Transformation of Muhammadiyah's Da'wah in the Digital Era: Progressive-Digital Da'wah Model as an Innovation of the Progressive Islamic Movement

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ABSTRACT

This study discusses the transformation of Muhammadiyah's da'wah from the pre-digital era to the digital era, by highlighting the development of the Progressive-Digital Da'wah model as an innovation in the progressive Islamic movement. Using the literature study method, this study found that digitalization is not just a change in da'wah media, but rather part of Muhammadiyah's ideological and epistemological strategy in responding to global social dynamics. This study employs documentation techniques to collect data from books, journal articles, official websites, and digital media related to Muhammadiyah's da'wah. The data were then analyzed using qualitative content analysis to identify patterns, themes, and meanings behind Muhammadiyah's digital transformation strategies. The results of the study show that Muhammadiyah has succeeded in adapting da'wah through the use of digital platforms such as YouTube, podcasts, social media, and online learning systems (LMS), accompanied by an inclusive, collaborative, and participatory approach. Muhammadiyah's digital da'wah targets the millennial and Gen Z generations with popular language, attractive visuals, and tolerant and contextual narratives. In addition, a collaborative approach with NGOs, creative communities, and digital platforms strengthens the social impact of this da'wah movement. Muhammadiyah's Progressive-Digital Da'wah Model proves that progressive Islamic values can be effectively contextualized in the digital space to answer the challenges of the times and build an inclusive, civilized, and just civilization. This article contributes to the discourse on Islamic communication and da'wah by offering a model that integrates digital innovation with progressive Islamic principles in addressing contemporary societal challenges.

ABSTRAK

Penelitian ini membahas transformasi dakwah Muhammadiyah dari era pra-digital hingga era digital, dengan menyoroti pengembangan model Dakwah Progresif-Digital sebagai inovasi dalam gerakan Islam berkemajuan. Menggunakan metode studi pustaka penelitian ini menemukan bahwa digitalisasi bukan sekadar perubahan media dakwah, melainkan bagian dari strategi ideologis dan epistemologis Muhammadiyah dalam merespons dinamika sosial global. Studi ini menggunakan teknik dokumentasi untuk menjaring data dari buku, artikel jurnal, situs resmi, dan media digital yang berkaitan dengan dakwah Muhammadiyah. Data yang diperoleh kemudian dianalisis menggunakan analisis isi kualitatif untuk mengidentifikasi pola, tema, dan makna di balik strategi transformasi digital Muhammadiyah. Hasil kajian menunjukkan bahwa Muhammadiyah berhasil mengadaptasi dakwah melalui pemanfaatan platform digital seperti YouTube, podcast, media sosial, dan system pembelajaran daring (LMS), disertai pendekatan yang inklusif, kolaboratif, dan partisipatif. Dakwah digital Muhammadiyah menyasar generasi milenial dan Gen Z dengan bahasa yang populer, visual yang menarik, serta narasi yang toleran dan kontekstual. Selain itu, pendekatan kolaboratif dengan NGO, komunitas kreatif, dan platform digital memperkuat dampak sosial dari gerakan dakwah ini. Model Dakwah Progresif-Digital

Muhammadiyah membuktikan bahwa nilai-nilai Islam berkemajuan dapat dikontekstualisasikan secara efektif di ruang digital untuk menjawab tantangan zaman dan membangun peradaban yang inklusif, beradab, dan berkeadilan. Artikel ini memberikan kontribusi pada diskursus komunikasi Islam dan dakwah dengan menawarkan model yang mengintegrasikan inovasi digital dengan prinsip-prinsip Islam progresif dalam menjawab tantangan masyarakat kontemporer.

A. INTRODUCTION

Muhammadiyah is a modernist Islamic organization that has a major influence on the Indonesian national movement.[1] Muhammadiyah was founded on November 18, 1912 by K.H Ahmad Dahlan in Yogyakarta. Along with its development, Muhammadiyah has played a major role during the Indonesian national movement.[2] Muhammadiyah became a pioneering organization for Islamic renewal based on science, education, and social work. As a modernist movement, this organization wants the religion and the Islamic community in Indonesia. The Islamic religion that developed in Indonesia was no longer a complete and pure Islamic religion according to the teachings of the Qur'an.[3] The purpose of establishing the Muhammadiyah Organization was to advance and encourage the teaching and learning of Islam in the Dutch East Indies. However, this organization never prohibited its members from being involved in political activities. Like K.H Fakhruddin who once held the position of Treasurer in the SI organization.[4]

As an organization that focuses on modernist Islam, Muhammadiyah pays attention to the education of the Indonesian people. Muhammadiyah is improving education that covers all fields.[5]With the aim of making people who are virtuous, pious and have broad knowledge. This broad knowledge is not only with the knowledge of the afterlife but also worldly and social knowledge. The education system built by Muhammadiyah in traditional and modern ways.[6] The Western school model is given religious material in a class. In the social field, the Muhammadiyah organization builds hospitals, polyclinics, and homes for orphans which are managed by institutions. In 1923 the Muhammadiyah organization established the General Suffering Assistance (PKU) as a form of social concern and as a means of helping Muslims.[7]

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[1]Abdul Mu'thi, Abdul Munir Mulkhan, and Djoko Marihandono, *K.H. Ahmad Dahlan (1868-1923), Museum Kebangkitan Nasional Direktorat Jenderal Kebudayaan Kementerian Pendidikan Dan Kebudayaan*, 2015.

[2]Muhammad Arif Syaifuddin et al., "Sejarah Sosial Pendidikan Islam Modern Di Muhammadiyah," *Tadarus: Jurnal Pendidikan Islam* 8, no. 1 (2019).

[3]Ahmad Najib Burhani, "Pluralism, Liberalism and Islamism: Religious Outlook of Muhammadiyah," *Studia Islamika* 25, no. 3 (2018), https://doi.org/10.15408/sdi.v25i3.7765.

[4]IyusJayusman and Oka Agus Kurniawan Shavab, "Peranan Sarekat Islam (SI) dan Muhammadiyah Sebagai Gerakan Politik Dan Pendidikan Pada Masa Pergerakan Nasional," *JurnalCandrasangkala Pendidikan Sejarah* 7, no. 2 (2021), https://doi.org/10.30870/candrasangkala.v7i2.3669.

