



## History And Da'wah of Muhammadiyah in The Muslim Minority Area of Tana Toraja Regency

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**Abstract:** This research's main problem is finding out the history and movement of Muhammadiyah's da'wah in the Muslim Minority Area of Tana Toraja Regency. This study aimed to discover the historical aspects and strategies of Muhammadiyah's da'wah in the Muslim minority area of Tana Toraja district. The type of research conducted is descriptive qualitative research with the historiography method. Data collection techniques by observation, interviews, and documentation. The data analysis technique went through various stages: data reduction, data presentation, and conclusion drawing. In contrast, the data validity technique uses triangulation of sources, methods, and theories. The results of this study are the history of the birth of Muhammadiyah in Tana Toraja, founded in 1935 and brought by an activist of the Palopo branch of Muhammadiyah on behalf of Abdul Gani alias Wa' na or Wa' Ganing, with S. Machmud. Another research result is that the development of Muhammadiyah in Tana Toraja is very rapid, starting from the development of AUM, the growth of members, and religious activities. The da'wah strategy by Muhammadiyah is the da'wah method carried out by Muhammadiyah Tana Toraja, namely da'wah bil hal, da'wah bil oral, and also bil qalam.

**Keywords:** History, Da'wah, Muhammadiyah

**Abstrak:** Masalah utama penelitian ini adalah untuk mengetahui sejarah dan pergerakan dakwah Muhammadiyah di Kawasan Minoritas Muslim Kabupaten Tana Toraja. Kajian ini bertujuan untuk mengungkap aspek kesejarahan dan strategi dakwah Muhammadiyah di wilayah minoritas muslim Kabupaten Tana Toraja. Jenis penelitian yang dilakukan adalah penelitian kualitatif deskriptif dengan metode historiografi. Teknik pengumpulan data dengan observasi, wawancara, dan dokumentasi. Teknik analisis data melalui berbagai tahapan: reduksi data, penyajian data, dan penarikan kesimpulan. Sedangkan teknik keabsahan data menggunakan triangulasi sumber, metode, dan teori. Hasil penelitian ini adalah sejarah lahirnya Muhammadiyah di Tana Toraja yang didirikan pada

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tahun 1935 dan dibawa oleh seorang aktivis Muhammadiyah cabang Palopo atas nama Abdul Gani alias Wa' na atau Wa' Ganing, dengan S. Machmud. Hasil penelitian lainnya adalah perkembangan Muhammadiyah di Tana Toraja sangat pesat, mulai dari perkembangan AUM, pertumbuhan anggota, dan kegiatan keagamaan. Strategi dakwah yang dilakukan Muhammadiyah adalah metode dakwah yang dilakukan oleh Muhammadiyah Tana Toraja, yaitu dakwah bil hal, dakwah bil lisan, dan juga bil qalam.

**Kata Kunci:** Sejarah, Dakwah, Muhammadiyah

## Introduction

This research has relevance to the results of previous studies, including research conducted by Umar with the title "Muhammadiyah Da'wah Cultural Strategy on the Mappogau Hanua Traditional Ritual of the Karampuang Sinjai Community" the results of his research state that Muhammadiyah can still exist and can be accepted by the Karampuan community because of the da'wah strategy. Cultural strategies, namely participatory strategies, mindset change strategies, and coaching strategies (Umar, 2017). The shortcoming of this research is that there needs to be a comparison of the da'wah strategies that have been implemented in the past and the current ones, as well as the supporting and inhibiting factors of the da'wah strategy.

In addition, the researcher also relates the results of research conducted by Desvian Bandarsyah with the title "Dynamik Tajdid in Da'wah Muhammadiyah," where the results of his research in carrying out his da'wah, considerations of the past which are full of social and spiritual ethical values and current conditions full of innovation and Competition has always been the primary consideration in carrying out the big da'wah that is involved. The drawback of this research is that the methodology used has not been written down, so the research results' data need to be validated (Bandarsyah, 2016).

