OPEN ACCESS
Islamic Research, Pages 41 – 48, Vol. 6, No. 1, 2023
DOI: 10.47076/jkpis.v6i1.182
E-ISSN: 2829-4890
www.islamicresearch.id

ISLAMICRESEARCH
The International Journal of Islamic Civilization Studies

Research Article

The Dakwah Problems of the Muhammadiyah Organization in Cimanggis District, Depok City

Rd. Heri Solehudin[1]*

[1]*Post Graduate Program University of Muhammadiyah Prof. Dr. Hamka Jakarta, Indonesia*

ARTICLE INFO

Keywords
Problematics, Social Da'wah, Muhammadiyah

***Correspondence**
herisolehudin@uhamka.ac.id

Article History
Received 11 July 2022
Accepted 15 February 2023
Published online 28 March 2023

ABSTRACT

Since its birth, Muhammadiyah has determined its missionary line that is straight in line with the social problems of the Indonesian nation, so it is only natural that Muhammadiyah in its da'wah activities is characterized by a number of its Charities (Muhammadiyah Charities), especially in the fields of education and health. Along with the times, social, economic and educational problems in society are increasingly complex, this is where Muhammadiyah is required to play an active role in providing solutions to a number of these social problems. On the other hand, the limitations of both Muhammadiyah human resources and natural resources which are actually very potential in the Cimanggis District, Depok City are also still not fully explored. thus hampering Muhammadiyah missionary activities in Cimanggis District, Depok City. This research is a type of descriptive research with a qualitative approach. While the data collected is based on direct observation, interviews and document studies. The results of the study indicate that the problems faced by Muhammadiyah in Cimanggis District, Depok City in realizing its social da'wah, are because Muhammadiyah's potentials have not been fully explored, both in terms of human resources and natural resources.

1. INTRODUCTION

For the Indonesian people and nation, the role of Muhammadiyah's da'wah movement is certainly familiar. As part of the mainstream of moderation in Islam, Muhammadiyah certainly has its own charm when viewed from the perspective of its social activities and da'wah movements, especially in the fields of Health and Education, two things that are the lifeblood of the community from time to time, times change times and pass through various aspects. generation. M. Amin Abdullah believes that Muhammadiyah from its inception has played itself as a non-governmental organization (NGO) that continues to be actively involved in community development and empowerment in the social, cultural, educational, health, economic and other fields independently while cooperating with the government. (Ruslan, 2020)

Muhammadiyah's journey since its establishment on 8 Dzulhjjah 1330 AD or 18 November 1912 AD to be able to survive for more than a century other than because what it does is in line with and is very much needed by the people's life because of the ideological principles of its movement which are united in beliefs, understandings, ideals. , and the attitude of life of the leaders and their movers to tirelessly nourish this Islamic movement (Nashir, 2017). History records that Muhammadiyah was born in a politically-laden situation, both in the context of religious politics related to the struggle for religious influence between religious forces that occurred in the Islamic world (Arabic Peninsula) and the Archipelago at that time, as well as politics in the sense of resistance to the Dutch colonial (Barbasy, 2018).

As a progressive Islamic Movement, Muhammadiyah strives to always be an enlightener for the life of the ummah as described in Islamic teachings (Yusuf, 2005). Progressive Islam in Muhammadiyah's view is a transformative Islam that is able to present da'wah that is always actual in the context of social, national culture so that Islam is truly present to give mercy to all nature (rahmatan lil alamin). Progressive Islamic transformation is a characteristic and form of endeavor in reaffirming the Qur'an and As-Sunnah in the context of an increasingly complex modern life where people

© 2023 by the authors; This is an Open Access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License. (https://creativecommons.org/licenses/by-sa/4.0/), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

are increasingly ignorant of the problems around them because they are preoccupied with mechanical and pragmatic matters that are able to hypnotize the whole world. aspects of human life. The complexity of life's problems is further exacerbated by the narrowing of differences in political perceptions, we also easily witness the rise of hate politics, politics minus ethics, politics of ethical deficits that enslave power and material as its philosophy. The hate narrative in politics is endemic as a sign of the post-truth era politics which is now becoming one of the cornerstones (Qodir, 2019).

