

Community Response to the Cultural Da'wah Practices by Muhammadiyah Preachers in Palembang City

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Abstract

This research analyses the public response to cultural preaching practices by Muhammadiyah preachers in Palembang. This qualitative research adopts an anthropological approach to religious studies. The research informants include community leaders, religious leaders, members of Muhammadiyah, and Muhammadiyah leaders. Data is collected through observation, interviews, and documentation. Data analysis uses Miles and Huberman's theory, involving data reduction, display, and verification. The research findings conclude that, first, the concept of cultural preaching from the Muhammadiyah perspective involves using culture as a means of preaching. The foundation of its cultural preaching concept includes being friendly, polite, cultured, civil, tolerant, non-hateful, educational, and supportive. Second, the implementation of cultural preaching by Muhammadiyah preachers is primarily carried out through existing local cultural forms, such as festive events, thanksgiving celebrations, Quranic recitation gatherings, Islamic religious days, nasheed art, Quranic reading, calligraphy, martial arts, and archery. Third, the community's response to the cultural preaching practices by Muhammadiyah preachers, including community leaders, religious leaders, Muhammadiyah members, and Muhammadiyah leaders, is generally favourable. This is because Muhammadiyah preachers, in their lectures, avoid controversial issues, do not demean their audience, and strive to educate the community. Muhammadiyah preachers base their lectures on arguments and rationality. Fourth, the acceptance of Muhammadiyah preachers is attributed to their rational approach to presenting content, supported by propositions and rhetoric, with the content being generally relevant. Those who reject it express concerns about syncretism, as they fear the mixing of culture and religion in this clear and uncompromising preaching based on the principle of distinguishing right from wrong.

Keywords

Community Response; Cultural Da'wah; Muhammadiyah Preachers

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1. INTRODUCTION

Cultural preaching involves methods that adapt to the situation and conditions of the target community (Habibullah & Rosi, 2021). This approach aims to enhance religious awareness, encouraging



the community to accept and practice all aspects of Islam, including faith, worship, morality, and transactions. It considers stages of social change based on social, economic, cultural, and political pluralities within society. The ultimate goal is to achieve an Islamic society's ideal stage in line with Islamic teachings' primary mission (Husein, 2017). Examples of cultural preaching include the practices of Sunan Kalijaga, who used wayang (shadow puppetry) and Javanese songs to convey the message, resonating with the society of that time.

Cultural preaching is an effort to convey Islamic teachings while considering human cultural tendencies and potentials, aiming to realize a truly Islamic society (Wira, 2021). This preaching is carried out by utilizing customs, traditions, arts, and local culture as part of the process towards Islamic life. Implementing cultural preaching certainly has the potential for friction with the Muhammadiyah organization, which prioritizes the tajdid or renewal movement. K.H. Azhar Basyir (Sukma et al., 2023) asserts that Muhammadiyah aims to purify the teachings of the Qur'an and Sunnah from superstitious practices, innovations, and superstitions considered polytheistic. Cultural preaching also contradicts the purification practices within Muhammadiyah, which involve cleansing beliefs and worship from non-Islamic elements such as beliefs and rituals of local communities or previous religions (Fuad, 2018).

The contradictions within Muhammadiyah's movements confront the reality of the Palembang community, which holds diverse cultural practices claimed to be Islamic but are close to innovations. One such tradition is the "rebo kasan" ritual, where the practice of "Syafar bathing" along the Musi River aims to purify oneself from all misfortunes during the month of Syafar (Bety, 2023). Another tradition, Ruwahan, involves giving alms in the month of Ruwah to welcome the month of Ramadan (Niswah, 2018). Besides Ruwahan, which is usually performed in the middle of the month of Sha'ban, there are also traditions such as Nisfu Sha'ban night, cemetery cleaning, and family grave visits.

Muhammadiyah faces challenges in its cultural preaching efforts that conflict with the principles of renewal and purification and the general perception that its missionary model is not culturally aligned. Claims circulate that Muhammadiyah is associated with not performing tahlil (memorial ceremony), unlike NU (Nahdlatul Ulama). This assertion uniquely challenges Muhammadiyah to navigate its missionary activities gracefully. Public opinions may lead to interference and ridicule, creating a mockery of Muhammadiyah's attempts to become culturally aware.

