

**DA'WAH STRATEGY OF THE *TABLIGH* MAJELIS OF MUHAMMADIYAH
PADANG SIDIMPUAN REGIONAL LEADERSHIP IN FOSTERING
RELIGIOUS HARMONY**

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Abstract

This research is entitled "Da'wah Strategy of the Padang Sidimpuan Muhammadiyah Regional Leadership Tabligh Council in Fostering Religious Harmony." The aim of this research is to determine the state of religious harmony in the city of Padang Sidimpuan, the da'wah strategy of the Tabligh assembly of the Muhammadiyah regional leadership in Padang Sidimpuan City in improving the development of religious harmony in Padang Sidimpuan City, as well as supporting factors and factors inhibiting religious harmony in the city of Padang Sidimpuan. In this research, the researcher uses a qualitative methodology with a descriptive approach. Data collection techniques in this research are observation, interviews, and documentation. The location of this study was carried out at the Regional Muhammadiyah Leadership office in Padang Sidimpuan City, at the Majelis Ulama Indonesia Padang Sidimpuan office, and at the office of the Padang Sidimpuan Religion Ministry. The results of this research are: 1) The state of religious harmony in the city of Padang Sidimpuan can actually be said to be good; there is no misunderstanding or a high level of tolerance because the people in the city of Padang Sidimpuan generally still have unity in creating a harmonious society. in everyday life. 2) Supporting and inhibiting factors are (a) the existence of awareness of religious communities, a sense of kinship, and religious tolerance, thereby creating a sense of equality and harmony among religious communities in the city of Padang Sidimpuan, and (b) frequent events that occur to create harmony among religious communities. In the city of Padang Sidimpuan, there was a misunderstanding caused by a third party (an outside party). So that, with this research, the Tablighi assembly's Islamic da'wah will continue to develop and be able to overcome similar factors that will occur in the future.

Keyword: Strategy Da'wah, Muhammadiyah, Majelis Tabligh, Religious Harmony.

Abstrak

Penelitian ini berjudul "Strategi Dakwah Majelis Tabligh Pimpinan Daerah Muhammadiyah Padang Sidimpuan dalam Pembinaan Kerukunan Umat Beragama". Tujuan penelitian ini adalah untuk mengetahui keadaan kerukunan umat beragama di kota Padang Sidimpuan, strategi dakwah majelis tabligh pimpinan daerah muhammadiyah Kota Padang Sidimpuan dalam meningkatkan Pembinaan Kerukunan Umat Beragama di Kota Padang Sidimpuan serta faktor pendukung dan faktor penghambat kerukunan umat beragama di kota Padang Sidimpuan. Dalam penelitian ini peneliti menggunakan metode kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data dalam penelitian ini yaitu observasi, wawancara, dan dokumentasi. Lokasi Penelitian ini dilakukan di kantor Pimpinan Daerah Muhammadiyah Kota Padang Sidimpuan, di kantor Majelis Ulama Indonesia Padang Sidimpuan dan kantor Kementerian Agama Padang Sidimpuan. Hasil penelitian ini yaitu 1) Keadaan kerukunan umat

beragama di kota Padang Sidempuan secara nyata dapat dikatakan baik, tidak ada kesalahpahaman dan sikap toleransi yang tinggi, karena masyarakat di kota Padang Sidempuan ini umumnya masih memiliki kesatuan dalam menciptakan masyarakat yang rukun dan harmonis dalam kehidupan sehari-hari. 12) Faktor pendukung dan penghambat yaitu (a) adanya kesadaran umat beragama, rasa kekerabatan dan toleransi beragama sehingga tercipta rasa kebersamaan, dan kerukunan umat beragama di kota Padang Sidempuan dan (b) sering kali gesiekan yang terjadi membuat kerukunan umat beragama di kota Padang Sidempuan menjadi salah paham akibat pihak ketiga (pihak luar). Sehingga dengan adanya penelitian ini, dakwah Islamiyah majelis Tabligh semakin berkembang dan mampu mengatasi faktor-faktor serupa yang akan terjadi di kemudian hari.

Kata Kunci : Strategi Dakwah, Muhammadiyah, Majelis Tabligh, Kerukunan Umat Beragama.