Progressive Islam sows the seeds of goodness, peace, benefit and the virtue of living in harmony for all mankind. By embracing reformist and modernist ideology, Muhammadiyah is able to go through the twists and turns of history and to this day become a great force for Muslims in Indonesia. Muhammadiyah is not only able to strengthen the faith, worship and morality of the Muslims, but is also capable of reforming muamalat that brings benefit to the ummah and the nation amidst the complexity of the problems faced by society today. In facing the problems and challenges of Indonesia today and in the future Muhammadiyah always takes a proactive role in advancing the life of the nation and maintaining harmony, peace, order, In the view of Muhammadiyah, Islam must be present in balance and grounded so that its teachings can be applied in concrete life. Islam will always be in accordance with all space and time (shoolihun likuli era walmakan). And always brings goodness in interacting with the times. KH. Ahmad Dahlan has pioneered the real reinterpretation of Islamic doctrine for change as we are often familiar with with its implementation style, Muhammadiyah has shown its ability to reformulate Islamic messages and values that can adapt to the developments and problems of the community. Ahmad Najib Burhani in his book "Muhammadiyah Jawa" mentions that Muhammadiyah in the leadership of its founder Ahmad Dahlan showed a very strong Javanese cultural character.

In the context of the nation and state of Muhammadiyah, since the founding of this republic, many real contributions have been felt by the ummah and the Indonesian nation, this can be seen from Muhammadiyah's efforts since its inception in this archipelago where Muhammadiyah's da'wah directly touches the real interests of the community. These activities include educational, social, economic, health activities, and along with the development of time, Muhammadiyah's charities continue to develop both in terms of quantity and quality.

Muhammadiyah's decision that does not engage in practical politics but focuses more on improving the morals of politicians and state administrators (institutionally Muhammadiyah does not engage in practical politics but at the same time does not prohibit Muhammadiyah members from practicing practical politics). This was the decision of the Muhammadiyah congress in 1927 in Pekalongan, Central Java, under the leadership of KH. Ibrahim who led until 1932. In its development the political independence of Muhammadiyah (as a result of the decision of the Khittah Struggle Muhammadiyah) was increasingly threatened not only from political parties, but also from other political forces.

Although it has never independently become a political party, in its history Muhammadiyah has never been able to escape from political affairs, of course politics in terms of values, not ansich of power. During the Dutch colonial period, when on the one hand it had to uphold progressive Islam, while on the other hand it faced the Dutch, Muhammadiyah intelligently managed to take advantage of colonial institutions to serve as a means for efforts to educate the community (Al-Barbasy, 2018)

The choice of non-political struggle for Muhammadiyah does not mean that Muhammadiyah has a secular ideology that separates religious and political affairs, but for Muhammadiyah, politics is one aspect of muamalah muamalah that must be inspired, framed, and directed by religious values. Muhammadiyah also fights for politics in a broad sense, namely politics in the sense of national and state life which must be projected by da'wah towards Baldatun Thayyibatun Warobbun Ghofuur. The role of society, ummah and nationality continues to be carried out by Muhammadiyah propaganda through many channels so as to give color to the Unitary State of the Republic of Indonesia (Wilindaya, 2018)

In historical records from time to time Muhammadiyah has a very strategic role both in the context of society and nationality. In the era of the leadership of Ki Bagus Hadikusumo (1942-1952), Muhammadiyah took part in the state struggle, played an active role in preparing for independence and founded many movements that defended the Unitary State of the Republic of Indonesia, including Hezbollah, Sabilillah to the Indonesian Muslim Shura Council (Masyumi), Not only that, Muhammadiyah also played an active role in opposing the Japanese government which required Seikerei (a ceremony to worship the sun god). (Yunan, 2005)

In 1962 under the leadership of KH. Ahmad Badawi Muhammadiyah firmly rejected and fought the PKI and its underbow. At that time the country was under threat of PKI terror, the socio-economic conditions were very bad, poverty was everywhere, so Muhammadiyah explicitly asked for the PKI to be dissolved. During the leadership era of K.H. A R. Fahrudin Muhammadiyah was challenged for the principle of Islam to become Pancasila, when the

government determined that Pancasila was the only organizational principle in Indonesia (the application of the single principle of Pancasila) a challenge that was certainly not easy although in the end Muhammadiyah took an accommodative path even though with various notes. . Throughout the history of Muhammadiyah, it has proven the involvement of Muhammadiyah or its figures who fought for society and the development of the amar ma'ruf nahi munkar movement. To maintain the purity of the spirit of the movement as a religious organization. Muhammadiyah prefers/positions itself to be free from affiliation with social and political forces (Nilwani, 2016)