The actualization of cultural preaching conducted by Muhammadiyah certainly can create tension within the organization when not provided with clear frameworks of thought and implementation. Syafiq A Mughni, in the Ramadhan Study of 1445 H, explains that cultural preaching has become an official document of Muhammadiyah that needs to be reviewed regarding its concept and whether it can still be applied in the current situation (Meidiana, 2024). However, in its implementation, it turns out that cultural preaching can still relate to the community, and many people in the city of Palembang

are comfortable with this model. Indeed, this poses another challenge regarding the difference in orientation towards the future (Tajdid) and what the community still needs (cultural preaching) among Muhammadiyah members. On the one hand, Muhammadiyah strives for renewal, but on the other hand, its community still accepts and is comfortable with the model of cultural preaching.

In-depth studies have been conducted regarding the cultural preaching model by Muhammadiyah preachers. (Rohman, 2022) In his research, he explains the urgency of media in conducting cultural preaching by Muhammadiyah. (Abudi & Labibah, 2023) Their research findings explain that Muhammadiyah's cultural preaching strategy takes various forms, including multimedia preaching, preaching in the era of globalization, preaching through art, and preaching through congregation movements. (Agustyawati, 2022) her research also explains that Muhammadiyah's cultural preaching is based on dynamism and purification.

Previous research results explain the model of cultural preaching carried out by Muhammadiyah. However, the research findings do not fully explain the model of cultural preaching carried out by Muhammadiyah preachers in a specific location. This forms the basis for researchers to conduct an in-depth study regarding the responses given by the community regarding the preaching model of Muhammadiyah preachers in Palembang City. Through this, the research explicitly discusses the community's response to cultural preaching by Muhammadiyah Preachers.

2. METHODS

This research adopts a qualitative approach with an anthropological perspective to understand the views and responses of Muhammadiyah residents in Palembang City and the general public regarding cultural preaching. Data for this research was collected through interviews with research subjects. The research subjects were determined using a purposive sampling technique. The criteria used are 1) Familiarity with Muhammadiyah, 2) Knowledge about religion, and 3) Age above 35 years. The research subjects obtained through these criteria were Mr. Mustofa, S.Ag., M.Pd.I, Chairman of the Muhammadiyah Regional Leadership in Palembang, and Mr. H. Sairozi SH. M.Hum, a religious figure in Palembang City; Ahmad Masduki, a Muhammadiyah member with a membership card; and Ulul Amri, a member who does not have a membership card but actively participates in Muhammadiyah leadership activities daily in Palembang City.

Observations of Muhammadiyah Dai's activities in Palembang City were conducted to collect primary data. These activities consisted of preaching activities conducted in mosques affiliated with Muhammadiyah, totalling four mosques. These observations were conducted over three weeks. Meanwhile, secondary data was obtained from official Muhammadiyah documents, previous research, books, mass media, dissertations, journals, papers, and various reports considered relevant to this

research. Official Muhammadiyah documents were used to validate that Muhammadiyah's preaching activities in Palembang City are indeed being conducted, thus ensuring the validity of the information provided. Previous research, books, mass media, dissertations, journals, papers, and activity reports are essential in adding information related to Muhammadiyah's preaching activities and building an analysis of existing data. Data validity is ensured through triangulation of techniques and sources.

Data analysis follows Miles and Huberman's theory, involving data reduction, data display, and data verification. Data reduction is done by sorting information related to cultural preaching conducted by Muhammadiyah Dai. Information unrelated to the research object is discarded. In the data display stage, the researcher presents the data narratively, facilitating the researcher's understanding of the information obtained. Data verification is done by drawing conclusions where the researcher validates the information provided by the research subjects. When the conclusions align with what was conveyed by the research subjects, the research is concluded.

