



Da'wah Communication Strategy as an Effort to Reform Muhammadiyah Cadreization to Carry the Tajdid Mission in IMM North Lampung

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Abstract. Muhammadiyah's cadreization has historically functioned as a strategic mechanism for producing religious, intellectual, and socially committed Muslim cadres who are able to carry the mission of tajdid. However, in the context of contemporary student organizations, cadreization faces new challenges, particularly the shifting patterns of youth communication, the rise of digital media, and the need to reinterpret da'wah approaches in ways that remain relevant to students' social realities. Previous studies on Muhammadiyah cadreization have largely emphasized ideological formation, organizational regeneration, or normative understandings of tajdid. Meanwhile, limited attention has been given to how da'wah communication strategies are developed and practiced by the Ikatan Mahasiswa Muhammadiyah (IMM) at the local level as an effort to reform cadreization. This gap is particularly important in IMM North Lampung, where da'wah activities are carried out through interpersonal communication, organizational forums, and new media platforms. This study focuses on the da'wah communication strategy of IMM North Lampung in strengthening Muhammadiyah cadreization and carrying the mission of tajdid. The concept of tajdid is understood in two dimensions: purification in matters of creed and worship, and renewal in responding to social, intellectual, and humanitarian challenges. The study examines how IMM North Lampung formulates da'wah messages, selects communication channels, builds cadre engagement, and integrates religious, intellectual, and humanistic values into its cadreization process. By highlighting da'wah communication as a strategic instrument of cadre reform, this study contributes to a deeper understanding of how Muhammadiyah's student cadres negotiate Islamic renewal within contemporary youth and digital communication contexts.

Keywords: Da'wah; Communication; Muhammadiyah; Tajdid; IMM Cadres.

Introduction

Along with the rapid advancement of the era of globalization, the process of communication has also developed significantly. This development has led to the emergence of various new means as tools for communication. Mass media, as instruments for disseminating information to the wider public, have increasingly appeared and expanded. However, this condition can also affect the dissemination of da'wah messages, which are increasingly marginalized amid the uncontrolled flow of information. The widespread access to social media has caused many young people to gradually lose direction and motivation in spreading da'wah messages. As a result, the younger generation tends to become more sensitive, easily discouraged, anxious, insecure, and preoccupied with their own personal worlds.



In this phase, the role of Muhammadiyah becomes crucial as an effort to restore the function of da'wah, even through the use of new media. Da'wah through new media can also be carried out by Muhammadiyah youth by utilizing digital platforms as a means of spreading Islamic messages. There are many ways to convey messages to the public. The messages delivered are not merely informational but also contain elements of da'wah. Da'wah can reach all segments of society, including children, adolescents, adults, and the elderly. In everyday life, whether consciously or not, communication is part of da'wah. Since Allah created human beings on earth, humans have been assigned the role of khalifah (vicegerents), with the primary purpose of worshiping Allah SWT. In carrying out this role as khalifah on earth, humans are taught to communicate with their environment. Actions, movements, and behaviors are all forms of communication that may represent da'wah activities. The pattern of da'wah communication carried out by the Ikatan Mahasiswa Muhammadiyah (IMM) through digital media (Suriati, 2025).

Human beings were also taught the names of objects on earth, and through this process information was obtained. Similarly, Muhammadiyah spreads its da'wah messages through various forms of communication. Muhammadiyah da'wah is the practice of conveying Islamic teachings carried out with the spirit of amar ma'ruf nahi munkar (Retna Dwi: 2021). Muhammadiyah da'wah also has distinctive characteristics; it is not only delivered through verbal and written communication but also through concrete actions and practices (Irzum Fariyah: 2018). Living da'wah messages in an elegant and polite manner is an important step in spreading religious values through attitudes, actions, and behavior. The younger generation of Muhammadiyah plays an important role in minimizing the expanding influence of new media. To ensure that da'wah efforts are effective and well-targeted, enthusiastic Muhammadiyah youth are needed to disseminate Muhammadiyah values. Through IMM (Ikatan Mahasiswa Muhammadiyah), the delivery of da'wah messages can be carried out through cadreization activities as an effort to carry the mission of tajdid (Ariyanto, B: 2019)

