social media. Therefore, it is necessary to create new "organisms" in large numbers that are systematically organized and involve young people and *da'i* (preachers) so that they are proactive in playing Islamic *da'wah* on social media. Second, as the most prominent Islamic organization in Indonesia, Muhammadiyah is responsible for spreading the idea of Islamic moderation, so it plays a role in preventing the ideology of extremism and radicalism on social media.

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