3. FINDINGS AND DISCUSSION

3.1. Implementation of Cultural Da'wah by Dai Muhammadiyah in Palembang City

The Muhammadiyah da'wah movement continues the da'wah mission conveyed by the Great Prophet Muhammad SAW, who made Islam the rahmatan Lil 'Alamin. Because in line with the Muhammadiyah Movement, which is oriented towards amar ma'ruf nahi munkar, which is the objective of Muhammadiyah itself as an Islamic Movement (Sholeh, 2010), the implementation of cultural da'wah carried out by Muhammadiyah preachers is critical to determine the success or failure of the Muhammadiyah da'wah movement itself.

The implementation of cultural da'wah is, of course, carried out by Dai. Of course, the implementation will always be in contact with the local community's culture. For Levi-Strauss in "Theories of Culture", it is said that culture is the essence of a symbolic system or configuration of a symbol, so to understand the device of a particular cultural symbol, one should be able to see the entirety of cultural activity in that society (Gumilar, 2018).

Implementation of Cultural Da'wah by Dai Muhammadiyah

The concept of cultural da'wah among Muhammadiyah is fundamental to changing the paradigm of thinking, which has previously considered Muhammadiyah as if it were allergic to existing culture. Because cultural da'wah is a medium for da'wah (Mulkhan, 2010). Islam recommends wisdom in understanding the reality of a society that is virtuous and preventing evil by paying attention to the conditions in which society is faced, so in order to face the diversity of society and increasingly complex situations, Muhammadiyah needs to pay attention and take a cultural approach to da'wah. The cultural da'wah that Muhammadiyah wants is to continue paying attention to local values and culture (Husein,

2017).

Cultural da'wah is a term Muhammadiyah uses to implement da'wah through customs, traditions and local culture. Through local community culture, Da'wah is readily accepted by the community. So far, the da'wah initiated by Muhammadiyah and carried out by Dai from Muhammadiyah mainly contains harsh purification content in the existing culture (Husein, 2017). Strategic steps for implementing cultural da'wah are a big problem in the implementation stage because the problems faced by the Muhammadiyah organization in each region are different and even vary, especially those related to multicultural realities (Muhammadiyah, 2016).

The implementation of Muhammadiyah's cultural preaching in the city of Palembang involves strategies tailored to the existing culture. Firstly, Engagement and Limitation. This strategy is carried out by Muhammadiyah preachers who actively participate in religious activities within the community, such as funeral processions. Muhammadiyah preachers attend condolence events during deaths, offering condolences to the grieving families. When asked to lead prayers or give lectures, Muhammadiyah preachers willingly do so. In this regard, Muhammadiyah preachers provide advice to actualize the meaning of preaching (Deslima, 2021). However, limitations are also observed; for example, when asked to lead the recitation of Yasin or Tahlil, they may assign this task to someone else.

Secondly, Study and Understanding. Muhammadiyah preachers engage in preaching by organizing assemblies and delivering lectures enjoyably and engagingly, avoiding causing anxiety in the community with the message conveyed. Muhammadiyah preachers carefully consider the essence of preaching, which is to invite people wisely to the right path according to Allah's command for the well-being and happiness of humanity in this world and the hereafter (Roji, 2020). Cultural preaching through these assemblies is carried out by considering the preferences of the people of Palembang, who enjoy collective studies in such forums.

Thirdly, collaboration with the government. Muhammadiyah preachers consider collaboration with the government to be necessary. Collaboration ultimately facilitates Muhammadiyah preachers' involvement in activities conducted within the community, thus facilitating their preaching efforts. Muhammadiyah preachers understand that in the past, there was a period where scholars were marginalized, opposed, and even exploited for the interests of rulers (Mastori et al., 2023). This situation is an essential reminder for Muhammadiyah to maintain relations as best as possible to avoid similar occurrences.

The collaboration has elicited positive responses from the Palembang City Government, which provides opportunities for Muhammadiyah preachers to preach through lectures within the government bureaucracy. Among the opportunities are invitations for preachers to deliver sermons during Friday prayers, Eid al-Fitr, and Eid al-Adha. Muhammadiyah preachers can also deliver

sermons in community mosques to provide lectures and Friday sermons. According to (Koto & Mazid, 2024), Friday sermons effectively convey preaching through speech.