The fall of the New Order regime which gave birth to the reform era brought Amin Rais as a Muhammadiyah figure to be the pioneer of the movers, so the National Mandate Party (PAN) was born which later led him to become chairman of the People's Consultative Assembly of the Republic of Indonesia (1999-2004). The formation of the National Mandate Party (PAN) was part of Amin Rais' "political ijtihad" under the support of Muhammadiyah (Asyari, 2009). Amin Rais, who was then the general chairman of Muhammadiyah, had to relinquish his position and be replaced by Prof. Dr. Shafi'i Ma'arif. At this time, Muhammadiyah did a lot of enlightenment efforts by optimizing the efforts of tajdid and enlightenment of the nation. Despite frequently making critical statements against the government, Amien stated that Muhammadiyah still supports the New Order government, although not without reserve. As a moral movement, Muhammadiyah's political interests are for the government to run straight, be oriented to the interests of the people, and be able to eradicate KKN (Tanthowi, 2019). During his time as Muhammadiyah leader, Amin Rais gave many brilliant and courageous ideas that warmed the socio-political conditions in the country. From the idea of social monotheism, the importance of professional zakat, the issue of national leadership succession, harsh criticism of Freeport and Busang, the idea of noble politics and so on.

In its dynamics, every leadership in Muhammadiyah has a colorful pattern in the implementation of its da'wah, if during the leadership of KHAhmad Dahlan up to the leadership of KH A Azhar Basyir the da'wah was still maintained, but in the leadership of Amin Rais, Syafi'I Ma'arif and Syamsuddin slightly switched to da'wah bil Thing. This da'wah bil is in the form of institutions that are directly shaded by Muhammadiyah such as in education consisting of elementary to tertiary levels, then the existence of social institutions such as hospitals, orphanages, mosques, baitul qirat, radio, MU TV and so on.

The massive development of transnational ideology at the global level following the end of the Cold War has prompted Muhammadiyah to conduct a study of the dimensions and complexity of the da'wah it faces (Bandarsyah, 2016). The international community's recognition of Muhammadiyah as one of the pillars of civil society in Indonesia opens up very wide opportunities for collaboration with governments in various countries and with international institutions, so that if this positive opportunity can be utilized properly it can encourage the organization's work in various fields, especially in improving the quality of Muhammadiyah's charities and activities(Nashir, 2017).

In the era of Prof. Dr. Din Syamsudin leadership Muhammadiyah made many achievements both at the National and International levels. And currently under the leadership of Prof. Dr. Haedar Nasir Muhammadiyah remains determined to maintain his khittah not to engage in practical politics, to be purely solemn as a social organization. Because of that, the challenges faced by Muhammadiyah along with the complexity of our nation's problems today are also getting bigger, Muhammadiyah is required to play an active role in being a solution to a number of national problems as part of its social da'wah. So for Muhammadiyah, in actualizing the notion of jihad, for example, in the view of Muhammadiyah, jihad is to mobilize all capabilities to create an advanced, just, prosperous, dignified and sovereign human life.

In Muhammadiyah's view, jihad is not a struggle with violence, conflict and hostility, Muslims in dealing with various problems and challenges of complex life are required to change their strategy from a struggle against something to a struggle against something. This is a social responsibility for Muhammadiyah. As a large organization, with roots and networks that go directly to the roots of the community, Muhammadiyah realizes that this open competition will drag Muhammadiyah residents in terms of support, but do not slander each other, feel the most correct, let alone destroy ukhuwah as fellow children of the nation (Wilindaya, 2018)

Although Muhammadiyah's approach varies according to its activities, Muhammadiyah itself calls itself an Islamic movement and da'wah amar makruf nahi munkar, which has an Islamic faith that is based on the Koran and as-Sunnah. So, Muhammadiyah has its own identity: an Islamic movement, a da'wah movement for makruf nahi munkar, and a movement with Islamic faith and is based on the Koran and sunnah. This identity has implications for the space for movement and activities in multi aspects of life, in accordance with human or community needs (Ruslan, 2020).

