



## **The Management of Muhammadiyah Regional Leaders in Implementing Multicultural Dawah in North Sumatra**

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**Abstract:** *Muhammadiyah Regional Leadership Management involves planning and implementing activities to achieve objectives. Islam, which is rahmatan li al-'alamin (grace to all mankind), uses various approaches to Dawah, including multicultural Dawah. Muhammadiyah's multicultural Dawah aims to promote harmony in a diverse society while remaining tolerant of inevitable differences. The research method employed is qualitative. It aims to examine how the regional leadership of Muhammadiyah conducts multicultural Dawah. This research highlights four principles for implementing multicultural Dawah: planning, organizing, actuating, and monitoring. The dawah activities include Tabligh akbar, recitation, and seminars. Muhammadiyah regional leaders faced challenges in carrying out multicultural Dawah due to its movement being perceived as eccentric. The Muhammadiyah regional leadership faces conflicts while carrying out their activities.*

**Keywords:** *Management, Regional Leadership of Muhammadiyah, Multicultural Dawah*

**Abstrak:** *Manajemen pimpinan wilayah muhammadiyah merupakan suatu rencana yang akan dikerjakan dan dijalankan oleh Pimpinan Wilayah Muhammadiyah dalam Menyusun kegiatan-kegiatan mengenai tindakan yang akan diambil nantinya sehingga dapat mencapai tujuan yang diinginkan. Islam yang rahmatan li al-'alamin, melakukan berbagai pendekatan dakwah antara lain melalui dakwah multikultural Muhammadiyah melaksanakan dakwah multikultural dengan berupaya menciptakan keharmonisan di tengah-tengah masyarakat yang beragam dan tetap mampu mengendalikan diri dan bertoleransi terhadap segala bentuk perbedaan yang tidak mungkin diatarakan. Metode penelitian ini menggunakan kualitatif. Tujuan penelitian ini untuk mengetahui bagaimana manajemen pimpinan wilayah muhammadiyah dalam melaksanakan dakwah multikultural. Hasil dari penelitian ini terdapat empat prinsip dalam melaksanakan dakwah multikultural diantaranya perencanaan, pengorganisasian, penggerak dan pengawasan. Terdapat jenis kegiatan dakwah seperti tabligh akbar, pengajian, seminar, dll. Dalam melaksanakan dakwah multikultural pimpinan wilayah muhammadiyah mengalami tantangan bahwa muhammadiyah dipandang sebagai gerakan yang menyelenah. Sehingga, terdapat beberapa konflik dalam menjalankan kegiatan yang dilakukan Pimpinan wilayah Muhammadiyah.*

**Kata kunci:** *Manajemen, Pimpinan Wilayah Muhammadiyah, Dakwah Multikultural*



## Introduction

In 1953, the Indonesian government established the North Sumatra Province, covering Tapanuli, East Sumatra, and Aceh. As a result, Muhammadiyah made changes to align with the government's framework. The Muhammadiyah Leadership Center appointed Hm Bustami Ibrahim, H. Affan, and A. Abdullah Manaf as the Muhammadiyah North Sumatra Regional Leadership coordinators. At the same time, Bachtiar Yunus was elected Chairman of Muhammadiyah East Sumatra, a position he held until 1955.

The 34th Muhammadiyah Congress, held in Yogyakarta in 1959, was the turning point in the history of the Muhammadiyah organization. At the event, representatives from the regional central leadership coordinated the regions, resulting in a more organized organizational structure. This structure was later refined at the 36th Muhammadiyah Congress in Bandung in 1965 to correspond with the Indonesian government's administrative regions. The new structure had three constituent units: "branch," a constituent unit that was subdivided into branches; "region," a unit within a level II regional branch (regencies/cities); and "area," which also referred to a regional unit in the Level I Regional Government. This structure was intended to improve coordination and efficiency within the Muhammadiyah organization by aligning with Indonesia's administrative divisions.<sup>1</sup>

The highest leader in a region or province oversees union activities. In the context of the Muhammadiyah organization, the Muhammadiyah regional leadership is an institution or assembly with the ultimate authority to lead the union at the provincial level. The Muhammadiyah Regional Leadership of North Sumatra is an Islamic organization that values the principles of *amar ma'ruf nahi munkar* (maintain what is right and forbid what is wrong) and *tajdid* (renewal). It was founded on the teachings of the Qur'an and As-Sunnah to build a better society blessed by Allah.<sup>2</sup>

Management is a systematic approach to evaluating and planning future actions. According to Mary Robins, management is a systematic procedure that includes identifying an

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<sup>1</sup>Nakamura, M. *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town*. Institute of Southeast Asian Studies. (2012).