Muhammadiyah's preaching strategy maintains the principles of preventing innovation and superstition through subtle and non-accusatory methods. In cases of non-compliance with religious law, Muhammadiyah preachers refrain from engaging in such practices and, as much as possible, wisely invite others. In this regard, Muhammadiyah preaches Islam in a manner that aligns with the developed culture, preserving it as long as its principles or substance do not contradict Islamic values (Wahyudi et al., 2023).

Supporting and Obstacles Factors for Dai Muhammadiyah

To achieve success in preaching, a Dai needs to be supported by various preaching tools. The supporting factor for Dai's implementation of da'wah is the da'wah tools that have been structured according to the concept of da'wah itself. Firstly, Formal juridical factors. Among the supporters of Dai Muhammadiyah in carrying out cultural da'wah are the results of the Tanwir Mumammadiyah session in Denpasar Bali in 2002—the results of the Tanwir Muhammadiyah session in Makassar in 2003 (Muhammadiyah, 2016). The Muhammadiyah Central Leadership has also issued a guidebook, "Muhammadiyah Cultural Da'wah".

Secondly, Muhammadiyah's cultural da'wah is a topic continuously discussed at every Mukhtamar held by Muhammadiyah. Among them, at the 44th Mukhtamar in Jakarta, where cultural da'wah was focused on multimedia da'wah, da'wah in the era of globalization, da'wah through art, and da'wah through congregation movements (Abudi & Labibah, 2023). Furthermore, discussions regarding cultural da'wah were also conducted at the National Working Meeting of the Arts, Culture, and Sports Institute (LSBO) of Muhammadiyah Central Leadership on February 21-22, 2022, in Yogyakarta, among the speakers at the event was the vice chairman of LSBO PP. Muhammadiyah Jabrohim, whose title was "Implementation of Muhammadiyah Cultural Da'wah".

The idea of cultural preaching is also provided by (Jabrohim, 2005), namely: 1) The results of the decision of Tanwir Muhammadiyah both in Denpasar and Makasar should be that as an organization Muhammadiyah intensively socializes the concept of cultural da'wah to the regional, regional, branch and even branch levels; 2) The concept of culture is fundamental for Muhammadiyah Dai to study because humans are cultural creatures. Because this cultural insight is rooted in the muamalah world, complete with all its complex knick-knacks, entering this culture in an Islamic way is necessary. Because Islam is a friendly, polite, and loving teaching, and 3) Change in society is usually through contact with culture, so that is where cultural preaching must be able to play a role that Muhammadiyah preachers play.

The academic text "Return to the Cultural Council" was presented at the 48th Muhammadiyah Pre-

Conference session by the Muhammadiyah Central Leadership Arts, Culture and Sports Institute (LSBO) in 2022, which was initiated by Sukriyanto AR. To be accepted by society, Muhammadiyah should continue to organizationally socialize the concept of cultural da'wah from the centre to the regions, regions, branches and branches so that Muhammadiyah Dais must be able to concretely actualize cultural da'wah in its implementation (Sukriyanto, 2022).

Thirdly, The preacher's competency factor. The people of Palembang City, in general, are accustomed to cultural and religious practices; many Dai usually carry out cultural da'wah outside Muhammadiyah circles. In a society, four factors bind society, namely: 1) there is the interaction between members; 2) there are customs and norms that regulate behaviour; 3) there is Sustainable existence; and 4) there is a strong sense of identity (Gumilar, 2018). So, one of the decisive binding factors for society is interaction. With good interaction with the community, the community usually accepts the implementation of da'wah.

The competency of preachers (dai) in delivering da'wah also serves as a supporting factor for Muhammadiyah's cultural da'wah. The public perception that Muhammadiyah preachers such as Ust H. Nofrizal Nawawi, Lc., M.Pd.I, Prof. Romli, M.Ag, and Dr. H. Suroso are in harmony between what they preach and what they practice. The content delivered in da'wah is also conveyed effectively by considering the societal conditions. Preachers' attention to the community is essential in achieving the da'wah goals (Lestari & Riyadi, 2023). The ease of facilities for da'wah also contributes to implementing Muhammadiyah's cultural da'wah. The invitations to preach from within the Muhammadiyah community, preaching on private television channels, and even on TVRI and RRI demonstrate significant attention from the public regarding the da'wah delivered by Muhammadiyah preachers.