INTRODUCTION

The strategy in the context of this research is associated with *da'wah*, which is an activity of conveying or teaching Islamic teachings to the community (*mad'u*), both carried out by individuals (*da'i*) and groups. In terminology, the definition of strategy is a tactic or method that is carefully arranged to achieve success. The strategy contains a vision, mission, objectives, policies, programs, and activities that are real in anticipation of its development. A lack of a good strategy can cause the planned strategy to fail. In the future, the strategic plan is good to be able to strengthen the strategic area to be more (Alifuddin, 2020).

Da'wah is an invitation and guidance for mankind to do good deeds according to the guidance of Allah SWT and His Messenger. Efforts are carried out based on careful planning, both by the community and the community, so that they practice and know the teachings of Islam. According to Sheikh Abdullah Ba'alawi, *da'wah* is a way to invite, guide, and direct people who do not understand or are misguided on the path of the right religion to be diverted to the path of obedience to Allah. *Da'wah* then also means calling them to the good so that they remember the hereafter (Rakananda et al., 2022).

Da'wah is sought to achieve a peaceful life, not only in this world but also in the afterlife, and it is also carried out in a wise manner. *Da'wah* aims to transform and encourage the behavior and inner state of Muslims towards personal and social piety. The messages conveyed in *da'wah* are an invitation to awareness so that you are steadfast on the right path. *Da'wah* methods are ways that can be used to implement strategies. So in Islamic *da'wah*, it is necessary to use the right methods in order to generate sympathy (Masmuddin, 2019).

The *da'wah* strategy is a series of activities that have been designed to achieve the goals of *da'wah* that have been determined. Tiers can see what things must be paid attention to in the direction of the *da'wah* strategy, namely the power utilization or sourced power and plan action (kind of *da'wah* activities) tier in the method that will be used. The *da'wah* activities carried out

must have a wise attitude in pile-up and-step strategy until Islamic values are disseminated (Ilham et al., 2021). Like, which was listed on *Q.S. An-Nahl*: 125:

أَدْخِ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Be excited (humans) to the way of your Lord in wisdom and good teachings, then pray for they in a very good way. Surely your Lord is the one who knows best who is lost from His way, and He knows best who can be guided."

In the *da'wah* context, the originality is to create an ideal society, as expressed by Kamaruddin and Tullah (2021). *Da'wah* strategy is understood as a combination of planning and *da'wah* management. This means that the strategy of *da'wah* is to carry out *da'wah* in various ways or efforts to deal with various situations and conditions in an efficient and efficient way. The strategy of *da'wah* is planning, which is a series of activities that are used to achieve the goals of *da'wah* (Nuraedah & Mutawakkil, 2020).

Da'wah is considered a form of struggle for Muslims from the time of the prophet until now. It must be treated in a strategic manner that is not good; it must be done in the context of the times. Putrama Al-Khairi conducted a strata analysis of Kuntowijoyo's *da'wah* strategy in order to convey that, according to Kunto, the necessary *da'wah* strategy was adjusted to a society that was increasingly modern (Ruji & Faisol, 2021). This involves re-understanding and confounding *da'wah*. Islam is recognized as a religion that respects the diversity of human beliefs and not only teaches the procedures for relations between Muslims but also the relationships between followers of other religions.

Kunto said that the *da'wah* strategy must be related to the conditions of a modern society, where understanding the *da'wah* concept is important (Doni Saepol Aziz, Ms Udin, 2022). Islam recognizes religious diversity and encourages harmony between religious people. This principle of harmony opens up communication and good relations between religious groups. Kunto emphasized that positive relationships between religious groups can open the door for the development of cooperation in various aspects of the life of the community (Abidin, 2020). In the context of maintaining harmony in public relations, the strategy of community leaders is very important for conflict prevention. The key to building harmony is a society that has an open attitude and accepts the differences among religious people. Mutual respect in worship is also

important, where the religious believers of one and the other do not interfere with each other (Rodian & Rosidi, 2022).

The term religious harmony is often interpreted as a form of tolerance. Tolerance describes the meaning of mutual understanding, mutual understanding, and mutual understanding in the brotherhood connection. If this concept is interpreted in the context ideal, this is expected to be the desire of the human community. In Islam, the value of tolerance is upheld. However, the concept of religious tolerance in Islam does not mean that it recognizes and accepts all the religions and beliefs that exist today. This involves the issue of faith, which must be maintained by each individual Muslim (Sari & Kuswono, 2022). Tolerance in Islam is not bold enough to recognize the religious filial piety or the religious worship procedures of other religious people. There is no tolerance in terms of faith and worship, because for Muslims, the religion that is worshipped in the sight of Allah is only Islam (Slamet & Laila, 2019). Toleration in Islam is more hierarchical in matters of *mu'amalah* and social life. This is a sign of an open attitude, mutual understanding, and cooperation between religious people in the lives of the people of the world in the social aspects of the community (Saifulazry et al., 2022).