[5]Jayusman and Shavab.

[6]SujinoSujino and Lusi Marlisa, "Revitalisasi Kebijakan Pembelajaran Al Islam dan Muhammadiyahan di Universitas Muhammadiyah Metro," *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 2 (2022), https://doi.org/10.24127/att.v5i2.1587.

[7]Mohamad Ali, "Membedah Tujuan Pendidikan Muhammadiyah," *Profetika: Jurnal Studi Islam* 17, no. 01 (2016), https://doi.org/10.23917/profetika.v17i01.2099.

Along with its development, the Muhammadiyah Organization has become one of the religious organizations that has survived amidst global developments. Entering the 21st Century, changes have occurred in all fields, one of which is in the field of information and communication technology which is leading to digitalization. In the 21st century, increasingly modern technological developments have facilitated communication between individuals in various parts of the world.[8] The rapid development of technology is greatly felt by most Indonesian people, especially during the Covid-19 pandemic. The Covid-19 pandemic has changed the order of world society, one of which is that it is not allowed to gather in large numbers and travel far is also stopped, human movement is increasingly limited.[9] With the Covid-19 pandemic, adjustments have been made in all fields, which were initially carried out directly, but since Covid-19 almost all activities have been carried out online. These adjustments have not only occurred in the educational environment but all aspects, one of which is in the Muhammadiyah organization.[10]

The Muhammadiyah organization is one of the organizations that also participated in the adjustment of the new order, restrictions on activities were also carried out. Open preaching spaces in mosques and physical religious studies are very limited, thus changing the way preaching is organized by the Muhammadiyah organization.[11] These preaching spaces have shifted to digital and online media. Along with its development, preaching with digital media has become one of the most popular means for the community. Although the Covid 19 Pandemic has ended, preaching with digital and online media continues to develop and even experiences quite rapid development. It is not uncommon for social media that usually only contains content, but now many social media are used for preaching, such as Youtube, Instagram, TikTok and other social media.[12]

Many studies have been conducted on Muhammadiyah, especially from the aspects of history, ideology, education, and social. Alfian (1989) emphasized the role of Muhammadiyah as a rational and science-based modernist movement. Nakamura highlighted the cultural aspects of Muhammadiyah at the grassroots.[13] while Burhani (2016) developed the narrative of "progressive Islam" as Muhammadiyah's new ideological identity.[14] However, studies on Muhammadiyah preaching in a digital context are still relatively limited. Several studies have examined the use of social media by young Muhammadiyah figures,[15] but not many have

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[8]Muslimin Machmud, "PerkembanganTeknologi Dalam Industri Media," *Jurnal Teknik Industri* 12, no. 1 (2012), https://doi.org/10.22219/jtiumm.vol12.no1.57-64.

[9]F. GitoJunaedi . F, *Manajemen Media Sosial Instagram Muhammadiyah Covid-19 Command Center*, *News.Ge*, vol. 4, 2021.

[10]Abdul Mukhlis and Muhammad Sopari, "Progresif Group Dan Digital Based Learning : Sebuah Model Pembelajaran Alternatif Pada Masa Pandemi Covid-19," *Prosiding Transformasi Pembelajaran Nasional 2021*, 2021.

[11]Murdianto Murdianto, "Efektifitas Pembelajaran Sejarah Indonesia melalui Blended Learning Tipe Flipped Classroom di Smkn 1 Ngawi Pada Masa Pandemi Covid 19," *Jurnal Pendidikan Sejarah Indonesia* 4, no. 2 (2021), https://doi.org/10.17977/um0330v4i2p250-259.

[12]Ade Taryana and Dhaneswari Retnowardhani, "Peran Integrated Marketing Communication Pada Perusahaan Media (Di Menara62.Com – Media Dakwah Muhammadiyah)," *Jurnal Penelitian Inovatif* 3, no. 2 (2023), https://doi.org/10.54082/jupin.156.

[13]Mitsuo Nakamura, *The Crescent Arises over the Banyan Tree*, *The Crescent Arises over the Banyan Tree*, 2018, https://doi.org/10.1355/9789814311861.

[14]Burhani, "Pluralism, Liberalism and Islamism: Religious Outlook of Muhammadiyah."

[15]Sirajul Fuad Zis, Nursyirwan Effendi, and Elva Ronaning Roem, "Perubahan Perilaku Komunikasi Generasi Milenial Dan Generasi Z Di Era Digital," *Satwika : Kajian IlmuBudaya Dan Perubahan Sosial* 5, no. 1 (2021), https://doi.org/10.22219/satwika.v5i1.15550.

conceptually formulated how digitalization of da'wah can become a new form of ideological da'wah. Therefore, this article attempts to fill this gap with a theoretical approach and conceptual model.

Based on the background of the problem, the researcher focuses on the research of Muhammadiyah's digital da'wah strategy by integrating progressive Islamic values that are academically and practically relevant. This article aims to answer these questions by proposing a Muhammadiyah Progressive-Digital Da'wah model.[16] This model reflects a repositioning of technology-based da'wah, inclusive of digital audiences, and still maintains the integrity of Muhammadiyah's theological values that are rational, contextual, and oriented towards the progress of the people.

B. METHODS

This study uses literature study. Literature study is the collection of data andinformation without having to look for field data. This literature study uses written journals, documents, archives and magazines. The following are the steps of literature study: determine the research topic, identify sources of information, collect literature, read and evaluate literature, record important information, analyze and synthesize literature, compile a literature study framework, write and integrate literature studies, revise and refine, and ensure writing ethics.[17] Data sources used by researchers include: (1) Official Muhammadiyah documents (Risalah Islam Berkemajuan, Muktamar results, Tabligh Assembly documents, etc.). (2) Observation of digital da'wah activities through the YouTube channel "TVMu", social media accounts of the Central and Regional Leadership, and learning platforms such as Muhammadiyah e-learning. (3) Literature review of relevant academic literature.