This study intends to know more deeply the problems faced by Muhammadiyah institutionally related to da'wah efforts in the Cimanggis sub-district, Depok City. In the context of the community in the Cimanggis sub-district, Depok City, the complexity of issues related to social problems requires Muhammadiyah to play a more active role and make

a real contribution, but at the same time it must be acknowledged that the limitations of both Muhammadiyah human resources and natural resources in Cimanggis District, Depok City are the cause of not being maximal. -concrete steps are taken, the gap between the existing potentials and the current organizational strength causes the wheels of da'wah activities to become stagnant or underdeveloped,

2. RESEARCH METHODS

This research is a type of descriptive research with a qualitative approach. Qualitative descriptive research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual, a group or an event (Sugiono, 2016). Descriptive research, which is also known as taxonomic research, is intended to explore and clarify a phenomenon or social reality, by describing a number of variables related to the problem and unit being studied (Mulyadi, 2013).

The researcher divides the research segment into three, namely the indigenous/Betawi community segment, the immigrant community segment and the partisan community segment (ie people who are active both as members and administrators of political parties). The researcher believes that by using this research strategy, more comprehensive results can be obtained. In this study, researchers also mapped research subjects based on political preferences for the 2019 legislative elections. Research about political preferences only as a supporter of the data that we collect in the research which includes the results of tracing in the field, direct observations and interviews, as well as observations during the implementation of the Eid al-Adha and Eid al-Fitr prayers (especially when there are differences between Muhammadiyah and the government in determining holidays), and the results of direct discussions at the Muhammadiyah management level, both branches and branches in the Cimanggis District for 18 months.

3. RESULTS AND DISCUSSIONS

Muhammadiyah has played a very important role in this country since before independence until now. These roles cover various aspects of life in the fields of education, social, culture, and politics. As part of the nation's history, of course, this role often has ups and downs, but its presence is a very relevant and important force of civil society (Mahmudi: 2013). These roles also need to be reaffirmed considering that currently there are signs of a decline in the role of the next generation of Muhammadiyah, many of them do not want to take part and actively participate in activities in community organizations when in fact their parents are activists of these organizations. .

Da'wah at the beginning of the establishment of Muhammadiyah was still driven by the preaching of the pulpit. This pulpit preaching is an enlightenment movement carried out by KHAhmad Dahlan which later gave birth to new Muhammadiyah cadres (mubaligh-mubaligh) who in the end spread Muhammadiyah's ideas throughout the country. Muhammadiyah's business charity is one of Muhammadiyah's thoughts (Syarofah et al., 2021)

The growing organization growth has made Muhammadiyah tend to be bureaucratic and slow in dealing with problems that develop in society, especially in responding to new social problems such as issues of human rights violations, structural poverty, the adverse effects of globalization, human trafficking, destruction of human rights. environment, corruption and white-collar crime, and problems of widespread demoralization in the life of the nation (Nashir, 2017)

Muhammadiyah is an Islamic movement based on the da'wah movement amar ma'ruf nahi munkar, has Islamic aqidah and is based on the Qur'an and Sunnah. "This movement was indeed given the name by the founder with the intention of imitating and imitating the footsteps of the struggle in order to uphold and uphold the teachings of Islam or in other words "Izzul Islam wal Muslimin" the glory of Islam as a reality and the glory of the life of Muslims as areality (Santoso, 2013)Alwi Shihab said that Muhammadiyah can also be called a link in the chain of the modern Islamic reform movement as mentioned by two Dutch historians and sociologists Bernard Vlekke and Wertheim, both experts categorize Muhammadiyah as a puritan movement whose main focus is to "purify" the teachings of Islam. Islamic teachings from syncretism and shackles formalism (Masturi, 2017)

Muhammadiyah's active role in education at that time was also a form of good deeds. KH Ahmad Dahlan was able to offer a new education model as a renewal of conventional Dutch schools and Islamic boarding schools. Muhammadiyah education is also able to give birth to a new generation compared to the existing education.Muhammadiyah as an Islamic movement based on the Qur'an and Sunnah with the tajdid movement inherent in it always carries out da'wah amar ma'ruf nahi munkar in all areas of life.

The Da'wah movement carried out by Muhammadiyyah is carried out through Islamic da'wah by using thoughts and steps to realize Islamic practices in personal, family, community and state life. The Islamic da'wah carried out by Muhammadiyah is essentially a continuation of the message that has been brought by the Prophet Muhammad SAW to mankind. With the main mission of making Islam a rahmatan li al-'alamin (Husein, 2017),Always taking a middle position (al Washath), remaining principled in Islamic principles but being open to the dynamics of the ummah and changing times, that is what is often referred to as Progressive Islam (Zaenal, 2022; Burhani, 2019).