In an effort to improve the quality and awareness of religion, it is necessary to increase the number of large individuals or groups of people who gather to achieve the goal of being together, which is called the *da'wah* of the congregation (Istikomah et al., 2020). In this context, the term "*jama'ah*" refers to a family group or households that live in one environment and form bonds based on their awareness of living together. The formation and development of this congregation were done by the members of the company. *Jamaah* is defined as a community group, not a structure of the company (Awalia, 2022).

The congregation began to be developed by the *Muhammadiyah* organization in collaboration with *Aisyiyah* to build a complete paradigm, not only to limit the planning of *da'wah* activities in the field but also to formulate a series of religious programs and *da'wah* applications (Huda et al., 2022). This paradigm not only introduces existing theory but also promotes it by offering well-designed theory and practices. The goal is to provide a sharp and easy-to-understand analysis so that the results achieved can be viewed and measured (Mahmud, 2020).

Muhammadiyah is a language taken from the word "*Muhammad*," which is the name of the prophet and messenger of Allah, who is the last tier. Then get "*ya*" *nisbiyah*, which means type. So, *Muhammadiyah* means "the people of Muhammad (saw)" or "that Muhammad Saw", which is a Muslim who does not recognize and believe that the Prophet Muhammad Saw is the last servant and messenger of Allah. Meanwhile, the term *Muhammadiyah*, as Islamic Movement, *Da'wah amar makruf nahi mungkar*, Islamic faith and sourced on the *Qur'an* and *Sunnah*, was

established by K.H. Ahmad Dahlan in Yogyakarta on 8 Dzulhijjah 1330 H. or 18 November 1912 AD (Anggraeni & Suprabowo, 2022).

Muhammadiyah is a big organization in Indonesia, as a propagation of Islam and *da'wah* of *Amar Ma'ruf Nahi Munkar*, which is rooted in the Islamic creed in accordance with the *Qur'an* and as-sunnah, with the aim of realizing a primary, just, and prosperous society that can be blessed by Allah Swt. This organization has made efforts to modernize and professionalize *da'wah* management (Prabowo & Zen, 2023). This task is not an easy one because professionalism in *da'wah* management requires the application of managerial principles. In the face of the pandemic, *Muhammadiyah* is committed to doing *tajdid* (renewal) in the face of the principles of management pier and mien, improving the quality of management *da'wah*. This is an effort to maintain relevance and organizational integrity in facing the dynamics of modern society. In the end, *Muhammadiyah* is trying to be more in line with the demands of the times but continues to rely on Islamic values and principles (Alwi et al., 2021).

In the face of challenges and obstacles, an organization needs to be a good organization and a constant in carrying out its mission. The success of an organization in achieving its goals depends on the support and active involvement of its members and management in order to develop the activities that have been planned. To make this happen, it is necessary to have an efficient and capable manager who can make it possible to carry out the activities that are tailored to the plan that has been made (Islahuddin et al., 2023). For this reason, *Muhammadiyah* forms an institution and council that specialize in the field of *da'wah*, which is called *Majelis Tabligh*. With the establishment of this institution, it is hoped that *da'wah* activities can be organized in a good manner in order to achieve the goals of *da'wah* that are close. *Majelis Tabligh* is considered the core of *Muhammadiyah's da'wah*, so there are hierarchical fresh ideas that are layered with concrete actions to develop the aforementioned. *Majelis tabligh* is a *majelis* in *Muhammadiyah* who moves in the field of *Da'wah*. The purpose of the noodles is the Islamic religion, which is based on the *Qur'an* and *As-Sunnah*. Some research on *da'wah* strategies has been carried out, and each research has a different emphasis on the subject of the research. Tier's research conducted by Abdullah (2020) is titled "*Da'wah* Strategies in Caring for Plurality among Adolescents." The research that is strengthened in this descriptive qualitative method means that the goal of the research is the analysis and strategy of *da'wah* in the form of plurality. As a result of this research, there are three stratiegi *da'wah* that can be carried out for the treatment of plurality among adolescents, namely, structural strategy, cultural strategy, and strategy for new media.