The Implementation of Cultural Da'wah by Muhammadiyah's Dai poses various challenges. These challenges emanate from the Dai themselves or the environment in which they operate. Such hindrances inevitably impact the effectiveness and reception of the messages received by the maudu' (the audience of the da'wah). These challenges are linked to the views of some Dai who believe that cultural da'wah diminishes the spirit of purification, namely the zeal to purify Islam from incorrect teachings and practices (Anwar, 2023). Muhammadiyah, in this context, considers incorrect teachings to include superstition, innovation (bid'ah), and superstition. Muhammadiyah's Dai is concerned that emphasis on cultural aspects may obscure the sacred message of Islam and lead society back to practices inconsistent with religious teachings.

Indeed, when the spirit of cultural da'wah clashes with the spirit of renewal (tajdid) and purification of Islam, these become problems themselves when no common ground is found. In this regard, Muhammadiyah must conduct a more in-depth examination of its cultural da'wah efforts and provide clear implementation boundaries (Muhammadiyah, 2016). It is explained that cultural da'wah

does not mean preserving or justifying practices that involve polytheism, innovation, superstition, and heresy but understanding and addressing them through a da'wah perspective. In this context, practices involving polytheism, innovation, superstition, and heresy are not directly stopped through fatwas and prohibitions. However, Muhammadiyah's Dai considers them cultural issues, starting with not participating in those practices.

The community still carries out cultural practices close to polytheism, innovation, superstition, and heresy. When Muhammadiyah's Dai begins to prohibit them strongly, a negative stigma may arise for Muhammadiyah's Dai. Some Muhammadiyah's Dai may face difficulties in engaging in a dialogue with a community that perceives Muhammadiyah as blaming local cultural practices. This perspective creates barriers in conveying the message of cultural da'wah because the community feels defensive or unreceptive to teachings that are seen as criticizing their cultural practices. Abdul Mu'ti (Afandi, 2021) stated that cultural performances are positive because they build a spiritual connection with the local community.

The community must realize that Muhammadiyah advocates for a progressive Islam through enlightenment and transformation strategies, combined with the diversity of religious beliefs in Indonesia (Hasnahwati et al., 2022). Local culture is accepted by Muhammadiyah as long as it does not lead to polytheism, innovation, superstition, and heresy. Additionally, Muhammadiyah actively contributes to community empowerment through education, religion, health, economics, and other social aspects while preserving the purity of Islamic teachings (Olii et al., 2021). This social aspect naturally encompasses the culture practised by the community.

Negative stigma is also demonstrated towards Muhammadiyah through the symbolic clothing worn by Muhammadiyah's Dai. The symbolism of this clothing is considered to depict exclusivity. It is interpreted as an invitation to abandon the Nusantara culture and return to what is deemed the authentic Islamic culture, namely the Arab culture. Maintaining a beard and wearing loose-fitting trousers are typically associated with Muhammadiyah. However, in reality, beards and loose-fitting trousers were maintained by the Indonesian community long before the establishment of Muhammadiyah, making adverse claims about these aspects towards Muhammadiyah inaccurate. Haedar Nashir, the chairman of Muhammadiyah, has also stated that he encourages all Muslim women to wear wasatiyah clothing, which covers the middle and fulfils the requirements to cover the aura without causing controversy (Amaliah & Nurwendah, 2020).

3.2. Community Response to Cultural Da'wah Practices by Dai Muhammadiyah

Muhammadiyah's journey has made quite a lot of achievements and contributions to society through its da'wah movement, especially when facing a multicultural society. The concept of cultural

da'wah, which has become the Muhammadiyah agenda and a contribution to society, has been systematically prepared as a theoretical basis in its application, which has become the Islamic Movement. (PPS UMY, 2018).