The data collected were analyzed using a qualitative content analysis approach.[18] This technique involves identifying, categorizing, and interpreting patterns, themes, and meanings found within the collected textual data.[19] The researcher conducted thematic classification of the data, focusing on keywords, concepts, and recurring narratives related to Muhammadiyah's digital da'wah strategies.[20] The analysis emphasized ideological and epistemological dimensions, and synthesized how digital platforms, language use, and collaborative approaches shape the Progressive-Digital Da'wah Model. This method allowed the study to uncover deeper insights into Muhammadiyah's adaptation to digital transformation within its da'wah movement.

C. RESULTS AND DISCUSSION
1. Muhammadiyah's Preaching Before the Digital Era

Muhammadiyah is one of the organizations that still survives in the modern era. The Muhammadiyah organization was founded in the colonial era.[21] Since the beginning,

[16]Haerani Septyaningsi, "Dakwah Bil Medsos: Efektivitas Berdakwah Dengan Media Sosial," *Institut Agama Islam Negeri Parepare*, 2020.

[17]Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Obor, 2004).

[18]Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif Dan R & Metode Penelitian Kuantitatif, Kualitatif Dan R &D. Bandung: Alfabeta.," *Bandung:Alfabeta.*, 2016.

[19]Lexy J Meolong, *Metodologi Penelitian Kualitatif*, 2016.

[20]Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika : Kajian Ilmiah Matakuliah Umum* 21, no. 1 (2021): 33–54, https://doi.org/10.21831/hum.v21i1.

[21]Siti Nurhayati, Mahsyar Idris, and Muhammad Al-Qardi Burga, *Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai*, *Trust Media Publishing*, 2018.

Muhammadiyah has been known as a pioneer of da'wah bilhal, namely da'wah through real actions such as establishing schools, hospitals, and social services based on Islamic values. This da'wah model is based on the understanding that Islam does not only need to be conveyed through lectures or sermons, but also through transformative social action. According to Nashir, this approach makes Muhammadiyah a reforming force that introduces rationality, education, and social work as effective da'wah media in the midst of traditional societies that are still very much tied to symbolic religious practices.[22] Until the early era of reform, this approach succeeded in forming the identity of Muhammadiyah's da'wah as a substantive and solution-oriented Islamic movement in responding to social challenges.

Before entering the digital era, Muhammadiyah had carried out Islamic da'wah through various conventional methods that were effective and directly touched people's lives. One of the main forms of da'wah carried out by Muhammadiyah is through education. Since its inception by K.H. Ahmad Dahlan, Muhammadiyah established modern schools that combined general and Islamic knowledge. Da'wah in the form of education aims to educate the people and instill rational and progressive Islamic values. In addition, Muhammadiyah also carries out da'wah through social and health services, such as the establishment of hospitals, clinics, and orphanages.[23] This approach is known as da'wah bilhal, namely conveying Islamic teachings through real actions in helping others, especially those who are less fortunate.

In addition to da'wah through education and social, Muhammadiyah also develops oral da'wah through lectures, religious studies, and sermons delivered by preachers in mosques, prayer rooms, and community meetings. These lectures generally emphasize the importance of monotheism, renewal of Islamic thought, and the application of Islamic values in social life. Written da'wah is also one of Muhammadiyah's main methods, especially through print media such as magazines and newspapers.[24] One of the oldest written da'wah media owned by Muhammadiyah is Suara Muhammadiyah, which was first published in 1915 and still exists today. Through this media, Muhammadiyah spreads ideas of Islamic renewal, social criticism, and religious guidance to the wider community. In addition, Muhammadiyah's da'wah is also strengthened through its organizational structure which is spread to the branch level in various regions.

This organization is not only a means of spreading da'wah, but also a center for social activities, education, and religious guidance. Muhammadiyah also has autonomous organizations such as Aisyiyah (for women), Pemuda Muhammadiyah, and Hizbul Wathan (scouting movement), which play an important role in conveying da'wah according to age groups and gender.[25] The characteristics of Muhammadiyah's da'wah in the pre-digital era are its rational, contextual nature, and avoiding superstition, heresy, and superstition. Muhammadiyah's da'wah emphasizes the importance of enlightening the people, both spiritually and socially, and building a real Islamic life system in society. Thus, even though it

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[22]Haedar Nashir, Memahami Ideologi Muhammadiyah, Suara Muhammadiyah, vol. 1999, 2006.

[23]Iwan Satriawan, Tanto Lailam, and Nita Andrianti, "Peningkatan Peran Pimpinan Cabang Istimewa Muhammadiyah Dalam Internasionalisasi Gerakan Muhammadiyah," *JMM (Jurnal Masyarakat Mandiri)* 6, no. 4 (2022), https://doi.org/10.31764/jmm.v6i4.9373.

[24]Rusli Latif, "Eksistensi Ideologi Muhammadiyah Kepemimpinan," *Paradigma: Jurnal Kalam Dan Filsafat* 2, no. 01 (2020), https://doi.org/10.15408/paradigma.v2i01.26630.

[25]Mayske Rinny Liando and Hadirman, "Praktik Kultur Moderasi Beragama Dalam Lembaga Pendidikan Muhammadiyah (Studi Di SMA Muhammadiyah Manado)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022).

has not utilized digital technology, Muhammadiyah's da'wah before the digital era has been carried out systematically and comprehensively through education, social, lectures, print media, and a strong organizational structure. This approach reflects Muhammadiyah's vision as a progressive Islamic movement based on real deeds to create positive change in society.

In the transition to the digital era, Muhammadiyah has shown significant adaptability in responding to the shifting landscape of communication and societal engagement. Recognizing the importance of digital platforms as new public spheres, Muhammadiyah has gradually integrated digital technology into its da'wah strategy. Official websites, social media accounts, and online streaming platforms have become tools for disseminating Islamic teachings, organizational updates, and responses to contemporary issues. Platforms such as YouTube, Instagram, Twitter (X), and Facebook are actively used by Muhammadiyah leaders, institutions, and autonomous bodies to engage with broader and younger audiences. This digital presence marks a transformation from traditional da'wah methods to a more accessible and interactive form of religious communication.[26]

Moreover, the digitization of Muhammadiyah's educational and health institutions has expanded the impact of da'wah bilhal. E-learning platforms, digital libraries, and telemedicine services are examples of how Muhammadiyah continues to align technological innovation with its core mission of community service. Through collaboration with technology experts and the development of Muhammadiyah-owned digital infrastructures, such as Universitas Muhammadiyah's Learning Management Systems (LMS) and Muhammadiyah Hospital Information Systems (SIMRS), the organization ensures that the principles of Islamic service and progressiveness remain relevant in a fast-changing world. These innovations not only support internal efficiency but also provide broader access to quality education and healthcare.