<sup>2</sup>S. N. W. Tuzzakiah, A. I. Madani, dan A. Amirullah, "Manajemen Dakwah Majelis Tabligh Pimpinan Wilayah Muhammadiyah Kalimantan Timur," *Mushawwir: Jurnal Manajemen Dakwah dan Filantropi Islam* Volume 1, Nomor. 1 (Juni 2023).



organization's goals and objectives, developing a strategic plan to achieve those goals, and creating a detailed plan structure to effectively integrate and coordinate activities.<sup>3</sup> G. Terry defines management as a systematic process that includes planning, organizing, directing, and controlling actions to identify and achieve predetermined goals using human and other resources.<sup>4</sup> The Muhammadiyah Regional Leadership of North Sumatra is developing a strategic plan to guide activities and achieve desired outcomes.<sup>5</sup>

Islam is a religion that prioritizes Dawah, which entails spreading the Islamic faith, upholding righteous deeds, and preventing all forms of injustice to achieve material and spiritual prosperity.<sup>6</sup> These core Islamic principles are supposed to serve as the foundation for all Dawah initiatives and an example for the community. This holds a significant meaning in Islamic traditions. Dawah, or the spread of Islamic doctrines, necessitates a thorough understanding of it to be true and broad. Muslims must have the knowledge and abilities to effectively organize and coordinate effective dawah initiatives.<sup>7</sup>

Dawah is a way of disseminating Islamic beliefs through the process of *amar ma'ruf nahi munkar*, as Allah SWT states, “*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*” (QS.Ali-‘Imran/3:104).

The Muhammadiyah dawah movement has been active since 1912 when Muslims struggled to receive Islamic teachings due to colonial restrictions. At the time, the idea arose to form a religious association (organization) capable of effectively responding to the challenges of the colonial age.<sup>8</sup> Multicultural Dawah is a movement that promotes the dissemination of Islamic principles in countries that value cultural diversity and plurality. Multiculturalism is the

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<sup>3</sup> Munir dan W. I Muhammad, *Manajemen Dakwah* (Jakarta: Kencana, 2009).

<sup>4</sup> Artamin Hairit, “Dinamika Pendidikan Islam Multikultural Perspektif Lembaga Pendidikan Muhammadiyah,” *Journal of Islamic Education Policy* Volume 5, Nomor. 1 (2020): 1–10.

<sup>5</sup> Dja’far Siddik, “Dinamika Organisasi Muhammadiyah di Sumatera Utara,” *Journal of Contemporary Islam and Muslim Societies* Volume 1, Nomor. 1 (Juni 2017).

<sup>6</sup> Lazuardi, “Orientasi Pendidikan Pesantren Muhammadiyah di Sumatera Utara” (Universitas Islam Negeri Sumatera Utara, 2018).

<sup>7</sup> Yudha Ferdiansyah Tanjung dan Hasnun Jauhari Ritonga, “Penerapan Fungsi Manajemen pada Gerakan Dakwah di Pimpinan Daerah Muhammadiyah (PDM) Kota Medan,” *Wardah* Volume 24, Nomor. 2 (Desember 31, 2023): 44–54.

<sup>8</sup> Ibid.



