

## DA'WAH STRATEGY OF TABLIG COUNCIL AT THE CENTRAL LEADERSHIP OF MUHAMMADIYAH

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### ABSTRACT

After crossing a century of movement, Muhammadiyah has grown very rapidly. Muhammadiyah is one of the Islamic mass organizations whose existence is evenly distributed in almost all parts of Indonesia. There is hardly a single district/city in the country that is not entered by Muhammadiyah. In the early days of the establishment of Muhammadiyah, the Tablighi Council was an organizational field that was first established by K.H. Ahmad Dahlan to facilitate the focus and reach of da'wah. Now the challenges of the Tablighi Council are increasingly complex because more and more Muhammadiyah citizens must receive spiritual flush and formation in beribaddah. To provide services to Muslims in general and Muhammadiyah citizens in particular, the Tablig Council developed a da'wah strategy. The strategy was prepared at the Central Leadership Level which is the highest leader in Muhammadiyah. Then the results are applied at all levels of Muhammadiyah starting from the level of Muhammadiyah Branch Leaders (at the village level), Muhammadiyah Branch Leaders (at the sub-district level), Muhammadiyah Regional Leaders (at the district level), Muhammadiyah Regional Leaders (at the provincial level), to the level of Muhammadiyah Central Leaders. It is also used as a guide in the Muhammadiyah Business Charity (AUM) environment which includes Schools, Universities, Hospitals, Orphanages, Banking, and other AUMs managed by Muhammadiyah.

**Keywords:** Da'wah; Tablig Assembly; Central Leadership of Muhammadiyah

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### INTRODUCTION

The Islamic movement, da'wah amar makruf nahi munkar and tajdid, is based on the Qur'an and as-Sunnah (Naimi & Amini, 2021). This string of words is listed in article 4 of the Muhammadiyah Articles of Association which describes the identity of the mass organization with the symbol of the sun with two circular shahada sentences (Formichi, 2012).

From the beginning of K.H. Ahmad Dahlan's proclamation until across a century of movement, that identity has never changed (Baidhawiy & Khoiruddin, 2018). Although the Articles of Association underwent several refinements, the identity of Muhammadiyah has never been changed (Maarif, 2018). This means that until now Muhammadiyah remains istiqamah positioning itself as a da'wah movement (Rosidi, 2022).

The essence of da'wah is to call, invite, and direct people to the path of Allah SWT (Suali, 2020). But for Shaykh Muhammad Al-Ghazali, da'wah is not just shouting out, but must be in the form of an agenda that is neatly arranged in detail and complete (Hannini, 2016). On this basis, Muhammadiyah formed the Tablig Council to prepare a da'wah strategy so that it could be accepted among Muslims (Fajaruddin & Pinem, 2020).

The commandments to preach in the Qur'an are innumerable (Joseph, 2010). With a variety of language styles, Allah SWT told the Prophet Muhammad (PBUH) and his followers to invite mankind to the path He did. Starting from the form of explicit commands to the form of rhetorical questions that are very evocative of reason and conscience, sometimes even in the form of praise statements.

O you who believe, call to the way of your Lord by wisdom and good lessons, and refute them in a good way. Indeed, it is your Lord who knows better who strays from His way, and He knows better those who are instructed. (QS. An Nahl: 125)

O people, I have come unto you, with a truth from your Lord, and whoever goes astray will lead astray from your Lord. (QS. Al-Baqarah: 108)

Say, "This is my way, and I and those who follow me invite (you) to Allah with a clear argument, the Most Blessed of Allah, and I am not among those who are polytheists." (QS Joseph: 108)

You were the best of a nation of brothers, for the people, and you will come to them with a clear argument, and you will believe in God, and if you had believed in God, it would have been good for them, and they would have been believers, and their families would have been believers, and their families would have been believers.

You are the best people who are born to man, enjoin the ma'ruf, and prevent the evil, and believe in Allah. If the People of the Book believe, it would be better for them, among them there are believers, and most of them are disobedient. (QS. Ali Imran: 110)

This latter verse among others moved Kiyai Dahlan to establish a da'wah organization which he named Muhammadiyah. With the hope that this organization will become a jami'ah of the end times just as Prophet Muhammad SAW became a prophet and apostle of the last days. The addition of yes ratio is intended so that those who become members of Muhammadiyah can adjust to the person of the Prophet Muhammad SAW.