The transformation of da'wah in the digital age has also enabled greater inclusivity and participation. Autonomous bodies like Nasyiatul Aisyiyah and IPM (Ikatan Pelajar Muhammadiyah) have taken the lead in producing creative and youth-oriented Islamic content, such as short videos, infographics, and podcasts. These initiatives promote critical religious literacy while encouraging civic responsibility and ethical behavior among young Muslims. By nurturing digital literacy and creativity, Muhammadiyah empowers the next generation to be both faithful and forward-looking, continuing the organization's legacy of rational and reformist Islam in a new cultural context.[27]

Muhammadiyah's entry into the digital space reaffirms its commitment to becoming a globally responsive Islamic movement. Through international webinars, collaborative research, and global outreach programs, Muhammadiyah shares its vision of Islam as a religion of enlightenment, peace, and social transformation. The strategic use of digital technology enhances not only the visibility of Muhammadiyah's contributions but also the dissemination of Islamic values that emphasize justice, knowledge, and compassion. This evolving da'wah model highlights Muhammadiyah's capacity to maintain its foundational mission while embracing innovation to meet the demands of modern society.

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[26]Muhammad Kahfi, "Muhammadiyah Gerakan Islam Berkemajuan: Selayang Pandang," *SIASAT* 3, no. 1 (2019), https://doi.org/10.33258/siasat.v2i1.15.

[27]M. Islahuddin, Romelah Romelah, and Moh. Nurhakim, "Moderasi Muhammadiyah Dalam Bingkai Dakwah Kultural," *Tamaddun* 24, no. 1 (2023), https://doi.org/10.30587/tamaddun.v24i1.5887.

2. Digitalization of Da'wah: Innovation is Not Just Technology

Along with the development of the era, globalization that has entered every line of human life and is marked by the increasingly sophisticated technological revolution presents new challenges for Islamic preaching. Demographic changes towards a digital society, especially with the dominance of the millennial generation and Gen Z, have given rise to shifts that occur in various lines, one of which is in communication. The Millennial Generation and Generation Z prefer communication by relying on technology.[28] Even in following preaching, this generation is different from the previous generation. This generation is more interested in religious content that is visual, interactive, and easily accessible via personal gadgets. In this context, the conventional preaching approach is starting to experience limitations both in terms of reach, speed of information, and the appeal of the message conveyed. Preaching that does not transform into a digital space will lose its social relevance in the eyes of the younger generation who are more active on social media than in mosques or physical religious studies shows that.[29] Therefore, the transformation of digital preaching is an urgent need for preaching organizations such as Muhammadiyah.

Burhanicalls it a process of "democratization of religious authority", where the authority of da'wah is no longer centered on the religious elite alone, but also on new da'wah actors who grow from the Muhammadiyah digital community including students, activists, and da'wah content creators who carry the values of progressive Islam.[30] This paves the way for the construction of da'wah that is more adaptive, responsive, and contextual to community issues in the digital era.

In the 21st century, Muhammadiyah has utilized various digital platforms to disseminate Islamic messages that are in accordance with the spirit of progressive Islam. Some of the platforms used. In today's digital era, Muhammadiyah utilizes various technology platforms to expand the reach of its preaching, one of which is through YouTube media. This platform is used as an effective means to convey progressive Islamic teachings to the wider community, especially the younger generation who are familiar with digital media.[31] Various preaching content presented includes religious lectures, thematic studies, regular religious studies, to Islamic discussions that are relevant to contemporary issues. This step shows that Muhammadiyah is able to adapt to the times in disseminating Islamic values.

Through official channels such as Muhammadiyah TV (TVMu) and YouTube channels owned by autonomous organizations such as Aisyiyah, Muhammadiyah Youth, and Muhammadiyah educational institutions, da'wah is delivered in a more attractive and easily accessible format. Content presentation is carried out professionally by paying attention to audio-visual quality, the use of communicative language, and informative graphic design. In

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[28]Zis, Effendi, and Roem, "Perubahan Perilaku Komunikasi Generasi Milenial Dan Generasi Z Di Era Digital."

[29]Achmad Husain, "Dakwah Islamiyah Dan Tantangannya Di Era Digital," *Al-Munqidz : Jurnal Kajian Keislaman* 8, no. 1 (2020), https://doi.org/10.52802/amk.v8i1.190.

[30]Burhani, "Pluralism, Liberalism and Islamism: Religious Outlook of Muhammadiyah."

[31]M. Arif Rohman Mauzen and Rus Man, "Muhammadiyah Dalam Pandangan Mitsuo Nakamura Analisis Buku The Crescent Arises Over The Banyan Tree a Study of The Muhammadiyah Movement in Central of Javanese Town Karya Mitsuo Nakamura," *Tadarus* 9, no. 1 (2020), https://doi.org/10.30651/td.v9i1.5452.

addition, the advantage of da'wahthrough YouTube is its flexible nature and can be accessed at any time, so that it reaches a wider audience, not limited by space and time.[32]

Muhammadiyah's preaching through YouTube also reflects the spirit of Progressive Islam, namely Islam that is able to blend with technological developments and sides with humanitarian values and enlightenment. By using this digital media, Muhammadiyah not only maintains the continuity of preaching that has been carried out since the era of print and radio, but also strengthens its vision as a preaching movement that is responsive to the dynamics of modern society.[33] Muhammadiyah's presence on YouTube is proof that preaching no longer only takes place in the pulpit of the mosque, but also in virtual spaces that are now an important part of the lives of the people.

In addition to using Youtube media, the Muhammadiyah Organization also develops da'wah through other social media such as Instagram, TikTok. Tiktok and Instagram contain short, interesting and easy-to-share da'wah content so that Islamic values will be conveyed to young cadres.