"belief" or acceptance of variety as a natural and valuable part of society.<sup>9</sup> Multicultural Dawah refers to the coexistence and interaction of different cultural groups in a specific society or setting. The term generally refers to a scenario marked by numerous cultural, ethnic, religious, linguistic, and traditional differences within a specific geographic area.<sup>10</sup>

Multicultural Dawah communicates religious teachings to different ethnic and cultural groups to build equal cohabitation and promote social and political unification via mutual interaction.<sup>11</sup> Regarding faith and spirituality, multicultural culture includes a range of religions and believes in a single deity. Even within one religion, gaps exist due to the various techniques, viewpoints, and levels of scientific intelligence each individual brings to interpreting the Qur'an. As a result, diversity is unavoidable, leading to the formation of specific religious sects or organizations. In this scenario, Muhammadiyah practices multicultural Dawah by attempting to build unity among many groups while maintaining the ability to self-regulate and show tolerance for all types of differences that cannot be reconcilable.<sup>12</sup>

This research aims to determine the management strategies in the execution of multicultural Dawah by the Muhammadiyah regional leadership of North Sumatra. The discussion will center on how the Muhammadiyah North Sumatra Regional Leadership has implemented multicultural Dawah. This study will examine how the Muhammadiyah Regional Leadership in North Sumatra implements multicultural Dawah.

## Research Methods

This study employs the qualitative method. The qualitative method generates descriptive data on spoken and written language and the observable behavior of the individuals under study.<sup>13</sup> This study is mostly descriptive and focused on methods for investigating the current state of a human group, an object, a condition, or a system. The research is descriptive and

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<sup>9</sup> Z Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005).

<sup>10</sup> Dyah Ayu Krismawati, "Nahdlatul Ulama and Muhammadiyah: Short History, Commitment in the Pluralistic Society," *Academic Journal of Asia Religion* Volume 8, Nomor. 5 (2020).

<sup>11</sup> Cindy Suci Aisyah Simarmata dan Misrah Misrah, "Manajemen Pelatihan Dakwah Bagi Para Da'iyah pada Program Pendidikan Kader Ulama Mui Sumatera Utara," *Ranah Research: Journal of Multidisciplinary Research and Development* Volume 6, Nomor. 3 (April 30, 2024): 428–436.

<sup>12</sup> Siddik, "Dinamika Organisasi Muhammadiyah di Sumatera Utara."

<sup>13</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D* (Bandung: Alfabeta, 2018).



employs qualitative methods. Data were acquired directly from the research object, the dawah management method used by the Muhammadiyah Regional Leadership of North Sumatra to address multiculturalism dawah.

In this study, the authors used a variety of data collection techniques: first, interview. The respondent's responses were recorded manually or using a recording device.<sup>14</sup> The second technique was observation. The author employed the non-participant observation approach, in which the researcher acted as an unbiased observer. This observation did not involve the researcher participating in the research subject's life or activities.<sup>15</sup> The third technique was documentation, which served as an additional approach to data collection.<sup>16</sup>

This study employed qualitative analysis as its analytical approach. Because the data was qualitative, the analytical approach relied on describing words or sentences to conclude. The author employed inductive thinking in this study to conclude the data collected. This strategy begins with real and general events or facts before drawing precise conclusions.<sup>17</sup>

## **Results and Discussion**

### **The Management of the Muhammadiyah Regional Leadership of North Sumatra in Implementing Multicultural Dawah**

The Muhammadiyah Regional Leadership of North Sumatra uses effective and targeted management to perform multicultural Dawah. This is evident from the established managerial procedures. The theory of managerial functions employed is George R. Terry's. Muhammadiyah Regional Leadership's management method consists of four essential principles: planning, organizing, actuating, and controlling.

#### *Planning /At-Tahthiith*

In the context of Muhammadiyah, multicultural Dawah is critical for encouraging the educated spread of Islamic teachings while recognizing and celebrating cultural variety. Dawah

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<sup>14</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendidikan Kuantitatif, Kualitatif, dan R&D)* (Bandung: Alfabeta, 2015).

<sup>15</sup> Cholid Narbuko dan Abu Achmadi, *Metode Penelitian* (Jakarta: Bumi Aksara, 2001).

<sup>16</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendidikan Kuantitatif, Kualitatif, dan R&D)*.