As part of the effort to spread da'wah messages, many activities containing Islamic values are implemented through beneficial actions carried out by IMM North Lampung. These activities are grounded in Muhammadiyah as a social reform movement based on Islamic religious values, namely an Islamic movement, a da'wah movement of amar ma'ruf nahi munkar, and a reform movement (tajdid) that is based on the Qur'an and the Sunnah. Within Muhammadiyah, there is also the Majelis Tarjih, which is responsible for conducting ijtihad on new issues that have not been addressed by classical scholars and have not yet been discussed in classical fiqh literature. The activities carried out by the Majelis Tarjih are commonly referred to as tajdid. The term tajdid is widely recognized within Muhammadiyah as a movement of renewal or reform.

The widespread access to social media has also influenced young people, causing many of them to lose direction and motivation to spread da'wah messages (Usfiyatul: 2017). This condition results in a weakening of the younger generation's character, making them more sensitive, easily discouraged, anxious, insecure, and overly focused on their own personal worlds. In this situation, the role of Muhammadiyah becomes crucial in restoring the function



of da'wah, even through new media. Da'wah through new media can also be carried out by Muhammadiyah youth by utilizing digital platforms as a means of spreading Islamic messages.

There are many ways to convey messages to the public. These messages are not merely informational but also contain da'wah values. Da'wah can target all groups of society, including children, adolescents, adults, and the elderly. In daily life, whether consciously or not, communication is part of da'wah. Since Allah created humans on earth, humans have been entrusted with the role of khalifah with the purpose of worshipping Allah SWT.

In carrying out this role as khalifah, humans are taught to communicate with their environment. Actions, movements, and behaviors are all forms of communication that can also represent da'wah. Humans were taught the names of objects on earth, through which the process of information exchange began. Similarly, Muhammadiyah spreads its da'wah messages through various forms of communication. Muhammadiyah da'wah is an activity of practicing Islamic teachings with the spirit of amar ma'ruf nahi munkar. Innovation is an idea, action, or product that is perceived as new by others (Bustanol Arifin: 2018)

Muhammadiyah da'wah has a distinctive characteristic. It is not only delivered through spoken and written messages but also through actions and practices. Delivering da'wah messages in an elegant and polite manner is an important step in spreading Islamic values through attitudes, actions, and behavior (Galih Sukandar: 2023). Muhammadiyah's younger generation plays a crucial role in minimizing the negative impacts of new media. To achieve this, motivated Muhammadiyah youth are needed to disseminate Muhammadiyah values effectively.

Through IMM (Ikatan Mahasiswa Muhammadiyah), da'wah messages can be delivered through cadreization activities aimed at carrying the mission of *tajdid*. As part of the effort to spread da'wah messages, many activities containing Islamic values are implemented through beneficial actions carried out by IMM North Lampung.

Muhammadiyah itself is a social reform movement based on Islamic religious values, characterized as an Islamic movement, a da'wah movement of amar ma'ruf nahi munkar, and a reform (*tajdid*) movement grounded in the Qur'an and the Sunnah. Within Muhammadiyah, there is also the Majelis Tarjih, which is responsible for conducting *ijtihad* on new issues that have not been addressed by classical scholars or found in classical fiqh literature. The activities of Majelis Tarjih are often referred to as *tajdid*. Among Muhammadiyah members, the term *tajdid* is widely recognized as a reform movement (Hagi: 2024).

Methods

Based on the research problem, this study applies a qualitative research method to examine the da'wah communication strategy used by IMM North Lampung in reforming Muhammadiyah cadreization to carry the mission of *tajdid*. Qualitative research is considered appropriate because the study seeks to understand meanings, communication patterns, organizational practices, and cadreization experiences in their natural social context. As stated by Moleong (2007), qualitative research produces descriptive data in the form of written or spoken words from individuals and observable behavior. Therefore, the analysis in this study does not focus on numerical measurement, but on interpreting the meaning of da'wah



communication practices, cadre formation, and the implementation of *tajdid* values within IMM North Lampung.