The results of Nofil Gusfira's research with the title "History and Dynamics of Muhammadiyah in Takengon" show that during its work in Central Aceh, Muhammadiyah experienced various dynamics both from the internal and external sides of Muhammadiyah itself (Gusfira, 2017). The shortcoming of this research is that it needs to explain comprehensively how the development of the muhammadiyah da'wah in Takengon is even though the research talks about the dynamics of the muhammadiyah.

The muhammadiyah organization is interesting to study because the Muhammadiyah organization is the oldest Islamic organization in Indonesia and has emerged on the international stage, especially in education and spreading Islamic da'wah. The name Muhammadiyah is taken from the name of the Prophet Muhammad SAW. Muhammadiyah is a person who becomes a follower of the Prophet Muhammad SAW. The primary purpose and objective of this Muhammadiyah organization are to restore all deviations that occur in the da'wah process and uphold the Islamic religion so that an actual Islamic society is formed (Agus Miswanto, 2012).

KH. The birth and presence of Muhammadiyah at its inception cannot be separated and are also a possible origin and cause of KH's struggle. Ahmad Dahlan turned into the organizer as a reformer in education that is second to none (Awaluddin et al, 2020). Ahmad Dahlan was a controversial figure; the public was amazed by this figure for his persistence against the invaders and forms of tyranny against the underclass (oppressed). Society at that time was still faced with ignorance and colonialism in terms of

education, economy, religion, and so on. Meanwhile, Muhammadiyah entered South Sulawesi for the first time in Makassar, brought by a Muhammadiyah preacher from Surabaya named Masyur Al Yamani in 1924. Before he moved to Makassar, Al Yamani stayed in Surabaya. Since he was still in Surabaya, Al Yamani has been active as a Muhammadiyah preacher. After moving to Makassar, he continued his activities as a Muhammadiyah preacher (Jufri, 2016). After approximately three years, Al Yamani introduced this Muhammadiyah organization to the administrators and members of the As Shirathal Mustaqim organization. In conclusion, several management and members reported leaving and wishing to establish Muhammadiyah in Makassar.

Tana Toraja is an area where most of the population is non-Muslim (Christian). However, the Muhammadiyah organization was well received by the people in Tana Toraja. The existence of Muhammadiyah in Tana Toraja can be seen in the growth of Muhammadiyah charities in Tana Toraja. Muhammadiyah entered Tana Toraja in 1935 and was brought in by a Muhammadiyah activist from the Palopo branch on behalf of Abdul Gani or Wa'na or Wa' Ganing, along with S. Machmud, a young teacher from Enrekang. They arrived in Tana Toraja intending to improve this Muhammadiyah organization in Tana Toraja. Not long after the two of them arrived in Tana Toraja, the Muhammadiyah organization was subsequently formed in the same year, 1935 (Sanda, 2020).

However, at that time, the Muhammadiyah organization in Makale was still understood by merchants from outside Tana Toraja. This is because there are still very few Tana Toraja people who adhere to Islam. The influence of Aluk Todolo's understanding and Christianity at that time was still powerful, so there were still obstacles to spreading Muhammadiyah's understanding. However, the enthusiasm of the members and administrators of Muhammadiyah in Makale continued to spread and improving Muhammadiyah's understanding of Tana Toraja. This made Muhammadiyah immediately accepted in Tana Toraja (Sry Rahayu, 2018).

Today's young generation sometimes forgets the history of the existence of the Muhammadiyah organization due to the influence of modernization and globalization, which the current generation is not aware of. The origins of history and the existence of the Muhammadiyah organization need to be well socialized to the public, especially the next generation, as a form of appreciation and appreciation separately to the predecessors for the history created to continue to be preserved. In particular, the younger generation in the Tana Toraja district needs to get a reference or socialization source from the government to stay aware of the history and da'wah of Muhammadiyah in the Muslim minority area of Tana Toraja to gain knowledge in all aspects of life and to be adequately implemented positively.