Another study related to the *Da'wah* Strategi was conducted by Devi Anggeraini and Imam Suprabowo in 2022, entitled "*Da'wah* Strategi in the Pandemi Period: A Study on the *Tabligh* Council of the Aisyiyah Central Leadership. This research uses descriptive qualitative theory, which is based on the principles of *Da'wah* strategy. The results of this research have the principles of *Da'wah* Strategy during the pandemi period, namely: using social skills in the principle of tiering, applying the principle of professional achievement, applying psychological principles in the field of *Da'wah* (*mad'u*), developing human resources in the training of planning, the training of public speaking, and the training of the media, and then monitoring and evaluating the implementation of *da'wah*.

Continuing third, the study of Luluk Kholiqoh and Ahidul Asror is titled Ustaz Achmad Nasiruddin Arif's *da'wah* strategy in broadcasting the teachings of *thoriqoh naqsyabandiyah kholidiyah mujaddidiyah*. To the young generation in Surabaya. The results of the study found that Ustaz Achmad Nasiruddin Arif, in his *da'wah* method, used strategy. Pertama, memahami audience, the second plans the message, and the third plans the method. The *da'wah* myth used is *da'wah bil hal, bili lisan*, through discussion, study, and dialogue (Tampubolon, 2021).

Based on the description above, the *da'wah* strategy is very important for the purpose of *da'wah*. Based on the previous tier of research above, there has been much research about strategy, *da'wah*. However, there are still few studies that discuss the main tier of the strategic strategy of *Da'wah* Majelis *Tabligh* in the development of religious people. Therefore, there is a tier-pull initiative for the "*Da'wah* Strategy of the *Tabligh* Leadership Council of the Area of *Muhammadiyah* Padang Sidempuan in the Formation of Harmony of the Religious *Ummah*" in order to know the harmony of religion in Padang Sidempuan City.

RESEARCH METHODS

This research uses a qualitative research method, which is defined as research in the sociological sciences that collects and analyzes data in the form of man-made words and phrases. In this method, research does not make any effort to calculate or quantify the qualitative data that is used, so there is no bier-based analysis of the numbers. The data collection techniques used in this research include investigations, interviews, and discussion (Sugiyono, 2019).

Data collection was carried out at the Muhammadiyah Area Leadership Padang Sidempuan City Headquarters, Padang Sidempuan City Religious Department of Padang Sidempuan City, and at the religious Ummah Harmony forum. The data collection was carried out at the Majelis *Tabligh* forum, the Religious Forum of Ummah Harmony of Padang Sidempuan City. The subjects in this research are the head of Majelis *Tabligh*, the head of the *Muhammadiyah*

Region of Padang Sidimpuan City, the Secretary of the Forum for Religious Harmony, and the Supervisor of the Department of Religion of Padang Sidimpuan City, namely Mr. 1) DR. Anhar MA (Chief PDM of Padang Sidimpuan City), 2) Ustadz Makmun Rambe (Chairman of the *Tabligh* Majelis), 3) Drs. Samsuddin Pulungan (secretary of FKUB Padang Sidimpuan City), and 4) H. Mansur Siregar M.Pd (Supervisor of the Ministry of Religion). The data analysis method applied in this research is qualitative-descriptive. The analytical techniques used include data reduction, data analysis, and verification or inference.

RESULT

Awaludin Pimay, in his book "Humanist Da'wah Paradigm: Strategy and Method *Da'wah* Saifuddin Zuhri" describes the strategy as a clear line of action used to achieve the target that has been set. The strategy is a guide for formulating the actions to be taken to achieve the goals of success. In that context, Arifin stated that strategy is a method and power used to meet the objectives of a certain process so that the desired results are maximized (Fauzi & Indah, 2021).

According to Sheikh Ali Mahfudh, in his book "hidayatul musrsyidin," *da'wah* has the goal of encouraging humans so that they can make good fortune, give instructions, call for *ma'ruf* people, and forbid from a *munkar* artificial temple. The purpose of this *da'wah* is so that humans can achieve happiness in this world and happiness in the hereafter. In the end, in simple terms, the strategy of *da'wah* can be interpreted as various ways or steps taken by the *da'i* in carrying out *da'wah*. This is intended to facilitate the achievement of the two effective goals. The *da'wah* design is a basic framework that reflects the actions of *da'i* in the implementation of *da'wah* activities in the field.