The preaching carried out by the Great Prophet Muhammad SAW was responded to by the Arab community at that time, not without good reason. According to Ali Mustafa Yakub, the Prophet's preaching was accepted by the public because there were two factors that really determined the success of the Prophet's preaching: First, there was the Prophet's consistency in preaching because of the Prophet's ethics. When preaching, you do not separate your words from your actions. Second, because of the Prophet's example towards his friends and people (Yaqub, 2000). Likewise, the role and strategy of Muhammadiyah da'wah according to Asep Muhyidin needs to carry out four ways of da'wah activities, namely: *tabligh* and *ta'lim*, *irsyad*, *tadbir* and *tathwir* (Muhyiddin, 2002). Thus, the cultural da'wah movement that Muhammadiyah has launched must require a response from various parties.

Response of community leaders

Humans live in harmony with culture. Humans always form groups, forming a socio-cultural unit called a society. The term community cannot be separated from the Arabic vocabulary, which is rooted in the word "syaraka," meaning "to take part, participate." Meanwhile, in English, the term society is called "society", which means "friend" Koentjaraningrat (1980) says that society is a group of people who "hang out" with each other or, in other words ", interact" with each other.

Humans, as social creatures who constantly interact and communicate, certainly have a favourable view of navigating life to achieve a harmonious, peaceful and comfortable life, all of which are life goals Allah SWT has set because humans were created to prosper and enliven the earth. Living a life where you constantly interact with everyone means understanding the local culture.

Humans fundamentally live in harmony with culture. Humans always form groups, creating socio-cultural units later called society. The term "community" cannot be separated from Arabic vocabulary, which is rooted in the word "syaraka," which means "to participate." Meanwhile, in English, the term society is called "society," which means "companion." Koentjaraningrat (1980) states that society is a group of people who "gather" with each other or, in other words ", interact" with each other.

Community figures in Palembang City explain that Muhammadiyah preachers have wisdom in delivering the message of da'wah. This wisdom only partially accommodates the culture practised by the people of Palembang City as an accepted truth. However, this wisdom is positioned in a way to deliver it nicely and politely. Islam teaches humans to speak wisely in material and deliver da'wah materials, commonly known as Qaulan Layyina. According to Imam al-Maraghi (Ridho & Hariyadi, 2021), the purpose of qaulan laying is to touch the hearts of the communicants with gentle words that

do not offend the social status or positions held by the communicants or, in this case, related to customs commonly practised by the community.

The wisdom of Muhammadiyah preachers is also seen in the materials delivered. The materials delivered are not about *furu'iyah* and *khilafiyah*, but the essence of *da'wah* delivered more to invite people to obey Allah SWT. Obedience to Allah SWT becomes an integral part of human life. As a servant of humans, my life goal is to serve Allah SWT (Bafadhol, 2017). The depth of *da'wah* material without bringing up the name of Muhammadiyah also becomes the characteristic of Muhammadiyah preachers in Palembang City.

Abdullah Idi, an influential figure in Palembang City, explains that he cannot distinguish Muhammadiyah preachers from preachers affiliated with other organizations. Although this is not the main point in preaching, it indicates that Muhammadiyah preachers pay attention to their audience's needs and can adapt to the flexible conditions of the Palembang City community. This is in line with what was conveyed by (Lestari & Riyadi, 2023) that understanding the audience's characteristics is essential for a preacher when preaching.

The wisdom of Muhammadiyah preachers is also seen in their very high tolerance for activities in the community. This is evident when the community holds a feast, and then Muhammadiyah preachers come to lecture. Different situations arise from other Muhammadiyah members, and the study (Safitri, 2022) explains that Muhammadiyah scholars do not hold or attend feasts.

Response of religious figures

Religious figures in the community of Palembang City continue to be revered and sought after for their opinions. Salim Marhadan, as the chairman of the Palembang City MUI (Indonesian Ulama Council), provides an open view regarding the cultural preaching activities carried out by Muhammadiyah preachers. In an interview, he expressed gratitude for Muhammadiyah preachers' activities as they contribute to guiding people towards the path of righteousness. This aligns with the concept of *da'wah* itself, which invites people to Allah's path (Hardian, 2018). Regarding the organizational background of Muhammadiyah preachers, the chairman of the Palembang City MUI also does not see it as an issue.