Digitalization here is not just a transfer of medium, but an epistemological transformation. The content of da'wah becomes more visual, narrative, and interactive.[34] The audience is no longer positioned passively as a recipient of da'wah, but becomes an active participant who provides feedback, disseminates, and even produces da'wah content independently. In this context, there is a fundamental change in the way religious knowledge is produced and disseminated, where religious authorities become more open, distributed, and responsive to digital social dynamics.[35] Through the digitalization of da'wah, Muhammadiyah redefines da'wah as a collaborative and contextual social practice. This is in line withview of participatory culture, where digital media users not only consume content, but also become producers and curators of values. Da'wah in this context becomes a field of interactive dialogue between da'wah organizations and diverse digital communities.[36]

Furthermore, this digitalization also allows for personalization and segmentation of da'wah. With social media algorithms, da'wah messages can be specifically targeted to certain age groups, interests, or regions, making them more effective and relevant.[37] Muhammadiyah, through its digital channels, can utilize big data and analytic tools to map spiritual needs, community issues, and public responses to religious content, something that is not possible in

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[32]M. A. H Sani, *Manifesto Gerakan Intelektual Profetik, Yogyakarta : Yogyakarta : Litera, 2020 2020 Litera*, vol. 01, 2011.

[33]Tasman Hamami and Zalik Nuryana, "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), https://doi.org/10.4102/hts.v78i4.7607.

[34]Rendi Marta Agung and Muhammad Rijal Fadli, "Using Google Meet in History Learning to Support Distance Learning in the Digital Age," *Historia : Jurnal Program Studi Pendidikan Sejarah* 11, no. 2 (2023), https://doi.org/10.24127/hj.v11i2.7518.

[35]Fandi Akhmad, "Implementasi Pendidikan Karakter Dalam Konsep Pendidikan Muhammadiyah," *Al-Misbah (Jurnal Islamic Studies)* 8, no. 2 (2020), https://doi.org/10.26555/almisbah.v8i2.1991.

[36]Hilman Latief and Haedar Nashir, "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020)," *Journal of Current Southeast Asian Affairs* 39, no. 2 (2020), https://doi.org/10.1177/1868103420910514.

[37]Rendi Marta Agung, SumiyatunSeptianingsih, and IpongJazimah, "Implementasi Pendidikan Karakter Cinta Tanah Air Dalam Pembelajaran Sejarah," *Jurnal Pendidikan Sejarah Indonesia* 6, no. 2 (2023): 229–38.

conventional da'wah.[38] The digitalization of da'wah not only expands the reach, but also improves the quality of da'wah strategies based on data and scientific approaches.

3. Values of Progressive Islam in the Digital Realm

The main values in progressive Islam such as intellectualism, openness, humanity, civility, and social justice are continuously articulated by Muhammadiyah in the digital ecosystem. In the digital realm, Muhammadiyah continues to champion the values of intellectualism by fostering critical thinking and encouraging open discussions on contemporary issues affecting the Muslim community.[39] Online seminars, digital classrooms, and public webinars hosted by Muhammadiyah's universities and think tanks such as MajelisTarjih dan Tajdid serve as platforms for engaging with complex topicsranging from bioethics to climate changefrom an Islamic perspective. These digital forums not only promote knowledge dissemination but also reinforce the idea that Islam is compatible with science, reason, and modern challenges. This intellectual openness reflects Muhammadiyah's long-standing commitment to ijtihad and rational interpretation of Islamic teachings.[40]

The value of openness (al-infitah) is also evident in Muhammadiyah's inclusive approach to digital da'wah. By producing content in multiple languages and addressing universal human issuessuch as mental health, youth empowerment, and interfaith dialogueMuhammadiyah reaches diverse audiences beyond traditional congregants. Through platforms like YouTube channels, Instagram infographics, and TikTok mini-lectures, Muhammadiyah's message of Islam as a religion of tolerance and peace becomes more relatable, especially to younger generations and global Muslims seeking moderate narratives amid polarizing discourse.[41]

Humanity and social justice are central themes in Muhammadiyah's digital campaigns and philanthropic initiatives. Muhammadiyah's online fundraising platforms for disaster relief, health assistance, and educational support reflect a strong ethic of solidarity and compassion (ta'awun).[42] During crises such as the COVID-19 pandemic, Muhammadiyah's rapid mobilization of medical teams and digital information services demonstrated how Islamic values can inspire practical and timely responses. These actions, amplified through digital media, position Muhammadiyah not only as a religious authority but also as a moral actor in the public space.[43]

Civility and ethical engagement in the digital world are consistently emphasized in Muhammadiyah's digital literacy programs. Recognizing the risks of online hate speech, misinformation, and polarization, Muhammadiyah promotes a culture of respectful dialogue

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[38]Werner Kraus and Mitsuo Nakamura, "The Crescent Arises over the Banyan Tree," *Die Welt Des Islams* 26, no. 1/4 (1986), https://doi.org/10.2307/1570797.

[39]Lenny Herlina and PP Muhammadiyah, "Risalah Islam Berkemajuan (Keputusan Muktamar Ke-48 Muhammadiyah Tahun 2022)," *Widya Balina* 7, no. 1 (2022).

[40]Afshan S. Mahmood et al., "Technology Integration and Upgradation of Higher Secondary Education: Need of the Hour in Pakistan," in *Handbook of Research on Mobile Devices and Smart Gadgets in K-12 Education*, 2017, https://doi.org/10.4018/978-1-5225-2706-0.ch009.

[41]Alinda Syarofah et al., "Dakwah Muhammadiyah Di-Era Digital Bagi KalanganMilenial," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 25, no. 1 (2021), https://doi.org/10.15408/dakwah.v25i1.21774.

[42]Siti Fatimah Ridwan et al., "Peranan Imm Dalam Eksistensi Literasi Dakwah Di Era Digital," *Ekalaya: JurnalPengabdianKepada Masyarakat Indonesia* 1, no. 1 (2022), https://doi.org/10.57254/eka.v1i1.4.

[43]Mahdi Muhammad et al., "Islam Berkemajuan Dan Islam Liberal : SebuahKomparasi," *Gudang JurnalMultidisiplinIlmu* 1, no. 6 (2023).

and digital responsibility. Initiatives such as digital dakwah training, anti-hoax campaigns, and the creation of ethical guidelines for social media use are part of Muhammadiyah's broader mission to cultivate a civilized ummah in cyberspace.[44] In this way, the values of progressive Islam are not only preserved but actively embodied in the digital behaviors and contributions of Muhammadiyah members.[45] The implementation of these values is evident in the following practices.