Personally, Kiyai Dahlan has been active in preaching since he was young. Not even 20 years old, Kiyai Dahlan has been actively teaching the yellow book, which is after returning from the first pilgrimage. After the birth of Muhammadiyah, Kiyai Dahlan's da'wah movement became more active and organized.

In the early days of the establishment of Muhammadiyah, the Tablighi Council was an organizational field that was first established by Kiyai Dahlan to facilitate the focus and reach of da'wah. Tablighi was part of the three focuses of Muhammadiyah's da'wah in the early days. There were three focuses in Muhammadiyah at the beginning of its establishment and it has not yet become the policy of the organization. The first is Tabligh, the second is developing the Library Garden through reading and information, and the third is PKO (Oemoem Tribulation Helper).

## **B. Previous Research Studies**

Many previous studies have discussed the da'wah of Muhammadiyah. Some examine the method of Muhammadiyah da'wah from aspects of education, politics, art, culture, and others. However, researchers have not found research in skripsi, thesis or dissertation that focuses on discussing da'wah strategies carried out by the Tablig Council at the Muhammadiyah Central Leadership level.

Researchers also search for various scientific works in the form of books and journals of research results on the same or similar themes to the title of the study. Some studies with the same theme focusing on Muhammadiyah da'wah include:

1. Muhammadiyah Cultural Da'wah Book compiled by the Central Leadership of Muhammadiyah at Tanwir 2002 in Bali. This book He did not change the face of Muhammadiyah as a da'wah movement *amar makruf nahi munkar*. "Cultural da'wah is more intended to answer the challenges of the times, with all its authority to give appreciation to the developing culture, as well as accept and create a new and better culture in accordance with the message of Islam as *rahmatan lil alamin*," . Muhammadiyah's cultural da'wah only changes the da'wah strategy to be more dynamic, creative, and innovative. This model of da'wah was practiced directly by the Holy Prophet, thus inviting the sympathy of many people to embrace Islam.
2. The Tablig and Special Da'wah Council published a book entitled "Strategies to Face Christianization and Apostasy". This book was compiled by a team to counter the attacks of missionaries who tried to shake the creed of Muslims and convert them. This da'wah strategy exists because of the rampant real activities of Christianization. Both in rural and urban communities. Especially remote areas that became easy targets for missionaries to shake the creed of Muslims. So that the Tablig Council made a real strategy and movement to deal with this big problem. Such as sending Muhammadiyah missionaries to rural areas, financing da'wah movements, holding social services, *gratis* medicine, distribution of basic necessities, community economic development, education and others.
3. Syarifuddin Jurdi wrote a book entitled "Muhammadiyah in Indonesian Political Dynamics". This book is the result of historical and contextual research on Muhammadiyah's involvement in the Indonesian political process from the authoritarian period (1966-1998) and the post-New Order democratic transition period (1998-2006). Some of the complaints get space for explanation in this book, especially how to rearrange the political role of Muhammadiyah in Indonesia's political life in the future. As Shafii Maarif in this book challenges our consciousness, "An Islam that is incapable of providing solutions to human problems is not true Islam. A Muhammadiyah that is unable to provide solutions to Indonesia's problems is not the real Muhammadiyah."

### **C. Theoretical Studies**

#### **1. Da'wah**

In language (etymology) da'wah means to invite other people or parties, which are general in nature, either for something right that will save or something bad that will harm. His Word in QS. Al-Baqarah: 221 and also the hadith of the Prophet (peace be upon him).