Additionally, religious figures in Palembang City explain that the identity of Muhammadiyah preachers is acceptable, as previous saints also had their own identities in spreading Islam. Previous saints used *wayang* (shadow puppet), *gamelan*, and other means in their preaching. The urgency in preaching lies in ensuring that the message conveyed is well-received and applied in the congregation's lives (Andrian, 2020). It is explained that preaching done by preachers aims at individual understanding of the meaning of life, internalizing religious teachings in life, and applying those teachings.

There is no classification of preachers in preaching, whether they belong to a particular sect. The preaching done by people in Palembang City follows the concept of da'wah. There is no distinction between cultural and non-cultural preaching. Da'wah is da'wah, inviting people to become religious and good. (Haqiqi, 2021) considers that preachers are bearers of enlightening Islamic teachings, so anyone who is invited wisely and possesses good competence while understanding the community is considered a good preacher. This is evident in Muhammadiyah preachers, who, if a family is experiencing adversity, encourage and remind them to remain patient while adhering firmly to the teachings of Islam from the Qur'an and Sunnah.

Muhammadiyah residents' response

The response of the Palembang community to the Cultural Da'wah presented by Muhammadiyah preachers is known through the predetermined perspectives of participants in this study. Erlan Agus Wijaya explains that Islamic da'wah should be conducted firmly, adhering to the Qur'an and Sunnah. Islam is a da'wah religion that adheres firmly to the Qur'an and Sunnah because the Qur'an is a tangible miracle, and the Sunnah manifests what is in the beloved (Sulaiman & Putra, 2020). However, Muhammadiyah preachers are still perceived as not conveying actual Islamic teachings, as if still concealing them.

The cultural da'wah conducted by Muhammadiyah preachers raises concerns among its members, as it can potentially engulf Muhammadiyah preachers in the existing cultural currents. Culture is all habits that have penetrated and are rooted in human beings. Indeed, the da'wah model must be firm because the Muhammadiyah da'wah model is "Nahi Munkar" (forbidding evil). This view certainly does not align with the concept of da'wah, which should prioritize wisdom with gentleness. Da'wah with gentle and friendly delivery toward the existing social reality is the teaching of the Prophet based on Allah's revelation (Mala, 2020)

Although the da'wah provided is a concept of cultural da'wah, the da'wah provided by Muhammadiyah preachers still aligns with the teachings of the Qur'an and Sunnah. The materials provided by Muhammadiyah preachers are consistent with the two sources of Islam. A humanistic approach to society, by not touching on areas that provoke differences of opinion, also proves to be a suitable strategy for getting closer to the community.

4. CONCLUSION

This research concludes that first, the concept of cultural da'wah from Muhammadiyah's perspective is none other than that Muhammadiyah uses culture as a medium for da'wah. Thus, the concept of cultural da'wah is based on a) friendly, b) polite, c) courteous, d) civilized, e) tolerance, f) not

hate, g) educating, and h) helping. Second, the implementation of Dai Muhammadiyah's cultural da'wah is principally through existing local cultural forms such as kenduri culture, thanksgiving, recitation in the community, Islamic holidays, nasyid art, the art of reading the Koran, calligraphy, martial arts, and the art of archery. Third, the public's response to the cultural da'wah practices carried out by Dai Muhammadiyah, both from community leaders, religious leaders, Muhammadiyah residents and Muhammadiyah leaders, on average, they responded pretty well because Dai Muhammadiyah, when giving his lectures, did not touch on furu'iyyah issues, did not demean the congregation and seeks to educate society. Dai Muhammadiyah gives lectures based on arguments and rationality. Fourth, the reason for acceptance is because Dai Muhammadiyah is rational in the material presented; it is also based on propositions, and there is rhetoric; on average, the material presented is actual. Those who reject it because culture and religion are mixed are worried that syncretism will occur because preaching is firm and straightforward and does not need to compromise with the culture of society, saying that what is right is right and what is false is false.

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