First, Inclusive narrative in digital preaching. In the digital era, preaching is no longer limited to sermons in mosques or religious studies in limited environments, but has spread to various social media platforms, video streaming, podcasts, and websites. In this context, there is a need for an inclusive preaching narrative, namely preaching that is not exclusive or judgmental, but is able to embrace various groups with different social, cultural, and religious backgrounds. Inclusive digital preaching encourages the delivery of Islamic messages with a more humanistic, open, and communicative approach.

An inclusive narrative means preaching conveys Islamic teachings in polite, non-provocative language, and respects differences of opinion within the framework of brotherhood and tolerance. In a very broad and diverse digital space, preachers must be able to convey messages that are soothing, build dialogue, and do not divide. The content of da'wah also needs to consider the context of a multicultural audience, so that da'wah can be accepted without causing resistance or even conflict. In this way, da'wah can be a tool to strengthen unity and universal human values.[46]

Moreover, inclusive narratives in digital da'wah also reflect the spirit of Islam as a blessing for all nature. When da'wah is able to answer the concerns of society, such as social issues, the environment, mental health, or economic disparities, then Islam is not only present as a doctrine, but also as a solution and inspiration for life. Therefore, da'wah practitioners and da'wah institutions need to continue to improve their digital communication capacity and social sensitivity in order to be able to form narratives that are inclusive, relevant, and down-to-earth amidst the dynamics of the times.[47]

Second, Collaborative approach in digital social action. Muhammadiyah as a modern Islamic movement has adopted a collaborative approach in carrying out digital social action, especially in responding to humanitarian and disaster issues. Through institutions such as MDMC (Muhammadiyah Disaster Management Center) and Lazismu (Muhammadiyah Zakat, Infaq and Shadaqah Institution), Muhammadiyah actively builds collaborations with various parties, both at the national and international levels. In many cases, Muhammadiyah collaborates with NGOs, government, media, and digital platforms to raise support and distribute aid quickly and transparently.[48]

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[44]Sugeng Riyanto1 and Zein Munfarih Muktaf2, "PemanfaatanTeknologi Digital Dalam InovasiDakwah Muhammadiyah Di Pimpinan Cabang Muhammadiyah Tempel, Sleman, Yogyakarta," *Prosiding Seminar Nasional Program Pengabdian Masyarakat*, 2022.

[45]Syarofah et al., "Dakwah Muhammadiyah Di-Era Digital Bagi Kalangan Milenial."

[46]Imam Suprabowo, "Pengembangan Manajemen Dakwah Virtual Di Majelis Tablig PP Muhammadiyah," *Prosiding Seminar Nasional Program Pengabdian Masyarakat*, 2022.

[47]Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan Di Era Modern," *Al-Risalah* 11, no. 2 (2020), https://doi.org/10.34005/alrisalah.v11i2.590.

[48]Arifah Uswatun Kossah, Hariyanto Sofyan Benyal, and Romelah Romelah, "Islam Berkemajuan: Muhammadiyah Sebagai Pembaharu Pendidikan Dalam Laju Zaman," *Tarlim : Jurnal Pendidikan Agama Islam* 5, no. 1 (2022), https://doi.org/10.32528/tarlim.v5i1.7149.

This collaborative approach is very evident in the use of social media, websites, and digital applications to disseminate information, open online donations, and report on activity developments in real time. For example, when a natural disaster occurs, MDMC and Lazismu utilize Instagram, Twitter, YouTube, and their official websites to communicate with the public and build trust.[49] This collaboration also includes the involvement of digital volunteers, influencers, and Muhammadiyah and Aisyiyah youth communities throughout Indonesia, so that social action becomes a broader and more impactful joint movement.

Through a digital-based collaborative approach, Muhammadiyah not only demonstrates its readiness to face modern social challenges, but also strengthens the principle of dakwahbilhal, spreading Islamic values through real actions.[50] This collaboration shows that Muhammadiyah's da'wah is not only through pulpits and studies, but also through organized, participatory, and technology-adaptive social work. Thus, Muhammadiyah is an example of a religious organization that is able to combine spiritual values, social action, and digital innovation in one inclusive and progressive movement.

Third, Use of popular language and light visuals. In today's digital era, the use of popular language and light visuals is an important strategy for Muhammadiyah to reach the younger generation and the wider public. Popular language is a communication style that is easy to understand, not too formal, and close to the audience's daily life. Muhammadiyah realizes that in order for preaching, social, and educational messages to be well received in the digital space, the content needs to be delivered in a friendly, relaxed style, but still meaningful and with a strong Islamic nuance.[51]

In addition to using simple language, Muhammadiyah's digital content is now also equipped with attractive and light visuals, such as infographics, short videos, animations, and modern graphic designs. This can be seen in the official social media accounts of Muhammadiyah, Lazismu, Aisyiyah, and TVMu, which present content with bright colors, clear icons, and fun illustrations. The goal is to make preaching and Islamic education feel more alive, not stiff, and able to compete with other popular content on social media.[52]

This strategy is not just following trends, but is part of Muhammadiyah's mission of progressive and communicative preaching, so that Islamic values remain relevant and inspiring in the midst of a digital society. With this approach, Muhammadiyah not only spreads religious teachings, but also builds an image of Islam that is friendly, open, and able to be present in the daily lives of modern society. Light language and attractive visuals are important bridges in conveying messages of goodness that can touch the hearts and minds of audiences from various backgrounds.

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[49]Zalik Nuryana, "Revitalisasi Pendidikan al Islam Dan Kemuhammadiyahan Pada Perguruan Muhammadiyah," *Tamaddun* 1 (2017).

[50]Dina Rafidiyah and Fasha Tio Anugrah, "Implementasi Nilai-Nilai Islam Berkemajuan Melalui Kegiatan Kemahasiswaan Perguruan Tinggi Muhammadiyah," in *The 10th University Research Colloqium 2019 Sekolah Tinggi Ilmu Kesehatan Muhammadiyah Gombong*, 2019.