Those who call to hell and God calls for heaven and forgiveness with his permission

They invite to hell, while God invites to heaven and forgiveness with His permission. (QS. Al Baqarah: 221)

"Whoever invites to instruction is as rewarding as those who follow him, without diminishing their reward in the least." (HR. Muslim)

While in terms (terminology) da'wah it invites Islam, to amar makruf nahyi munkar in order to get the salvation of the world and the hereafter. His Word in QS. Ali Imran: 104 and QS. At-Tawbah: 71

And let there be a nation among you who call for good and enjoin good and forbid evil and the first 04 are the successful ones

And be among you a group of people who call to good, enjoin what is right, and prevent evil. And they are the lucky ones. (QS. Ali Imran: 104)

And the believers and the believers are each other's priorities They command good and forbid evil and establish prayers and pay zakat and obey God and His Messenger God will have mercy on them God is dear and wise

And believers, men and women, some of them are helpers to others. They command (do) the accrued, and prevent the unfortunate, perform prayers, perform zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Truly, Allah is mighty, all-wise. (QS. At-Tawbah: 71)

Some scholars argue that the law of da'wah for Muslims is fardhu kifayah and for some other scholars the law is fardhu ain. If the legal status is fardhu kifayah it means that da'wah is only obligatory for some Muslims. Based on the meaning of the words minkum (QS. Ali Imran: 104) some of you. Analogy or qiyas with the word of Allah SWT in QS. At-Tawbah: 122.

"It is not proper for those who are believers to go all out (to the battlefield). Why not go from each faction among them some to deepen their knowledge of religion and to warn their people when they have returned to him, that they may take care of themselves." (QS. At-Tawbah: 122).

## **2. Muhammadiyah-style da'wah.**

Muhammadiyah is a company that is an Islamic movement. The purpose of the movement is "Da'wah Islam and Amar Ma'ruf Nahi Munkar" which is aimed at two fields, namely individuals and society.

Da'wah and amar ma'ruf nahi munkar in the first field are divided into two groups:

1. To those who have reformed Islam (tajdid) which is to return to the original teachings of Islam.
2. And the second to the un-Islamic, is a call and a call to convert to Islam.

The second da'wah and amar maruf nahi munkar, is to the community, is corrective, guidance and warning. All of this is done together by deliberation on the basis of taqwa and hoping for the pleasure of Allah alone. By carrying out da'wah and amar marruf nahi munkar in their own appropriate ways, Muhammadiyah moves towards its goal, which is the realization of a true Islamic society.

The task of carrying out Islamic Da'wah and amar maruf nahi munkar is the duty of each member of Muhammadiyah (male and female) and Muhammadiyah as a whole. Therefore, members of Muhammadiyah even the apparatus must have the nature of "sholihul-mushlih" that is, as people whose personalities are shaleh and willing and able to fight to disrespect others.

The da'wah style of K.H Ahmad Dahlan in turn helped color the movement of Muhammadiyah da'wah. This organization is also transformed as an Islamic da'wah movement that prioritizes the purity of tawhid and worship that is clean from all forms of shirk, superstition, heresy and khurafat. On the other hand, this organization also in its da'wah movement seeks to keep up with the times so that it can realize "progressive Islam".

According to Alwi Shihab, Muhammadiyah was founded as a response to deviant religious practices, the Christianization movement, and the Free Mason movement (a group that carries the slogan "freedom" in various parts of the world and is famous for its jargon: liberty, equality, and fraternity). All of this clearly shows that Kiyai Dahlan is opposed to pluralism and liberalism. In addition, Kiyai Dahlan strongly advocated khimar (hijab) to warita in order to cover the aurat and did not consider it only part of Arab culture as some liberal figures viewed.

In the eighth year of Muhammadiyah, four Sections (now called Majelis/Institutions) were inaugurated to further intensify the Muhammadiyah da'wah movement. They are the School Section, Tabligh, Public Tribulation Helper, and Library Garden. These four Parts, although different in their form of charity, have one goal, which is to develop the religion of Islam so that its light spreads the universe.

As seen in the presentation of Vision 4 mission of the Division leaders in front of 200 members and sympathizers who were present at the Muhammadiyah member meeting on 17 Jung 1920 led directly by Kiyai Dahlan.

During the meeting, Kiai Hisyam, head of the School Section, said he would try to advance education and teaching until he could establish the magnificent Universitas Muhammadiyah Building to produce Islamic scholars and Muhammadiyah masters, especially for the benefit of Muslims in general and Muhammadiyah in particular.