From the above discussion, the Strategic *Da'wah* Writer concludes that the *Da'wah* Strategy is a variety of methods, tips, or strategies in the *da'wah* method to achieve the goals of *da'wah* in a way that is easy to understand by the *mad'u* or the community. So as to encourage the *mad'u* to make *ma'ruf* and leave the unruly. The *Da'wah* Strategy is also a series of tierstymatic activities that aim to achieve the goals of *da'wah*, so that the activities carried out will be good and what is conveyed by *da'i* to *mad'u* can be conveyed in a good way.

DISCUSSION

Harmony of Religious in Padang Sidimpuan City

In the life of a community, the relationship between religious people is something that cannot be avoided. Both individual and organizational means. Like that, there is also a tiered thing

in the Padang Sidempuan city. The harmony of religious people in Padang Sidempuan city is real harmony; there is no misunderstanding, and it is safe and controlled. If the tier becomes jealous, which causes a misunderstanding between religious people in the Padang Sidempuan area, then it is caused by the ketiga (outsider). Example: It is disseminated that the Nion-Muslims who are aware of the problems or who are disseminating Muslims in the Padang Sidempuan area.

Even though there are jealousies that come from outside, Padang Sidempuan City Government and FKUB Padang Sidempuan City are trying to overcome it in a good way, and it is important to gather all the religious characters in Padang Sidempuan to find the silhouette of the problems faced (the tiered ones). In addition, FKUB Padang Sidempuan City also provides religious seminars for religious figures and customs figures, be it Islam, kristiani, Buddhism, Hinduism, and others. In addition, FKUB Padang Sidempuan City also maintains the youth generation to improve the spirit of religious people in Padang Sidempuan City, starting with the morning apple activity and competitions such as speeches, where participants are from the all-religious Kota Padang Sidempuan and are also joined by the judges.

The situation of religious harmony in society can be evaluated from two perspectives, namely positive and negative. Tiers can be various types of facilities that can influence the harmony of religious people, which can lead to both good and bad views. For example, in a society that has a variety of beliefs, there is often a hierarchy between Muslim individuals and non-Muslims, the main tier in terms of belief in God. Although it was also said that in the Padang Sidempuan area, the people were able to practice their respective religions by observing each other.

The results of this study are in line with research conducted by Abdullah (2020), that religious harmony can be created through implementing *da'wah* in adolescents with the right strategies, such as through digital and cadre training.

Da'wah Strategy of the Tabligh Majelis of Muhammadiyah Padang Sidempuan Regional Leadership in Improving the Development of Religious Harmony

The understanding is further that the religious community in Kota Padang Sidempuan is important, so the importance of the religious community is associated with the strategies that are carried out by the figures to improve the religious community in the aforementioned area. Harmony between religious people is considered very essential in daily life because it is able to create a peaceful life and make it possible for each other's lives to be harmonious. It is important to remember that the harmony between religious people does not mean that they require each other not to follow or carry out different religious teachings.

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The few strategies that were adopted by the *tabligh* assembly in Padang Sidempuan City include:

1. Strengthening the understanding of religious understanding from *the perspective of Muhammadiyah*

The understanding of religion is basically the understanding of religion in the understanding of the moderate, which is adjusted to the guidelines of the religion that are issued by the *Tarjih* council and the *Tadjud* of the central *Muhammadiyah* leadership. The *Tarjih* council issued a book on five issues, which comprise the basic guide to religious understanding, which states that *tarjih* for *Muhammadiyah* is only a way to understand which religion can be, which is opposed to the most true religious understanding.

The activities carried out by *Tabligh* council in terms of religious understanding, namely:

- a. To revive and develop various types of recitation in the organization environment (general and special).
 - b. Cadre of members and the elder leadership.
 - c. Nationalize the results of the decision of the *tabligh* council of the central leadership to area, the branch leader of followed Padang Sidempuan.
2. Strengthening the ideology of the *Muhammadiyah* Movement (*Muhammadiyah* organization)

Ideology is the belief or ideal that *Muhammadiyah* strives for. The ideals of *Muhammadiyah* are to strengthen and uphold the Islamic religion to the level of the existence of an Islamic society that is truly Islamic, which is in line with the purpose of *Muhammadiyah's* Articles of Association.

The purpose of the purpose of the *Muhammadiyah* organization is to build and empower the community in a way that implements the Islamic Shari'ah correctly. One of them is to build or strengthen the community. One of the *Muhammadiyah* ideologies The name is the *Muhammadiyah* personality. The *Muhammadiyah* personality is guided so that the work is the

same as any Islamic category, so that the *Muhammadiyah* Movement does not hide itself from the outside.