[51]Syamsul Arifin, Syafiq A. Mughni, and Moh Nurhakim, "The Idea of Progress: Meaning and Implications of Islam Berkemajuan in Muhammadiyah," *Al-Jami'ah* 60, no. 2 (2022), https://doi.org/10.14421/AJIS.2022.602.547-584.

[52]Lenny Herlina, "Pendidikan Islam Berkemajuan Muhammadiyah : Peletak Dasar Dan Implementasinya Hingga Akhir Abad XX," *Widya Balina* 7, no. 1 (2022), https://doi.org/10.53958/wb.v7i1.231.

4. Muhammadiyah's Progressive-Digital Da'wah Model

The Muhammadiyah Progressive-Digital Da'wah Model (DPDM) is a contemporary framework that reflects the organization's strategic response to the demands of digital society while remaining grounded in the values of progressive Islam. This model represents more than just a technological shift; it is a comprehensive transformation in the methodology, structure, and ethics of da'wah. Muhammadiyah integrates digital tools such as social media, podcasts, YouTube, and Learning Management Systems (LMS) to expand the reach of its religious, educational, and humanitarian messages. Through this approach, da'wah becomes more accessible, especially to the younger, digital-native generation, while promoting values such as rationality, inclusivity, and ethical responsibility.

The DPDM also emphasizes structural and participatory reforms. Digitalization of organizational systems ensures efficiency and agility in communication, while content is crafted to be inclusive, data-based, and free from hoaxes or hate narratives. More importantly, the model repositions the public not merely as passive recipients but as active participants and co-creators of da'wah content. This participatory spirit is further strengthened through multi-level collaborations with NGOs, technology startups, and creative communities, enabling Muhammadiyah to maintain its relevance in a pluralistic, interconnected world. Overall, the DPDM serves as a model of how Islamic movements can harmonize religious mission with digital innovation in fostering enlightened and transformative da'wah.The author proposes a new model of Muhammadiyah Progressive-Digital Da'wah (DPDM) with the following components:

First, Digitalization of Structure. The digitalization of Muhammadiyah's da'wah structure reflects the organization's ability to respond to changes in the era by utilizing digital technology. Now, da'wah is not only carried out offline through conventional pulpits and religious studies, but also spread through multi-channel platforms such as YouTube, Podcasts, and Learning Management Systems (LMS). Through these channels, Muhammadiyah conveys religious, educational, social, and humanitarian issues flexibly and reaches a wider audience, especially the younger generation who live in the digital world.

YouTube is used to broadcast lectures, thematic studies, and Islamic educational videos in an interesting and interactive form. Podcasts are an alternative da'wah that is easily accessible at any time and can accompany people's daily activities. Meanwhile, LMS such as those used on Muhammadiyah campuses support digital-based learning, including in conveying Islamic values and moral development. With this digital structure, Muhammadiyah builds a modern, fast, and efficient da'wah ecosystem, but still adheres to the values of progressive Islam.

Second, Content Inclusivity: Friendly, data-based, and hoax-free narratives. Content inclusivity in Muhammadiyah's preaching means conveying Islamic messages in a friendly, open, and communicative manner, so that they can be accepted by various levels of society without creating distance or an exclusive impression. The language used is popular and humanistic, touching on the values of everyday life such as tolerance, humanity, education, and social justice. This approach emphasizes that preaching should not judge or divide, but rather must unite and build hope.

Moreover, Muhammadiyah's preaching content is based on data and information literacy, thus distancing itself from the spread of hoaxes and hate speech that are often spread in the digital space. Preaching materials are designed to enlighten, form critical awareness, and

provide a correct understanding of Islamic teachings in the current social context. By prioritizing inclusive and informative narratives, Muhammadiyah strives to create a digital preaching space that is healthy and morally and intellectually responsible.

Third, Audience Participation: The people are not objects, but subjects of da'wah. In Muhammadiyah's digital da'wah, the people are not positioned merely as passive objects receiving messages, but as subjects who are actively involved in the process of spreading and developing Islamic values. This participation is seen in various forms such as interactive discussions on social media, online study forums, and collaborative da'wah content involving youth, students, and Muhammadiyah's creative community. This signifies an important shift in da'wah: from a one-way model to two-way dialogical communication.

By making the people the subject of da'wah, Muhammadiyah creates a dynamic and participatory ecosystem. The people not only listen, but also ask, contribute, criticize, and even become producers of da'wah content themselves. This strengthens the spirit of empowerment of the people and reflects democratic values in the progressive Islamic movement. Through this model, da'wah becomes part of the real life of the people, not separate from the social realities they face every day.

Fourth, Multi-Level Collaboration: Synergy with NGOs, technology startups, creative communities. Muhammadiyah does not walk alone in carrying out da'wah and social action in the digital era. Through a multi-level collaboration approach, Muhammadiyah builds synergy with various parties, such as NGOs (non-governmental organizations), technology startups, and creative communities. This collaboration strengthens the reach of da'wah and allows Muhammadiyah to access expertise and technology that is relevant to the needs of today's society. For example, collaboration with digital donation platforms or the development of da'wah applications based on AI and big data.

This collaboration also creates a space for innovation in conveying the message of Islam, where creative ideas from outside the organization are accommodated to enrich the content and approach of da'wah. By being open to external parties, Muhammadiyah expands its network and strengthens social impact more strategically. This shows that Muhammadiyah's da'wah is open, adaptive, and ready to be part of a cross-sector movement that is oriented towards the welfare of the people and the advancement of civilization.

The Muhammadiyah Progressive-Digital Da'wah Model (DPDM) also encourages institutional capacity building to sustain digital transformation. Digital da'wah is not simply about utilizing tools, but about embedding a digital mindset within the organizational culture. This includes digital leadership training, upskilling for content creators within Muhammadiyah circles, and ensuring infrastructure support for branches across the region[53]. The goal is to reduce the digital divide among Muhammadiyah's regional and grassroots members so that digital da'wah is not concentrated only in urban centers. Programs such as digital literacy workshops for teachers, imams, and youth cadres reinforce Muhammadiyah's commitment to inclusive transformation from the center to the periphery.