The data analysis technique used in this study is thematic and pattern analysis. This technique is employed to identify recurring themes, communication patterns, and strategic forms of da'wah practiced by IMM North Lampung. The analysis focuses on how da'wah messages are formulated, how communication channels are selected, how cadres respond to the communication process, and how the values of *tajdid* are internalized through cadreization activities. Pattern analysis is relevant because the study aims to discover the relationship between da'wah communication strategy, cadreization reform, and the mission of Islamic renewal promoted by Muhammadiyah.

The data analysis process consists of several stages. First, the researcher conducts data collection through interviews, observation, and documentation. Interviews are used to obtain information from IMM leaders, cadres, and other relevant informants regarding da'wah communication strategies and cadreization practices. Observation is conducted to understand how communication occurs in organizational activities, cadre training, religious discussions, public da'wah programs, and digital media activities. Documentation is used to examine organizational archives, social media content, activity reports, cadreization materials, and other written sources related to IMM North Lampung. Second, the researcher carries out data preprocessing. At this stage, all collected data are organized, transcribed, selected, and classified according to the focus of the study. Interview recordings are converted into written transcripts, field notes are arranged systematically, and documentation materials are grouped based on their relevance. Irrelevant or repetitive data are reduced, while important data related to da'wah communication, cadreization reform, and *tajdid* are retained for further analysis. This stage helps the researcher build a clear data structure before interpretation is conducted.

Third, the researcher identifies key themes and categories. The data are categorized into several analytical themes, such as da'wah message construction, communication media, interpersonal communication, organizational communication, digital da'wah, cadre participation, leadership role, ideological strengthening, and the internalization of *tajdid* values. These categories allow the researcher to understand the strategic dimensions of communication used by IMM North Lampung. For example, da'wah communication may appear in formal cadreization forums, informal discussions, social media campaigns, religious study circles, and community service activities.

Fourth, the researcher conducts interpretation and meaning construction. At this stage, the researcher analyzes how each communication practice contributes to the reform of Muhammadiyah cadreization. The analysis also examines whether the communication strategy is able to produce cadres who are religious, intellectual, and humanistic, as expected in the ideological orientation of IMM. The concept of *tajdid* is used as the main interpretive framework. In the fields of creed and worship, *tajdid* is interpreted as purification from superstition, myth, and religious practices that are not in accordance with Islamic teachings. In the social and intellectual fields, *tajdid* is understood as renewal, critical thinking, social transformation, and the ability to respond to contemporary challenges. Fifth, the researcher draws conclusions based on the relationship among the identified themes. The conclusion is not



made instantly, but through continuous comparison between interview data, observation results, documentation, and theoretical concepts. This process enables the researcher to formulate a comprehensive understanding of how da'wah communication strategies function as an effort to reform cadreization in IMM North Lampung. The strategy is analyzed not only as a communication activity, but also as a process of ideological transmission, character formation, organizational regeneration, and the strengthening of Muhammadiyah's *tajdid* mission.

In this study, the concept of communication strategy is also linked to the strategic communication framework proposed by Kotler and Keller (2008), particularly regarding the importance of message formulation, audience identification, media selection, and communication effectiveness. In the context of IMM North Lampung, these elements are adapted to da'wah and cadreization activities. The audience refers to IMM cadres and students, the message refers to Islamic and Muhammadiyah values, the media include both direct organizational forums and digital platforms, while communication effectiveness is seen from cadre participation, ideological understanding, and commitment to the mission of *tajdid*.

To ensure the validity and trustworthiness of the research findings, this study applies several data validation techniques. In qualitative research, validity is not only related to the accuracy of data, but also to the credibility, consistency, and depth of interpretation. Therefore, the researcher must ensure that the findings truly reflect the reality of da'wah communication and cadreization practices within IMM North Lampung.

The first technique used is source triangulation. Source triangulation is conducted by comparing information obtained from different informants, such as IMM leaders, senior cadres, active members, and individuals involved in cadreization or da'wah activities. Through this technique, the researcher can identify whether the information given by one informant is consistent with information from other informants. For example, statements from IMM leaders about cadreization reform are compared with the experiences of cadres who participate in the activities. This comparison helps prevent the findings from being based only on a single perspective.