Meanwhile, Kiai Fakhruddin with the Tablig Division he led wanted to develop Islam by tablig until it could develop surau-surau and violators and mosques. Including organizing Madrasah Mubaligin and building modern sublime huts to produce outstanding and modern scholars.

Meanwhile, Kiai Mokhtar explained at length that the Taman Pustaka Division he chaired would earnestly try to broadcast Islam in Muhammadiyah to the public, namely with free leaflets or with periodical or semi-monthly monthly magazines, and with Islamic religious books that would be sold wherever possible at low prices.

Taman Pustaka publications must contain Islamic lessons and education and be written in a language that readers understand. Taman Pustaka also wants to build and build reading garden buildings for the public in places deemed necessary that not only provide books containing Islamic lessons but also books that are useful for bringing useful knowledge for the progress of the nation and state that does not conflict with Islam.

Not to be outdone by the other parts, Kiyai Syuja' head of the General Tribulation Relief Division claimed to aspire to build hospitals, poor houses, and orphanages. The audience had underestimated the ideals conveyed by Kiyai Syuja'. Because in their opinion, the ideal is too grandiose and impossible to achieve. But Kiyai Shuja' finally managed to convince the audience by explaining that in the Qur'an there is a real and complete surah Al-Ma'un without the slightest change since the surah was revealed.

Although this surah has become a reading of Muslims in their daily prayers, until now no one of the Muslims has paid attention to its essence which is very important to be practiced in society, namely the issue of social care. While people outside Islam have created many orphanages and poor houses only motivated by humanity. According to Kiyai Shuja', if non-Muslims can do in that field only because of humanitarian grounds, Muslims should be able to do better in the same field because it is part of the religious commandments. From this came the term "Theology of Al-Ma'un".

Now, after crossing a century of movement, Muhammadiyah has grown very rapidly. Ahmad Rosyad Sholeh (in Guidelines Milad 1 Abad Muhammadiyah, Suara Muhammadiyah 21 September 2009) noted that Muhammadiyah is one of the few mass organizations whose existence is evenly distributed in almost all parts of Indonesia. There is hardly a single regency/city in the country that is not entered by Muhammadiyah.

Muhammadiyah Regional Leaders (PWM) have been established in 33 provinces of Indonesia, while Muhammadiyah Regional Leaders (PDM) have established 366 cities / regencies throughout Indonesia. The number of Muhammadiyah Branches (PCM) is currently 2,930 pieces, while the number of Branches (PRM) is 6,726 pieces. In fact, in various regions of Asia, Europe, and the United States, Special Branches of Muhammadiyah have also been established. This extraordinary achievement makes the Muhammadiyah da'wah movement should cover a very large area. Not only on a national scale, but even began to penetrate into the international world.

Coupled with the formation of otonom organizations, (ortom) for women (Aisyiyah), youth (Muhammadiyah Youth), young women (Nasyiatul Aisyiyah, students (Muhammadiyah Student Association), students (Muhammadiyah Student Association), scouting (Hizbul Wathan), and martial arts activities (Perguruan Tapak Suci). All of that makes the Muhammadiyah da'wah movement can reach all groups of society, young and old, men and women, In fact, it can be said that even early childhood children cannot be separated from the auspices of Muhammadiyah da'wah through PAUD and Aisyiyah Bustanul Athfal Kindergarten.

## **METHOD**

To achieve the results of the implementation of research on the Da'wah Strategy of the Tablig PP Muhammadiyah Council, the implementation method is carried out through Data Analysis. After the data is collected, the next step is to analyze the data to obtain conclusions. In analyzing these data, qualitative descriptive analysis techniques are used, which describe phenomena that exist today or in the past through observation, interview and documentation data, so that the implementation can be seen the flow of implementation through fishbone. The implementation of the research is located in the office of the Tablig PP Council. Muhammadiyah Jakarta.