Progressive Islamic Da'wah Movement requires intelligence and creativity and innovation so that it is able to adapt to technological developments and advances. In the past, apostles were forced to take up their swords to fight for the Religion of Allah, clerics and clerics fought through the pulpit and religious lectures, but now preaching is not only done through religious lectures as has been taught by Muhammadiyah, namely preaching with real actions. through social actions that are concrete and directly beneficial to the people (Saputra et al., 2021). So it is not surprising that Prof. Buya Syafi'I Maarif said that KH Ahmad Dahlan was a man of action who was very responsive to the challenges of his time.

In this case, of course, the role of the leadership at each level of Muhammadiyah management is very decisive, as the spearhead of the Movement in moving the wheels of the Muhammadiyah da'wah organization, then strengthening the leadership of the organization, especially at the sub-district (kelurahan) level, is very important. Muhammadiyah organizational network and infrastructure at the level of Regional Leaders, Branch Managers to Branch Leaders at the Kelurahan level. Cimanggis District is a sub-district city on the outskirts of Jakarta which is directly adjacent to the capital Jakarta, as a residential city, Cimanggis District is also a portrait of small Jakarta. From the social side, mangosteen is a very heterogeneous society, with various ethnicities, religions, races and groups exist and reside in Cimanggis, either temporarily living (contracting or boarding) or those who have been officially registered as residents of the Cimanggis sub-district (Solehudin, 2022). The heterogeneity of the residents of the Cimanggis sub-district can also be seen from the pattern of social, economic, political life, education and perspectives and religion.

In the context of Islamic religiosity as the focus of this research, Muslims in the Cimanggis sub-district can be divided into two groups, namely the origin community (indigenous people) and immigrant communities. Meanwhile, immigrant communities are more inclined to modernist Islam, this could be motivated by family and social factors from the communityplace of origin and is motivated by educational factors. According to William Lidle, Muhammadiyah and NU do represent two different poles, Muhammadiyah represents the modernist or reformist pole, namely the reformist Islam group (modern Islam), on the other hand NU represents the traditionalist pole, namely the defenders and maintainers of tradition as seen in Figure 1 (Suwarno, 2019)



Figure 1. Islamic Political Party that has an existence in Cimanggis

The results of Geertz's study essentially reveal the findings of the trichotomy of school politics. namely: Abangan, Santri, and priyayi. Abangan is a characteristic of an agriculture-based (inland) community group with a non-strict religious orientation. Santri are trade-based (urban) with a strong religious orientation. Meanwhile, bureaucracy-based priyayi are more oriented towards the legacy of aristocratic traditions or civil servants (Nurjaman, 2017). Several political scientists such as Oliver Roy and also Asep Bayat considered that political parties in the Islamic world were actually entering an era of moderation which he called post-Islamism, which is an era that ended the tradition of Islamism which tends to prioritize Islamic formalism that had developed over the previous decades.

In the context of the Cimanggis community, especially immigrants who are Muslim in carrying out their worship, it can also be seen based on their political preferences during the legislative elections, and it turns out to be somewhat directly proportional although it cannot be said 100%, the original Cimanggis community (Betawi) is more inclined to traditional Islam (NU). with the political preferences of the National Awakening Party and the United Development

Party. Meanwhile, immigrant communities who tend to choose moderate Islam, if we look at their political preferences, are more inclined to PKS and PAN and PBB, although there are also a small number of Betawi people who choose PKS, PAN and PBB. An interesting phenomenon from these three parties which have the same ideology and mass base, but born with different historical backgrounds, policies and programs (Rahawarin, 2022). So it can be concluded that the segmentation of moderate Islam that is closer to Muhammadiyah is the potential and field of da'wah for Muhammadiyah in the Cimanggis sub-district, Depok city, which should be a special concern for the development of Muhammadiyah's da'wah.

Table 1. Islamic Political Parties Gained Votes 2019, Cimanggis District, Depok City

No.	Political Party Name	Voting	Election Year
1.	Partai Keadilan Sejahtera	28.374	2019
2.	Partai Amanat Nasional	6,804	2019
3.	Partai Kebangkitan Bangsa	4.280	2019
4.	Partai Persatuan pembangunan	6.104	2019
5.	Partai Bulan Bintang	2.897	2019
6.	Other Islamic political parties	950	2019
	Total number	49,409	2019

Source: DPC PAN Cimanggis District

If it departs from the vote acquisition data of Islamic-based political parties in the 2019 election which reached 49,409 votes (Table 1), a very large number for the size of a sub-district city. This number can be a potential for Muhammadiyah propaganda in the Cimanggis sub-district, from the direct observation of researchers who coincidentally are also part of the Cimanggis community (researchers live in the Tugu Village area, Cimanggis District) which is the power base of PKS, PKS voters have tended to be closer to Muhammadiyah. The simple reason that is often given by researchers is that Muhammadiyah is more moderate.