<sup>17</sup> S Arikunto, *Prosedur Penelitian* (Jakarta: PT Asdi Mahasatya., 2013).



operations entail designing and implementing procedures and programs to attain certain objectives. This activity entails determining the necessary facilities, infrastructure, and media for Dawah and selecting the appropriate individuals to carry out the Dawah. The primary goal of planning is to select the best materials for effective implementation, make assumptions about possible situations and their potential effects on program implementation, and identify alternative solutions.<sup>18</sup>

The Muhammadiyah Regional Leadership has arranged to develop multicultural Dawah by gathering teams to conduct a meeting to determine the plan. From the discussion results, a plan will be determined to divide a special organization or institution called the LDK (Community Dawah Institute). The purpose of establishing LDK is so that areas not reached by the Tabligh assembly can be reached. In LDK there are certain communities, for example, the disabled community. The members are young people, especially punk youngsters,

The Muhammadiyah regional leadership is assessing the community's status in North Sumatra to effectively plan and implement multicultural Dawah. This activity is consistent with one of the multicultural dawah strategies, particularly those promoting equal rights for all citizens, particularly minority groups. The goal is to ensure that the majority group does not oppress the minority group.

### *Organizing*

Organization is the first step in carrying out the previously agreed-upon plan. Organizing entails systematically arranging people and resources within a work unit or job to achieve a specific goal. The three aspects of the organization are work introduction and grouping, decision-making, and delegation of authority and responsibility, and working relationship management.<sup>19</sup>

To organize the Dawah organization, the Muhammadiyah Regional Leadership of North Sumatra established a hierarchical structure consisting of a chairman, vice chairman, secretary, treasurer, and members. Furthermore, the Tabligh Assembly administrators are responsible for

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<sup>18</sup> I. Asep, *Manajemen Suber Daya Manusia* (Jakarta: Trisaksi, 2002).

<sup>19</sup> Munir dan Muhammad, *Manajemen Dakwah*.



achieving the Muhammadiyah Region's goals, vision, and mission. The following is the organizational framework of the Muhammadiyah North Sumatra Regional Leadership:

Table 1. The Regional Leadership Structure of Muhammadiyah North Sumatra

<b>Names</b>	<b>Position</b>
Prof. Dr. H. Hasyimsyah Nasution, M.A	Chairman
Dr. Sulidar, M.Ag.	Vice chairman (Tarjih and Tajdid, Waqf, Law, and Human Rights)
Dr. H. Ali Imran Sinaga, M.Ag.	Vice chairman (Tabligh, Library, Information, and Culture)
Mahmud Yunus Daulay, M.A.	Vice chairman (Economy, Mosque Development, and Culture)
H.M. Basir Hasibuan, M.Pd.	Vice chairman (Education and Lazis)
Dr. dr. Kamal Basri Siregar, Sp.B (K) Onk, FINAC	Vice chairman (Public Health, Social Welfare and Disaster Resilience)
Drs. H. Mario Kasduri, M.A.	Vice-chair (Cadre, AMM Development, Environment, and Sports)
Dr. H. Hasrat Efendi Samosir, M.A.	Vice chairman (Hikmah, Branch Development, and Community Empowerment)
Irwansyah Syaputra, M.A.	Secretary
Drs. Mutholib, M.M	Deputy Secretary
Dr. Muhammad Qorib, M.M	Treasurer

Under the leadership of Muhammadiyah North Sumatra, the Tabligh Assembly has taken steps to establish an organizational structure and responsibilities to create an effective framework for multicultural Dawah.

Individuals with diverse personalities, ethnic backgrounds, and cultural identities make up organizations known as multicultural. Differences between cultures can cause conflict. Failure to address problems within an organization promptly can result in internal divisions. To reduce the possibility of conflict, Muslims must consistently adhere to the teachings of the Qur'an and hadith, which serve as their primary sources of guidance. The Qur'an states, *And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient* (QS. Al-Anfal (8): 46).



The Muhammadiyah Regional Leadership is structured to carry out plans. Everyone has expertise and abilities in dawah development, so this organization was created to hold those assigned jobs accountable for carrying them out to the best of their abilities.