Another key element of the DPDM is algorithmic awareness and digital ethics. In the age of algorithm-driven visibility, Muhammadiyah must be conscious of how its content is curated, distributed, and consumed. The model advocates for ethical engagement with

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[53]Mauzen and Man, "Muhammadiyah Dalam Pandangan Mitsuo Nakamura AnalisisBuku The Crescent Arises Over The Banyan Tree a Study of The Muhammadiyah Movement in Central of Javanese Town Karya Mitsuo Nakamura."

platform algorithmscreating content that balances virality with value. This means resisting the temptation to sensationalize Islamic content or engage in clickbait tactics that may compromise Muhammadiyah's identity as a rational and reformist movement. Instead, the organization emphasizes integrity, transparency, and educational purpose in every piece of digital da'wah it produces.[54]

In addition, the DPDM model embraces transnational outreach by leveraging digital diplomacy. With many Muhammadiyah members and sympathizers living abroad, especially in Southeast Asia, Europe, and the Middle East, the digital da'wah model supports the creation of transnational Islamic public spheres. English-language content, international live-streams, and virtual collaboration with diaspora communities allow Muhammadiyah to contribute to global Islamic discourse. This enhances Muhammadiyah's soft power as a voice of moderate and transformative Islam on the international stage.[55]

Lastly, the success of the DPDM depends on the continuous evaluation and adaptive learning embedded in the model. Through feedback loops, data analytics, and user engagement metrics, Muhammadiyah can assess which strategies resonate most with various audiences[56]. Regular assessments enable content refinement and strategic adjustment in line with changing digital behavior and emerging social issues. In this way, the Muhammadiyah Progressive-Digital Da'wah Model is not static but designed to evolve, adapt, and stay relevant in the face of rapid digital and cultural change.

This study has both theoretical and practical implications for the development of da'wah strategies among Islamic organizations in Indonesia. Theoretically, the study contributes to the enrichment of contemporary Islamic da'wah theory by framing da'wah not merely as a verbal or ritualistic religious activity, but as an ideological and epistemological strategy that responds to the dynamics of the modern world. By examining Muhammadiyah's transformation through the Progressive-Digital Da'wah Model, the research expands the conceptual framework of da'wah to be multidimensionalencompassing communicative, social, cultural, and technological aspects.[57] This provides a theoretical foundation for constructing modern da'wah paradigms rooted in digital engagement, public participation, and progressive Islamic values.

Practically, the findings of this study offer strategic insights for other Islamic organizations (e.g., Nahdlatul Ulama, Persis, Al Irsyad) in designing effective digital da'wah models.[58] Muhammadiyah's use of platforms such as social media, YouTube, podcasts, and Learning Management Systems (LMS) demonstrates a practical model that can be adapted by other organizations based on their contextual needs. The inclusive, collaborative, and tolerant narrative approach used by Muhammadiyah is effective in reaching younger audiences, particularly millennials and Gen Z, who dominate the digital landscape. Furthermore, strategic partnerships with NGOs, creative communities, and digital platforms enhance the social impact of da'wah efforts, offering a replicable model for broader societal transformation based on Islamic values.

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[54]Machmud, "Perkembangan Teknologi Dalam Industri Media."

[55]Dr. H. Haedar Nashir, *Memahami Ideologi Muhammadiyah*.

[56]Septyaningsi, "Dakwah Bil Medsos: EfektivitasBerdakwahDengan Media Sosial."

[57]David Krisna Alka, "Alam Digital Muhammadiyah Dakwah Islam WashatiyahBerkemajuan," *Maarif* 14, no. 2 (2019), https://doi.org/10.47651/mrf.v14i2.64.

[58] Yon Machmudi, *Sejarah Dan Profil Ormas-Ormas Islam Di Indonesia, PTTI UI,* 2013.

D. CONCLUSION

The transformation of Muhammadiyah's da'wah in the digital era is a form of strategic adaptation to social, cultural, and technological changes that occur in modern society, especially in facing the challenges of the global era and the dominance of the digital generation. Muhammadiyah not only moves the da'wah space from conventional to digital, but also builds a Progressive-Digital Da'wah model that is more open, inclusive, participatory, and collaborative. Through the use of platforms such as YouTube, podcasts, social media, and the Learning Management System (LMS), Muhammadiyah demonstrates its ability to integrate progressive Islamic values with an effective digital communication approach that touches all levels of society. This digital shift reflects Muhammadiyah's enduring relevance and its ability to harmonize tradition with innovation in responding to contemporary da'wah challenges. Muhammadiyah's digital da'wah not only aims to convey religious teachings, but also to foster social and moral awareness in society through friendly, hoax-free narratives, and is based on data and community participation. Da'wah is no longer one-way, but rather opens up space for dialogue and active contributions from the audience. In addition, the strength of Muhammadiyah's digital da'wah also lies in multi-level partnerships with NGOs, creative communities, and technology startups, which demonstrate Muhammadiyah's ability as an adaptive, collaborative, and visionary Islamic organization. By empowering its cadres, utilizing technology ethically, and embracing a spirit of cooperation, Muhammadiyah ensures that its da'wah remains rooted in values while dynamically engaging the realities of the digital age. Through this approach, Muhammadiyah affirms itself as a progressive Islamic movement that is able to align spiritual values with technological progress for the benefit of the people and nation in the digital era. In doing so, Muhammadiyah not only preserves its identity as a reformist Islamic force but also sets a model for other Islamic organizations worldwide to followa model that upholds faith, fosters social transformation, and embraces the opportunities of the digital future.

This study has several limitations. As a literature-based research, it relies solely on secondary data sources such as official documents, academic literature, and digital observations, without incorporating primary data from fieldwork such as interviews or surveys. This limits the depth of analysis regarding the reception and impact of Muhammadiyah's digital da'wah on its target audiences. Moreover, the focus on Muhammadiyah alone does not allow for comparative insights with other Islamic organizations in Indonesia. In addition, the rapidly changing nature of digital media means that the findings represent only a specific period and may not capture future developments. For future research, it is recommended to conduct empirical studies involving direct interviews with da'wah practitioners, content creators, and audience members to gain deeper insights into the effectiveness and challenges of digital da'wah. Comparative studies across different Islamic organizations can also provide a broader understanding of digital religious communication strategies in Indonesia.

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