Based on this description, there are several reasons that researchers are interested in researching the object to be studied. First, the history and da'wah of Muhammadiyah need to be known by the public, especially the next generation of millennials, especially those in Tana Toraja Regency, as an organization that is consistent with the movement of changing Muslims in a better direction. The second is that there are still very few. Even the authors have not received good reading sources from scientific works that present information about the history and da'wah of Muhammadiyah in Tana Toraja Regency as a whole, both in the form of national and international journals. The third is the object, and researchers are interested in the research location in a Muslim religious minority area, namely in Tana Toraja Regency, which is thick with culture and customs.

## Results and Discussion

### Historical Aspects of Muhammadiyah in the Muslim Minority Area of Tana Toraja Regency

In the past, Tana Toraja was known as Tondok, Lepongan, or Tana Matari Allo, or a state of spherical shape, complete government, and society, like the moon and sun. Tana Toraja comes from the word tana, which means country, and Toraja, which consists of two words, namely to, which means people, and riaja, which means North. This Toraja tribe comes from the North, namely Indochina or around Tonkin Bay (Tangke et al., 2013). They are immigrants who leave their country through Southeast Asia in a wavy form, the first wave is called Proto-Malay (old Malay), and the second wave is called deutromelayu (Young Malay).

The exciting thing in Tana Toraja is the death ceremony which is called "signs solo". The thing that makes this traditional ceremony of death very unique is the cost. Therefore, the traditional ceremony for the death of the solo sign is more expensive than the Toraja people's wedding.

They arrived with their culture in the form of life rules and beliefs, as well as in building settlements; they saw by the shape of the boat, which was their transformation tool across the ocean, then a Toraja house (Tongkonan) was formed, which was similar to a boat. In subsequent growth, the Toraja tribe in their lives knows two types of ceremonies, namely the rambu tuka' ceremony, which is something that is a thanksgiving ceremony, and the rambu solo ceremony in the form of a mourning or death ceremony, which is very popular in Tana Toraja (Gasong, 2015). The existence or existence of Muhammadiyah in Tana Toraja cannot be separated from the experience of a Muhammadiyah administrator of the Palopo branch in 1935 named S. Machmud, who came to Tana Toraja to improve Muhammadiyah in Tana Toraja itself. , not long after he arrived in Tana Toraja, the Muhammadiyah organization was formed in Tana Toraja. Muhammadiyah in Tana Toraja is located in a predominantly non-Muslim area, but this does not prevent Muhammadiyah from developing and existing in the Tana Toraja community. Muhammadiyah can exist, be designed, and be accepted in the Tana Toraja community because of the struggle of Muhammadiyah administrators and members in developing and spreading Muhammadiyah's understanding in Tana Toraja.

There is a massive attitude of tolerance or mutual respect between religious communities in Tana Toraja. This is what makes Muhammadiyah continue to exist and develop even though it is located in an area that is predominantly non-Muslim (Christian). Muhammadiyah entered Tana Toraja in 1935, who came from Palopo and was brought by an administrator of the Palopo branch of Muhammadiyah named Machmud. In addition, the community also supports the existence of this Muhammadiyah organization. However, the specific date and month of Muhammadiyah's entry into Tana Toraja are unknown because there is no document data that explains it. However, the proof that Muhammadiyah exists in Tana Toraja is that the first religious school was built, namely Muhammadiyah Middle School in Makale.

Meanwhile, the AT statement above was also expressed by the Deputy Secretary of PDM Tana Toraja, namely R, who stated:

The history of the entry of Muhammadiyah in Tana Toraja started from Palopo in 1935, where it was brought by a Muhammadiyah Palopo administrator named Abdul Gani together with Machmud, who later came to Toraja to develop Muhammadiyah in Tana Toraja, in this case, Tana Toraja. Toraja branch over there.