In addition, in the observations of researchers during Eid al-Fitr and Eid al-Adha when there is a difference in determining Eid between Muhammadiyah and the government, the implementation of Eid al-Fitr and Eid al-Adha prayers held by Muhammadiyah, although usually earlier than determined by the government, will get a positive response from residents. so that many residents attend prayers (Eid al-Fitr and Eid al-Adha) organized by Muhammadiyah as depicted in Figure 2 and 3.



Figure 2. Iedul Adha Prayer 2022 RTM Tugu Cimanggis

So it is very unfortunate. When until now this potential has not been coordinated in the Muhammadiyah management structure, the great potential of immigrants, especially those who live in settlements/housings (complexes or clusters) which generally tend to be moderate, has not been fully explored so that they cannot be connected and form a community. synergies with the da'wah activities of Muhammadiyah leaders both at the Sub-District (Kelurahan) and Branch (Kecamatan) levels.

From the results of researcher interviews with several residents who are immigrants who attend Eid al-Fitr prayers about choosing Eid prayers with Muhammadiyah which are earlier than the government version of Eid prayers, they say they prefer Eid prayers with Muhammadiyah because in their hometowns, their brothers and sisters also pray Eid al-Fitr on that day, some said they believed in the ijtihad carried out by Muhammadiyah leaders, while others said they were happy with Muhammadiyah people even though they were not members and didn't even know the leadership of Muhammadiyah.

So when all these potentials can be synergized in the organization's forum, it will certainly become a very powerful spirit of da'wah power for the development of Muhammadiyah's da'wah. So that the mission of Da'wah Muhammadiyah as a progressive Islam will be successful.Muhammadiyah is of the view that taking part in the life of the nation and state is a manifestation of the mission and function of carrying out da'wah amar ma'ruf nahi munkar as its historical calling. Da'wah amar ma'ruf nahi munkar, as it has become its historical calling, Muhammadiyah is of the view that taking part in the life of the nation and state is one of the manifestations of the mission and function of carrying out da'wah amar ma'ruf nahi munkar as it has become its historical call (Nilwani, 2016)



Figure 3. The implementation of Eid al-Adha prayers at the Cisalak Cimanggis Branch

This certainly deserves to be a note and evaluation for Muhammadiyah leaders considering that until now the leadership of the Muhammadiyah Cimanggis Branch still does not have Muhammadiyah charities (AUM) in the form of Muhammadiyah Schools, Muhammadiyah Polyclinics, Muhammadiyah Mosques and Muhammadiyah Islamic Boarding Schools which have been charitable fields for organizations. . Muhammadiyah has had a distinctive way of struggle, fighting not only for Muhammadiyah as a group, but Muhammadiyah fighting for the establishment of Islam and the victory of the Kalimah Allah and the realization of a true Islamic society.

4. CONCLUSION

Cimanggis Subdistrict, Depok City is a buffer zone for the capital, a densely populated residential area, which is also dominated by immigrant communities. Therefore, the Cimanggis community tends to be very heterogeneous. In particular, Muslims (immigrants) will tend to be more moderate in Islam and closer to Muhammadiyah in implementing Islamic teachings.

The absence of synergy between the organizational strength of Muhammadiyah institutionally in the Cimanggis District and the various potentials that exist in the community is because in terms of institutional infrastructure and suprastructure of Muhammadiyah in Cimanggis District, it is still very minimal. It can be said that the main factor of the problematics of Muhammadiyah's da'wah in the Cimanggis sub-district is because of these limitations. Therefore, the da'wah of the Muhammadiyah organization in the Cimanggis District has a very big challenge as well as an opportunity.