## **RESULTS AND DISCUSSION**

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### **The Ideal Tablig Council Da'wah Strategy.**

Speaking of da'wah strategies, the Tablig Council refers to the word of Allah SWT. which means, "Call (people) to the path of Rabmu with wisdom, good lessons and discuss in a better way" (An-Nahl: 125). When facing various problems and challenges of da'wah both classical and modern, in rich or poor communities, in urban areas and in remote areas, the da'wah bil wisdom used by the Tablig Council is interpreted as an ideal da'wah strategy can be understood as follows,

1. Comprehensive. Because the teachings of Islam are syumul (comprehensive), covering all aspects of human life, the da'wah strategy must also be comprehensive, both in the form of study themes raised when da'wah is carried out orally, as well as in the form of a coaching approach when da'wah is carried out by means of bilhal (concrete programs). As a concrete example, da'wah not only provides guidance and guidance on how to perform the right prayers, fasting,

zakat and Hajj correctly, but da'wah also guides and guides the people to be able to carry out business related to their worldly interests in the right way.

2. Argumentative. Every word spoken and deed done while preaching must be based on strong propositions or arguments, both from the Qur'an and the Sunnah of the Messenger of Allah. So not only based on thoughts or feelings and conjectures made without data and facts, but all of them can be accounted for in sharia before Allah while still paying attention to various rules and laws that apply in society as long as the rules and laws do not contradict the laws of Allah and His Messenger.

3. Educational. Da'wah activities must be directed in order to improve the quality of human resources of the community who are the object of da'wah, with the target that they are able to carry out various life activities without depending on other parties.

4. Persuasive. Da'wah is essentially a communicative activity, namely building communication between da'wah actors and da'wah targets. How can communication be built when more persuasive approaches are not taken. There should be no distance between the da'wah perpetrators and the target of da'wah that can hinder positive communication between them.

5. Responsive. One of the very important functions of da'wah is to provide answers to various problems that arise in the community. Therefore, da'wah actors, both individually and institutionally, must be able to collect, formulate and conclude problems faced by the community.

6. Solutive. Da'wah programs must be able to find solutions to various problems faced by the community.

### **Projections and Conditions of Muhammadiyah**

There are five main roles that generally describe the mission of the Tablig Muhammadiyah Council related to various problems and dynamics of the human ummah in the regional, national, global and Islamic world contexts.

First, the role as a driver for the growth of the movement to purify Islamic teachings in standard issues (Al tsawabit) and the development of Islamic teachings in ijthadiyah issues oriented to da'wah amar ma'ruf nahi munkar. In carrying out this role, Muhammadiyah is responsible for the development of Islamic syiar in Indonesia in the form of (1) increasingly understood and practiced Islamic teachings in the life of the nation and state, (2) the life of the Islamic ummah that is increasingly qualified so that it becomes an intelligent, noble and prosperous ummah.

Second, the role as a driver of healthy growth of Islamic thought in various fields of life with the spirit of tajdid. The target of developing Islamic thought with a tajdid character is the realization of Islamic treatises as rahmatan lil alamin realistically and practically so that it is useful for solving the problems of the people, nation and state in global civilization.

Third, the role of statesmanship as one of the components of the Indonesian nation to achieve the ideals of the Indonesian nation and state as stated in the Preamble to the country's Constitution. This third role is pursued through (1) law enforcement and clean government, (2) expansion of employment opportunities, healthy living, education and freedom from poverty, (3)

strengthening democratic ethics in economic and political life, (4) liberation of national and state life from the practice of hypocrisy and despotism.

Fourth, the role to realize the progress of the Islamic ummah in all areas of life, free from underdevelopment, alienation and persecution in the global civilization. The target of the implementation of this role is the realization of a humane, more just and enlightened world life.

Fifth, the role and responsibility as a global citizen to realize a just, prosperous and highly civilized world order in accordance with the mission of carrying the message of Islam as rahmatan lil alamin. This large and heavy role must be carried out by Muhammadiyah as part of a global life that continues to develop dynamically with the greed of developed countries and global crises that threaten humanity.

To be able to carry out the five roles mentioned above, Muhammadiyah needs to formulate its movement strategy in the formulation of realistic and anticipatory work programs to answer various problems of Muslims, the nation, and the world of humanity. The formulation of strategies and programs must of course be based on an analysis of strengths, weaknesses, opportunities, threats and challenges.