From kindergarten to Islamic boarding school, Tana Toraja already exists. One proof of Muhammadiyah's existence and development in Tana Toraja can be seen from the presence of various Muhammadiyah charities that already exist in Tana Toraja Regency, namely the fact of Muhammadiyah da'wah center building, the existence of a Muhammadiyah mosque and also especially in the field of education. In addition, the number of Muhammadiyah members has also increased rapidly, especially in the number of participating members. Meanwhile, there are five Muhammadiyah branches, totaling 13 branches.

With these various charities, they were able to prove that the Muhammadiyah in Tana Toraja was very advanced and confirmed that the Muhammadiyah in Tana Toraja could be accepted by the community, in addition to the struggle and perseverance of the missionaries in Tana Toraja in spreading Islam with an Understanding of Muhammadiyah following the Al-Quran. Muhammadiyah in Tana Toraja could not be separated from the arrival of S. Machmud. He was a trader and also a member of Muhammadiyah from Palopo. He came to Tana Toraja with Abdul Gani, Wa'na, or Wa'ganing around 1935. They came to develop and disseminate the Muhammadiyah organization in Tana Toraja. Not long after their arrival, Muhammadiyah was formed in Tana Toraja in the same year, 1935.

One proof of the existence of Muhammadiyah in Tana Toraja is the Muhammadiyah Da'wah Center building in Tana Toraja.

The Muhammadiyah Da'wah Center (PUSDAM) is a Dutch heritage building. During the leadership of Yunus Kadir was then completely renovated and is now used as the Tana Toraja Muhammadiyah Da'wah Center, which was later inaugurated by the central leadership of Muhammadiyah, namely Prof. DR. H. Din Syamsuddin., MA, on Friday, 31 July 2015 M or 15 Shawwal 1436 H. The Muhammadiyah da'wah center is located at Jalan Musa No. 10 Makale Tana Toraja, one of the luxurious Muhammadiyah da'wah centers in South Sulawesi. The Tana Toraja Muhammadiyah Da'wah Center has a 3-story building. Where the first floor is used as a basement or parking lot. The second floor is used for meetings or recitations held by Muhammadiyah leaders. There is also a living room on the second floor.

The prayer room and also the room for the Chairman of the Muhammadiyah leadership. On the second floor, there are also photos of the Heads of the Muhammadiyah Central Executive from period to period. While on the third floor, there is a kitchen, three bedrooms, and a room that is quite large, which is usually also used when there are activities held at the Pusdam.

Muhammadiyah mentama Tana Toraja tahun 1935, liu jiong mai Palopo sae jio Rantepao tarru sae jiong Makale na bawah to disanga Machmud. Yanna tanggalna sia bulanna masussa, sang tae data na. Tapi yake buktinna den, misalna jiong Makale, bangun sekolah. Sekolah agama pertama jiong Makale SMP Muhammadiyah.

(Translation: Muhammadiyah entered Tana Toraja in 1935, came from Palopo, came to Rantepao, and continued to Makale, brought by someone named Machmud. The first religious school in Makale was SMP Muhammadiyah).

Meanwhile, the AT statement above was also expressed by the Deputy Secretary of PDM Tana Toraja, namely R, who stated:

The history of the entry of Muhammadiyah in Tana Toraja started from Palopo in 1935, where it was brought by a Muhammadiyah Palopo administrator named Abdul Gani together with Machmud, who

later came to Toraja to develop Muhammadiyah in Tana Toraja, in this case, the Tana Toraja branch. At that time.

So, the existence of Muhammadiyah itself in Tana Toraja cannot be separated from the arrival of a Muhammadiyah member named S. Machmud. He is a trader and a member of Muhammadiyah from Palopo. He came to Tana Toraja with Abdul Gani, Wa'na, or Wa'ganing around 1935. They came to develop and disseminate Muhammadiyah's understanding of Tana Toraja. Not too long after the two of them arrived, Muhammadiyah was established in Tana Toraja that same year, in 1935.

Muhammadiyah's charity is one of the efforts of various businesses and media in preaching in the union to achieve the aims and objectives of the Muhammadiyah association, namely upholding the religion of Islam to achieve a truly Islamic society. Muhammadiyah charities (AUM) in Tana Toraja have been significantly developed, as seen from several fields. For example, in education, Muhammadiyah in Tana Toraja has built many Muhammadiyah schools, starting from the kindergarten level to the Islamic boarding school level, already in Tana Toraja Regency.