REFERENCES

Al-Barbasy, M.M. (2018). Muhammadiyah and Politics: The Dilemma Between Keep Close and Keep Distance. *Contextuality*, *34*(02), 99–125.https://doi.org/10.30631/kontekstualita.v34i02.40

Asyari, S. (2009). Political Reasoning of NU and Muhammadiyah; Java-centric over-crossing. Yogyakarta: LKiS

Bandarsyah, D. (2016). Tajdid Dynamics in Muhammadiyah Da'wah. *HISTORIA: Journal of the History Education Study Program*, *4*(2), 67-74.

Burhani, A.N. (2019). Muhammadiyah Java and the Cultural Foundation for Progressive Islam. *Maarif Institute*, *14*(2), 9–25.

Haedar, N. (2017). *Understanding Muhammadiyah Ideology (August 20).* Muhammadiyah Voice Publisher.

Husein, A. (2017). Muhammadiyah's Cultural Da'wah Against the Layman. *Ath Tariq Journal of Da'wah and Communication, 1*(1), 91.https://doi.org/10.32332/ath_thariq.v1i1.831

Junaidi, M., Jannah, R., & Hantoro, A.T. (2018). Revitalization of Muhammadiyah Ideology in Strengthening Organizational Cadres. *Tajdida 16*(2), 14.

Masturi, A. (2017). Dakwah in the Middle of Religious Pluralism: A Study of Alwi Shihab's Inclusive Da'wah Thought. *Da'wah: Journal of Da'wah and Society Studies, 21*(1), 1-18.

Mulyadi, M. (2012). Design research in research methodology. *Journal of Communication and Media Studies, 16*(1), 71-80.

Nilwani. (2016). Muhammadiyah's Gait in the National Political Scene. *Tarbawi Khatulistiwa: Journal of Islamic Education, 2*(2), 33–43.

Nurjaman, A. (2017). Religious Cleavage at the Local Level, Indonesia: Party Identification Without Electoral Commitment. *Sospol: Socio-Political Journal, 3*(2), 43-65.

Muhammadiyah Central Executive. (2015). Pancasila State as Darul Ahdi Wa Shahadah. *Journal of Chemical Information and Modeling, 53*(9), 21.

Qodir, Z. (2019). Progressive Islam and the strategy of preaching enlightenment of the people. *Journal of Reflective Sociology, 13*(2), 209-234.

Ruslan, A. (2020). The philosophy of Kyai Ahmad Dahlan's teachings and the educational ethos of Muhammadiyah. *Chronologia, 2*(1), 46-54.

Santoso, M.A.F. (2013). Contribution of Islamic ethics to political education: Solutions to the problems of Indonesian civil society in the reform era. *TSAQAFAH, 9*(2), 225-244.

Saputra, W.N.E., Mappiare-AT, A., Hidayah, N., & Ramli, M. (2021). KH Ahmad Dahlan's the values of peace in the novel entitled Sang Enlightenment: A hermeneutics study. *Pegem Journal of Education and Instruction, 11*(2), 32-42.

Solehudin, R.H. (2022). Optimization of Business Strategies for Residential Properties. KnE Social Sciences, 223-237.

Solehudin, H. (2021). Social Economic Security And Education in the New Normal Era: A Case Study of Strengthening the Virtual Mutual Cooperation Culture by Lazismu, Depok City. *Journal of Educational Research and Assessment, 3*(2), 109-116.

Sugiyono. (2016). *Quantitative, Qualitative and R&D Research Methods.* Bandung: Alphabeta.

Suwarno, S. (2019). The Birth of Muhammadiyah From a Hermeneutic Perspective. *SASDAYA: Gadjah Mada Journal of Humanities, 3*(1), 45-60.

Syarofah, A., Ichsan, Y., Rahman, P., Kusumaningrum, H., & Nafiah, S. (2021). Muhammadiyah Da'wah in the Digital Era for Millennials. Da'wah: *Journal of the Study of Da'wah and Society, 25*(1), 48–64.https://doi.org/10.15408/dakwah.v25i1.21774

Tanthowi, P.U. (2019). Muhammadiyah and Politics: The Ideological Basis for Constructive Articulation. *Maarif, 14*(2), 93–113.https://doi.org/10.47651/mrf.v14i2.65

Wilindaya, I. (2018). An-nida' Journal of Understanding Muhammadiyah's Nationality. *Junal An-Nida', 42*(2), 33.

Yusuf, M.Y. (2005). *Muhammadiyah Encyclopedia.* RajaGrafindo Persada.

Zaenal, A.R. (2022). *Dynamics of Islamic Political Parties in Indonesia*. Student Library.