The first step in establishing multiculturalism dawah is identifying and articulating each unit's specific responsibilities and appointing those who will be in charge of carrying them out. Next, delegate authority to each individual in charge of its implementation. Following that, develop professional relationships. The organization is critical to facilitating the dawah process. Implementing a multiculturalist Dawah plan has several advantages, including making it easier to implement, organize, and deploy Dawah staff. This is based on the principles of work organization, delegation of authority and responsibilities, and establishing clear working relationships for each individual involved in dawah implementation.

#### *Actuating/ Tawjih*

The mobilization of the Dawah movement is central to its implementation. During the mobilization process, all Dawah efforts will be carried out. As a result, the leadership role will significantly impact the nature and outcome of these actions. The following are some aspects of mobilization, specifically in terms of providing incentives and guidance.<sup>20</sup>

The Tabligh Council mobilizes the entire board to carry out the scheduled actions and implement the organization's work plan to form partnerships with various entities. At the same time, the Tabligh Council Chairman gives lectures and digital dawah training, offering advice and inspiration. Furthermore, da'i receive coaching and incentives through the organization of Mubaligh meetings in the North Sumatra region. Since its formation, the Muhammadiyah Regional Leadership has promoted a multicultural dawah movement. This movement consists of four dawah movements, as listed below:

*Dakwah bil lisan* is a multicultural dawah initiative carried out by Muhammadiyah. It involves using spoken words in various forms, such as lectures, sermons, dialogs, seminars, and guidance to engage with the community. Muhammadiyah Regional Leadership of North

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<sup>20</sup> Winengan, *Seni Mengelola Dakwah* (Mataram: Sanabil, 2018).



Sumatra realizes this through organizing Tabligh Akbar or seminars that have been discussed previously and then assigning certain members to carry out tasks.

*Dakwah bil hal* is a multicultural dawah movement realized through concrete initiatives, such as the socialization of zakat and shodaqah, including the guidelines of zakat to orphans and the poor in North Sumatra.

*Dakwah bi tadwin* is a multicultural dawah campaign carried out through written communication by articulating a comprehensive explanation of the messages that need to be disseminated to the entire community. This cross-cultural dawah effort is carried out through written media, such as Suara Muhammadiyah magazine or library books.

*Dakwah bil hikmah* is a multicultural dawah movement by spreads Islamic teachings through wisdom and prudence. This practice has been a long-standing legacy of Muhammadiyah.

#### *Controlling / Riqobah*

Supervision plays an important role in determining the effectiveness of Dawah initiatives. Supervision is a method for determining the extent of Dawah and correcting any deviations that may occur during an activity. The outcomes of this supervision can serve as a reference for those who practice Dawah.<sup>21</sup>

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Regional leadership of Muhammadiyah has applied the principles of management of the Qur'an so that the spread of Dawah can run smoothly. Although every Dawah has problems or obstacles, planning, organizing, mobilizing, and controlling are considered to make it easier to develop Muhammadiyah Islamic dawah.

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<sup>21</sup> Musholi, "Pengembangan Masyarakat dan Manajemen Dakwah," *Tasamuh: Jurnal Studi Islam* Volume 9, Nomor 2 (Desember 2017).



The Tabligh Council oversees the multicultural Dawah program, assessing its implementation and reviewing the outcomes of Dawah activities. To identify challenges and difficulties encountered during the implementation of Dawah and to devise effective strategies for anticipating and overcoming them, ensuring that Dawah's efforts are consistent with planned goals. Multicultural Dawah requires supervision to improve its quality and accuracy. Furthermore, multicultural Dawah enables dawah delegation and promotes effective teamwork.

Multicultural dawah policy integrates social ideas and dawah operations. Multicultural Dawah policies seek to protect and value the interests of all community groups while acknowledging and respecting cultural diversity. Every multicultural dawah policy is expected to promote gratitude, tolerance, cultural equality, gender equality, ethnic equality, language equality, religious equality, and other values.