The strength of Muhammadiyah lies in:

1. The foundation of Islam based on the Qur'an and As Sunnah Al Maqbulah is accompanied by the development of ijtihad. This foundation made Muhammadiyah the largest modern Islamic movement that gained widespread trust from the Indonesian Islamic community and the world community.
2. Muhammadiyah's reputation as a modern Islamic movement with a network of organizations in various parts of the world and has long been active and extensive in Indonesia and the world.
3. The extraordinary development of Amal Usaha Muhammadiyah (AUM), with the following amounts:

- Colleges: 176
- ABA/ECCE kindergarten: 14,346
- SD/MI: 2,604
- SMP/MTs: 1,772
- SMA/ MA/ SMK: 1,143
- SLB: 71,102
- PONPES: 457
- Hospitals: 450
- Orphanage: 421
- Special Needs Homes: 82
- Family Care: 78
- Nursing homes: 54

- BMT: 437

- BPRS :7624

4. Muhammadiyah has Human Resources with various scientific, socio-political and cultural backgrounds. Human resources in Muhammadiyah have integrity and a potential social role, both in the community and in government.

### **Vision and Mission of Muhammadiyah's Ideal and Business**

The Muhammadiyah program is not merely a plan and implementation of a set of practical activities, but is an actualization or embodiment of the main mission of Muhammadiyah, which is to uphold and uphold the Islamic religion so that a true Islamic society is realized. The main mission or ideal mission of Muhammadiyah is a continuous movement that has never stopped since Muhammadiyah was established until now and in the future as a collective struggle through the organization.

Its main achievement was the realization of a truly Islamic society. The true format of Islamic society is actualized in a multivariate movement through Amal Usaha Muhammadiyah, Jamaah Movement and Jamaah Da'wah, Sakinah Family, Qoryah Toyyibah, and inclusively in the format of Islamic Civil Society, in addition to through various steps to form congregations at the grassroots or branches that reflect the true quality of Islamic society. The ideal vision (main goal), ideal mission (main mission), and Muhammadiyah efforts that must be realized through the Muhammadiyah program are as follows:

#### **1. The Ideal Vision of Muhammadiyah**

The realization of a truly Islamic society.

#### **2. The Ideal Mission of Muhammadiyah**

- a. To uphold the pure Tauhid based on the Qur'an and As-Sunnah.
- b. Disseminating and promoting Islamic teachings based on the Qur'an and the Sunnah which is shahihah/maqbulah.
- c. Realizing Islam in personal, family, and community life.

#### **3. Muhammadiyah's Business**

- a. Instilling faith, deepening and broadening understanding, increasing experience, and disseminating Islamic teachings in various aspects of life.
- b. Deepen and develop the study of Islamic teachings in various aspects of life to obtain its purity and truth.
- c. Increase the spirit of worship, jihad, zakat, infak, waqf, sadaqah, grants, and other charities.
- d. Improve the dignity, dignity, and quality of human resources so that they are highly capable and have noble character.
- e. Promote and renew education and culture, develop science, technology and art, and improve research.

- f. Advancing the economy and entrepreneurship towards improving quality life.
- g. Improve the quality of public health and welfare.
- h. Maintain, develop, and utilize natural resources and the environment for welfare.
- i. Developing communication, ukhuwah, and cooperation in various fields and circles of society at home and abroad.
- j. Maintaining the integrity of the nation and playing an active role in the life of the nation and state.
- k. Fostering and improving the quality and quantity of members as movement actors.
- l. Develop facilities, infrastructure, and sources of funds to succeed the movement.
- m. Strive for the enforcement of law, justice, and truth and increase defense of the community.
- n. Other efforts that are in accordance with the aims and objectives of Muhammadiyah.

### **Da'wah Strategy of Majlis Tablig Muhammadiyah**

Majlis Tablig Muhammadiyah earnestly took its broader steps and established its strong footprint. Some of the steps that have been taken to succeed his da'wah are as follows::

#### **1. Deepening the Entry of Faith**

Let it be established, broadcast widely, that is, given its history and postulated its evidence, influenced and gladdened, until it is ingrained, enters the bone marrow and deepens in the heartstrings.

#### **2. Expanding Religious Understanding**

Muhammadiyah residents are expected to have a broad understanding of religion. A means of worshipping in relationship with God and others should be based on extensive knowledge.