In improving the ideology of the *Muhammadiyah* movement *tabligh* council activities, the hierarchy of:

- a. The development of *Muhammadiyah* ideology is through routine recitation which is carried out every three months.
- b. Conducting workshops or seminars for the community so as to create a tolerant attitude and build tolerance with different understandings and religions.

So the *Muhammadiyah* Movement is not only a building of the same as Islam but also a knowledge of the non-Islamic religion (in the affairs or interests of the nation).

3. Optimizing the function of charity for the community

Muhammadiyah's main charity in the field of health education and orphanages is intended for the community. Regardless of religion, ethnicity, or race, the *ontoh-contoh* at the *Muhammadiyah* University of Padang Sidempuan also has students of Islamic intentions, like that in health, the hospital established by *Muhammadiyah* is not only a recipient of the Islamic religion but also a recipient of the non-Islam religion as well. The activities carried out by the *Majelis Tabligh* to optimize business functions are to optimize the manager of mosques, universities, and hospitals of orphanages as the target of Islamic *kie* and activities of the community that are sensitive to the problems of the dynamics of the community's livelihood, while there are activities of the community in terms of charity.

The results of this study are in line with research conducted by Devi Anggeraeni and Imam Suprabowo (2022) that human resource development for both adolescents and adults is a strategy that can be developed. *Muhammadiyah* as a religious institution that prioritizes *fastabiqul khairat* has 3 strategies that are carried out, namely, in religious understanding of *Muhammadiyah*, the community and religious trainings can be accessed by teenagers and adults through the *Tabligh* assembly.

Supporting and Inhibiting Factors of *Da'wah Tabligh* Majelis Leadership Strategy of *Muhammadiyah* Padang Sidempuan Region

Based on the results of observation and interviews, it can be found that the factors that support and hinder the achievement of religion in Padang Sidempuan city include:

1. The tier is intertwined with harmony in nationality and humanity activities.
2. The layer of equality in the activities of the nation between religious people
3. The existence of religious competitions and seminars for children, adolescents, and adults.

Meanwhile, the facilities that are related to the relationship in Majelis *Tabligh* Padang Sidimpuan City are:

1. The selfish nature of some residents.
2. There is intimidation between religious people who come from outside.
3. The existence of this problem lacks understanding of diversity between religious communities.

In addition, the understanding of the hierarchy in the face of these facilities is expected to be able to assist in the strategic development that is more effective to improve and maintain the harmony of the religious in the tier. The results of this study are in line with research conducted by Luluk Kholiqoh and Ahidul Asror (2021) that in general, the strategy of *da'wah* through *bil hal* and *bil lisan* is also applied by the *Muhammadiyah Tabligh* council by conducting routine studies and discussions around religion openly. However, every *da'wah* must have supporting and inhibiting factors in its implementation. For this reason, *Muhammadiyah* with its *Tabligh* assembly strengthens the relationship with the whole community with the delivery of warm and peaceful *da'wah*.

CONCLUSION

Based on the results of the research that has been carried out, especially from the interviews conducted by the leaders of the *Muhammadiyah* Padang Sidimpuan city in the field of Majelis *Tabligh* and FKUB Padang Sidimpuan City in improving the discovery of religious people in Padang Sidimpuan City, it can be concluded that: 1) The strategy of *da'wah* carried out by Majelis *Tabligh* has three things, namely: a) *Bil-lisan* (direct penyampaian secara; the purpose is to use the ideology of *Muhammadiyah*); b) *Bil-hal* (direct delivery uses behavior or execution, with the aim of optimizing charity efforts for the community); and c) *Bil-qalam* (convey noodles through writing). The purpose of understanding religion, according to *Muhammadiyah*. 2) The harmony of religious people, according to FKUB Padang Sidimpuan City is in real harmony; there is no misunderstanding between religious people. Supporting factors in the implementation of the *da'wah* strategy are that the community of Padang Sidimpuan City, both Islam and non-Islam, protects each other's theories.

Meanwhile, the inhibiting factor is that there are still many residents who are reluctant to know Islam more deeply. The suggestions and implications for the implementation of the *da'wah* strategy of the *Muhammadiyah Tabligh* Council are the anticipation of the conflict that comes from outside the solution community, which is hierarchical in the way of deliberation and

intimidation between religious people, and the existence of a lack of understanding of religious people among religious people.

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