### **The Kind of Multikultural Dawah Activities by the Muhammadiyah of North Sumatera**

The North Sumatra Regional Leadership is involved in multicultural Dawah, which consists of a series of obligatory activities for all Muslims and can be implemented in various areas of life. In carrying out multicultural Dawah, Muhammadiyah adheres to the *Amar ma'ruf nahi munkar*, which is realized through a wise attitude, an effective reproach, and a spirit of devout reflection. Muhammadiyah provides oral Dawah both individually and in groups. Furthermore, Muhammadiyah Regional Leaders frequently deliver Dawah directly, focusing on community development.<sup>22</sup>

Muhammadiyah also frequently conducts Tabligh Akbar and recitation in the Dawah building on Sisingamangaraja St. 136, Medan. The public is welcome to attend recitations, which can also be seminars. Muhammadiyah has its customs for carrying out Dawah, which is to hold recitations once a month. The recitation includes activities, such as material delivery and question-and-answer sessions, indicating that it is done dialogically rather than monologically.

Muhammadiyah in carrying out Multicultural Dawah, The community is very enthusiastic in participating in dawah activities carried out by the Muhammadiyah regional

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<sup>22</sup> Thomas J. La Belle dan Christopher R. Ward, *Multiculturalism and Education: Diversity and its Impact on Schools and Society* (New York: State University of New York Press, 1994).



leadership. They come to participate in activities by the Muhammadiyah, such as recitation, and share meals.

The Muhammadiyah Regional Leadership of North Sumatra has compiled and implemented a long-term program planning, which includes yasinan, human resource discussions, and mubaligh training, to ensure that the material delivered by preachers is accepted and practiced by the people. When determining preachers' competence, there are two factors to consider: substantial competence and methodological competence. Substantial competence is the technical proficiency required to effectively complete key tasks and improve one's abilities, skills, and attitudes in a specific field. Methodological competence, on the other hand, refers to the preacher's ability to devise and successfully implement a well-executed dawah strategy. High school and college students conduct Dawah training because they have the skills to become preachers.

Muhammadiyah Regional Leaders implement the Dawah movement through carefully planned activities and programs. Religious teaching and education are one of their primary focuses to deepen people's understanding and practice of Islam. In addition, they engage in counseling and coaching to provide guidance and moral support to the community. Muhammadiyah is not only concerned with religion; it also conducts various social and humanitarian activities to assist those in need and contribute to overall well-being. They establish and manage schools and other educational institutions to ensure students have access to a high-quality education. Interfaith dialogue is also an important part of their programs, which aims to foster understanding and tolerance among people of different faiths. Character development is another priority: developing individuals of integrity and noble character. Finally, they engage in social advocacy, fighting for justice and social rights at all levels of society. Muhammadiyah Regional Leaders strive to promote positive and long-term social change through various activities.

The primary goal of the Muhammadiyah dawah movement is to improve religious principles in society and actively contribute to advancing a better society, both religiously and socially. The Muhammadiyah North Sumatra Regional Leadership promotes multicultural Dawah by hosting large-scale dDawahevents in mosques throughout Medan, Binjai, Sibolga, and other areas. It organizes seminars in halls, fields, or educational institutions, such as



elementary schools, junior high schools, and universities. Muhammadiyah, including Muhammadiyah University of North Sumatra, organizes these events in the North Sumatra region. By organizing Tabligh Akbar or the previously mentioned seminars, we can assign specific individuals to go into the field.

Muhammadiyah Regional Leaders of North Sumatra actively distribute zakat and sadaqah to orphans, the poor, and Muhammadiyah-affiliated foundations in North Sumatra. Concrete actions such as zakat and shodaqah distribution, as well as special contributions for orphans and the poor in the North Sumatra region, help to achieve this. The Muhammadiyah Regional Leaders of North Sumatra carry out multicultural Dawah initiatives by producing written materials and documentation, such as Suara Muhammadiyah magazine and library books.