The development of Muhammadiyah charities (AUM) in Tana Toraja in the field of education was also conveyed by S who is the Secretary of PDM Tana Toraja, who stated:

In terms of education, we can see that now in Tana Toraja; many Muhammadiyah schools are starting from the kindergarten level; there are 7, there are 3 MI, there are 1 SMP, there are 1 SMK, and 1 Pesantren.

From the explanation of S above, it can be concluded that Muhammadiyah in Tana Toraja has been significantly developed. One of its developments can be seen in business charities in education, where there are already many Muhammadiyah schools in Tana Toraja. Among them are at the Kindergarten level, there are 7, MI level, there are three schools, SMP level 1, SMK 1 and Pesantren there are 1.

### **Muhammadiyah Da'wah Strategy in the Muslim Minority Area of Tana Toraja Regency**

Tana Toraja Regency is a district located in the mountains, so most of the population of Tana Toraja makes a living as farmers and garden to meet their daily needs. The religions adopted in Tana Toraja Regency include Islam as much as 12.04%, Christianity 84.38%, Catholicism 14, 48%, Protestantism 69.90%, Hinduism 3.04%, Buddhism 0.02%, and other religions as much as 0.51%. So, most people in Tana Toraja are people who embrace Christianity. However, inter-religious harmony in Tana Toraja has been running well and harmoniously. This cannot be separated from the role of the government, religious leaders, and religious organizations that exist and support the creation of harmony and harmony based on mutual respect between fellow religious people. The development of the Islamic organization Muhammadiyah is so rapid and can adapt to modern life because of the contemporary and moderate method of da'wah.

The development of the Muhammadiyah organization has widened the international arena, namely in the educational aspect, by establishing Muhammadiyah colleges. Until now, referring to the latest data from the Central Executive of Muhammadiyah, there are 23 PCIMs spread all over the world, on the European continent (PCIM Netherlands, England, Turkey, France, Germany), Africa (PCIM Khortum/Sudan, Lybia, Tunisia, Cairo/Egypt. ), America (United States PCIM), Australia (PCIM Australia), and Asia (PCIM). Apart from that, in Muhammadiyah da'wah activities, they always use social

media technology such as Facebook, Instagram, WhatsApp, and others. This makes Muhammadiyah members and organizations open to developments, not exclusive (closed).

There are three things that are referred to as the nature of da'wah, namely freedom, rationality, and universality (al-Faruqi 1998, 219). The da'wah method is a method, technique, or pattern carried out in carrying out a da'wah, eliminating obstacles or even obstacles in preaching, to achieve the goals of efficient da'wah. As explained by several informants, the method of da'wah was carried out by Muhammadiyah missionaries in Tana Toraja. According to S as an informant who is a Muhammadiyah activist who expressed his opinion about Muhammadiyah's da'wah method in Tana Toraja stated that :

"The Muhammadiyah da'wah method uses the bil-hal da'wah method and bil-lisan da'wah, some of which are also bil-qalam da'wah".

The da'wah method carried out by Muhammadiyah Tana Toraja is da'wah bil hal, da'wah bil oral, and also bil qalam. In line with the above, the following WM was also conveyed :

"The Muhammadiyah da'wah method in Tana Toraja was delivered directly by giving lectures in various areas, such as mosque sermons, and in public places, so we conveyed it directly to the public. However, when Covid exists virtually, it is at the At-Taqwa mosque, Kampung Baru Makale during Covid, yes, the month of Ramadan in particular, almost every night."

Muhammadiyah missionaries, in carrying out da'wah in Tana Toraja, use three da'wah methods, namely :

- a. Bil Hal is a da'wah conveyed by prioritizing actions or examples to the community.
- b. Bill Lisan is da'wah delivered orally during da'wah hours through discourse which usually ends with lectures, lectures, and lessons.
- c. Bil Qalam, namely da'wah, is delivered through writing such as books, magazines, newspapers, or the internet.