#### **3. Produce Ethics**

One of the missions sent by the prophet Muhammad was to perfect morality. So that Muslims may have good manners, have good manners and create a peaceful and prosperous society..

#### **4. Guiding Intiqad Charity**

Intiqad means to do self-correctie, all our efforts and work, unless enlarged, so that they are also improved.

#### **5. Strengthening Unity**

Let it be our goal, too, to strengthen the unity of the organization and to strengthen our fraternity and to equate our rights and to liberate the birth of our minds.

#### **6. Uphold Justice**

Let the justice be done necessarily, even if it is about one's own body and the righteous decree is defended and defended everywhere.

## **7. Exercise Discretion**

In motion we do not forget the wisdom, which wisdom should be given to Kitabullah and Sunnatullah. The wisdom that violates both of our holdings, we must throw away, for it is not true wisdom.

## **8. Strengthening the Tanwir Council**

Because this assembly has a great influence on our Muhammadiyah and has become a powerful right hand on the side of the Hoofdbestuur / Central Leadership of Muhammadiyah, it is incumbent upon us to strengthen it by being properly regulated.

## **9. Hold a Section Conference**

To establish a definite line in our section steps, then we should strive to hold "Section Conferences", for example conferences of religious broadcasting sections throughout Indonesia and so on.

## **10. Deliberation of Judgment**

In order to obtain relief and ease in work, then every decision concerning the head of the assembly (section), should be consulted with the person in question first, so as to be able to confidzkan by producing it immediately.

## **11. Supervise Road Movement**

Our sights should be sharp and will monitor our movements within Muhammadiyah, past, direct and growing.

## **12. Intertwining External Movements**

We will be empowered to connect ourselves to the (external) external, associations and movements in Indonesia, on the basis of friendship, please help in all good, which does not change their respective principles, especially relations with Islamic companies and leaders.

### **a. Development Vision**

The development of the function of tabligh in purification and dynamism religious formation in various target groups of da'wah that reflects Islam progressing based on the Qur'an and as-Sunnah Maqbulah

### **b. Tabligh Field Program**

1. Revive and develop various types of studies in the company environment with appropriate materials, approaches and methods.
2. Optimization of mosque management by forming youth and youth groups of Muhammadiyah mosques, as a medium for da'wah.
3. Strive to improve facilities and resources for the development of tabligh functions and the role of muballigh in community life.
4. Develop tabligh with proper gender understanding and shahih.

5. Formation & formation of imams of Muhammadiyah mosques and imams in the month of Ramadan.
6. Cultivating Muhammadiyah da'wah through studies placed at AUM.
7. Make a public recitation of Muhammadiyah day that can be visited by General Muslims on the scale of PDM, PCM, and PRM.
8. Producing reliable Muhammadiyah muballigh cadres and not exaggerating non-Muhammadiyah muballiyah.
9. Optimizing the role of muballigh, elders, elders and former structural officials of Muhammadiyah in various Muhammadiyah movements.
10. Increase attention to the Muballigh family through the Muballigh care movement.
11. Continue the "santri intilan" program to prepare missionary cadres in Muhammadiyah.

## CONCLUSION

Based on the results of research conducted on the Da'wah of the Tablig Council in the Central Leadership of Muhammadiyah, the conclusion in this study is that the number of Muhammadiyah Business Charities that have been recorded in the Central Leadership of Muhammadiyah has become a separate work for the Tablig Council to maintain the spirit and spirit of its da'wah.

In all Muhammadiyah Business Charities (such as schools, campuses, hospitals, malls, orphanages etc.) are always escorted by the Tablig Council in its spiritual formation. So that there should not be one Muhammadiyah Business Charity that does not have a da'wah orientation in the midst of society.

The strategy that has been taken by the Tablih Council is to deepen the entry of faith, expand religious understanding, produce ethics, guide intiqad charity, strengthen unity, uphold justice, strengthen the Tanwir Council, hold section conferences, deliberate decisions, monitor road movements, and connect External Movements. All these efforts are taken in order to succeed the da'wah program in Muhammadiyah which is getting bigger day by day.

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