The Muhammadiyah Regional Leaders of North Sumatra hosted an ideopolitan dialogue. More than 100 people from various regional leaders, assemblies, independent organizations, Muhamamdiyah branches, and leaders of Medan's business charities attended the event, which took place at the Asam Kumbang BPMP Complex. Dialog Ideopolitor, which stands for Ideology, Politics, and Organization, is a set of recurring activities that began in the central region and later spread to several regions in North Sumatra. For example, the Ideopolitor discourse seeks to improve understanding of Muhammadiyah ideology among various levels of leadership, including Regional Leaders, Assembly and Institution Leaders, Branch Leaders, and Charity Leaders. This activity assesses the socio-cultural and psychological conditions of a specific location. The community, strategic steps, and delivery methods are appropriate and suitable.

Islam, according to multicultural societies, is a religion that values social cohesion and interdependence while acknowledging differences. Islam firmly recognizes that everyone has the right to a dignified life. The people of North Sumatra regard the multicultural Dawah carried out by Muhammadiyah North Sumatra regional leaders as an attempt to comprehend the ability and tendency of humans as cultural beings. This necessitates understanding concepts, traditions, practices, and physical objects that hold special significance and influence our existence. Communal activities are abundant. The community admires Muhammadiyah's approach and effective delivery of multicultural Dawah materials and messages.



## **Challenges in implementing Multicultural Dawah**

### Challenges of Implementing Multicultural Dawah of Muhammadiyah North Sumatra Regional Leadership

Muhammadiyah faces two major challenges: elitism and jurisprudence. Elitism refers to the fact that Muhammadiyah remains a bourgeois organization that has yet to be fully established and accepted by the larger community. Instead of effectively stirring people's emotions through this organization, Muhammadiyah is regarded as an unconventional movement tainted by the actions of a small group of inflexible and unaccommodating members. Systematic, planned, integrated, and long-term efforts are required to achieve and maintain the unity of Indonesia's pluralistic state. One effective strategy is to raise awareness of diversity throughout society, including formal, informal, and non-formal educational institutions.

In addition, Muhammadiyah faces other challenges in implementing Dawah, such as differing ideas and funding constraints. Muhammadiyah's work program is carried out in periods and evaluated based on planned achievements. In this case, the evaluation is carried out by identifying assistance channels through donors and the largest Muhammadiyah education in North Sumatra, UMSU. The North Sumatra Muhammadiyah Regional Leadership has a solution for disagreements by clarifying the type of physical or thought, allowing us to consult with Muhammadiyah leaders.

The Muhammadiyah North Sumatra Regional Leadership has implemented numerous work programs to carry out Dawah, or Islamic preaching, in the community. These programs include personal involvement, educational initiatives, outreach through offers and invitations, missionary efforts, correspondence activities, and discussions or discussions. Respondents or community members were very enthusiastic during the implementation of Majelis Taklim's programs. Congregations from various regions actively participate in the recitation and work programs established by the Muhammadiyah North Sumatra Regional Leadership.



## **Conclusion**

The Muhammadiyah North Sumatra regional leadership employs a multicultural dawah management approach consistent with its historical affiliation with the amar ma'ruf nahi munkar dawah movement. The dawah movement is primarily conducted through verbal and digital means, with a focus on Kop Mubaligh Muhammadiyah.

During the dawah planning process, it is critical to define the scope of the work program, establish specific targets and schedules, and set a budget for the planned activities. Organizing the Tabligh Council's Dawah includes developing a systematic work structure and assigning tasks to members. The Tabligh Council Chairperson, who is in charge of carrying out the dawah efforts, effectively manages the organization by mobilizing all administrators and involving a wide range of stakeholders. In addition, the chairperson offers advice and motivation through activities like training sessions. The council provides supervision by organizing meetings and disseminating reports and assessments, which the Muhammadiyah Regional Leadership then evaluates. In addition to supervising the council, the chairman conducts covert and overt supervision.

Muhammadiyah offers a variety of dawah activities, including tabligh akbar, recitation, and seminars. In carrying out multicultural Dawah, Muhammadiyah faces the challenge of being perceived as a peculiar movement. As a result, many people hold opposing viewpoints, which leads to conflict. Another challenge is that Muhammadiyah frequently lacks funds, making it difficult for regional leaders to preach in areas far from the city.



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