The theoretical analysis used by the researcher is Anthony Giddens. This states that a social movement is a collective effort that is attempted to pursue a common interest or a movement to achieve common goals through collective action outside the scope of established institutions (Giddens, 1988). It can be concluded regarding the definition of the concept of a social movement from Giddens that this movement is carried out to achieve common goals as desired by the group. Muhammadiyah in Tana Toraja has three forms of social movement to achieve Muhammadiyah's goals. First, social movements in the religious field, where Muhammadiyah missionaries in Tana Toraja carry out a movement by preaching to the community, giving lectures, and giving sermons in mosques. Second, social movements in the field of education. This social movement in education, Muhammadiyah in Tana Toraja, established a Muhammadiyah school. Then the third is the social movement. In this movement, Muhammadiyah in Tana Toraja held social actions, such as raising funds for victims of natural disasters in Masamba, North Luwu, aid for flash floods in Bonggakaradeng District, Lembang Bau Selatan, and also assistance to the community due to Covid-19. Similarly, the hypothesis used by the analyst is the valid underlying hypothesis of Talcott Parson which states that there are four significant capacities required by all the frameworks needed by AGIL, specifically transformation, objective safeguarding, merging, and instance maintenance (Harper, 2011).

- a. Adaptation is a system that must cope with critical external situations. The system must adapt to the environment, and the environment must adapt to its needs. The adaptation carried out by

Muhammadiyah Regional Leaders in Tana Toraja took place through various Muhammadiyah charities, for example, in education, namely through the establishment of Muhammadiyah schools, mosques, and also Muhammadiyah Da'wah Centers.

b. Achievement of Goals is a system that must define itself to achieve its primary goals. The Regional Leadership of Muhammadiyah Tana Toraja in establishing a business charity, in this education case, is establishing a school. PDM Tana Toraja can maximize and improve the fluency and teaching of Islamic education to achieve the goals of Muhammadiyah.

c. Integration is a system that must regulate the relationship between the parts that are its components. In this case, the charity efforts of the existing Muhammadiyah Regional Leadership in Tana Toraja are then well-coordinated and integrated to benefit the surrounding community.

d. Maintenance of Patterns is a system that must fulfill, maintain, and correct people's motivations and cultural patterns that produce and share motivation. In this case, the Muhammadiyah social movement process in Tana Toraja was created to maintain and promote Islamic values to the community.

## Conclusion

a. The existence of Muhammadiyah in Tana Toraja can be seen from the history of its birth. Muhammadiyah in Tana Toraja was founded in 1935 and was brought by an administrator of the Palopo branch of Muhammadiyah named Abdul Gani or Wa'na or Wa'Ganing, together with S. Machmud. Meanwhile, the development of Muhammadiyah in Tana Toraja is very rapid, starting from the growth of AUM, the development of members, and religious activities. Among the business charities experiencing rapid development are in education, including TK, MI, SMP, MA, SMK, and Islamic boarding schools. In addition, in the economic field, Tana Toraja Muhammadiyah has a character business called ray 12. The autonomous organizations in Tana Toraja are Aisyiyah, Naisiyatul Aisyiyah, Muhammadiyah Youth, Muhammadiyah Student Association, Tapak Suci, and Hizbul wathan.

b. The dynamics of the Islamic organization of Muhammadiyah continue to experience changes and progress, including how the da'wah strategy was carried out by Muhammadiyah, namely the da'wah method carried out by Muhammadiyah Tana Toraja is da'wah bil hal, da'wah bil oral, and also bil qalam. In addition, the Muhammadiyah propaganda strategy with the millennial movement through social media Facebook, Instagram, what is app, etc. Through this da'wah strategy, the Muhammadiyah organization in Tana Toraja continues to experience an increase in cadres due to the movement that leads to the millennial generation, who cannot be separated from technological gadgets.

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