The second technique is method triangulation. This is carried out by comparing data obtained through interviews, observation, and documentation. Interview data are used to understand the informants' perspectives, while observation data are used to see actual communication practices in the field. Documentation data, such as social media posts, cadreization materials, organizational reports, and activity documentation, are used to support and verify the findings. If the same pattern appears across interviews, observations, and documents, the validity of the finding becomes stronger.

The third technique is member checking. Member checking is conducted by confirming the researcher's interpretation with selected informants. After the data are analyzed, the researcher may return to key informants to ensure that the interpretation does not deviate from their intended meaning. This technique is important because da'wah communication and cadreization involve ideological, religious, and organizational meanings that must be interpreted carefully. Through member checking, the researcher can reduce misunderstanding and strengthen the credibility of the analysis.



The fourth technique is prolonged engagement and careful observation. The researcher needs to spend sufficient time understanding the organizational context of IMM North Lampung, including its cadreization culture, communication style, leadership dynamics, and da'wah activities. Careful observation allows the researcher to distinguish between formal statements and actual practices. This is important because communication strategy is not only found in official programs, but also in informal interactions, cadre discussions, mentoring processes, and digital communication.

The fifth technique is data adequacy and documentation review. The researcher ensures that the data collected are sufficient to answer the research focus. Data are considered adequate when they repeatedly show similar patterns and no new major themes emerge. Documentation review also strengthens the validity of the findings by providing written and visual evidence of da'wah activities, cadreization programs, and the use of new media by IMM North Lampung. This technique helps ensure that the analysis is supported by concrete evidence, not merely by subjective interpretation.

The sixth technique is peer debriefing. In this stage, the researcher may discuss the findings with academic supervisors, colleagues, or experts in Islamic communication, da'wah studies, or Muhammadiyah studies. Peer debriefing helps the researcher evaluate whether the interpretation is logical, theoretically relevant, and methodologically sound. This technique also helps identify possible bias in interpreting the role of IMM North Lampung in carrying the *tajdid* mission.

By applying these validation techniques, the study seeks to produce credible and accountable findings. Data validity is maintained by continuously comparing information, checking the consistency of findings, verifying interpretations with informants, and ensuring that conclusions are supported by sufficient evidence. Thus, the research findings are expected to provide a reliable explanation of how da'wah communication strategy becomes an important instrument in reforming Muhammadiyah cadreization and strengthening the mission of *tajdid* in IMM North Lampung. The communication process includes the following stages:

1. Identifying the Target Audience



Picture 1: IMM cadres in North Lampung are having a meal together as part of their da'wah activities.

Before conducting da'wah communication, communicators must identify and determine their target audience. This will influence the next stage, namely determining what message will be delivered, when, where, and how the communication will take place.

2. Determining the Objectives of Da'wah Communication

After identifying the target audience, the next step is determining the objectives of the da'wah communication itself. In this study, the objective is to carry the *tajdid* mission among Muhammadiyah cadres.



Picture 2: An oration by IMM cadres in North Lampung

3. Designing the Communication

The next stage is formulating communication strategies to achieve the desired response. This includes determining the message strategy, creative strategy, and message source.

1. Message Strategy

This may involve creating contemporary da'wah content in every meeting.



2. Creative Strategy

Creative strategies can be categorized into informational appeal and transformational appeal. Informational appeal focuses on delivering messages about the benefits of amar ma'ruf nahi munkar. Transformational appeal uses emotional elements such as fear, guilt, shame, humor, love, and pride to motivate Muhammadiyah cadres.

3. Message Source

The credibility of the message source can influence members' trust in the content of the message.

4. Selecting Communication Channels

Once the da'wah messages have been formulated, the next step is selecting communication channels. Digital communication media play an important role in transmitting messages creatively and reaching a wider audience.



Picture 3: Members of IMM cadres in North Lampung

5. Measuring Communication Outcomes

After implementing the communication plan, the impact must be evaluated. This includes assessing whether cadres recognize or remember the message, how often they encounter it, what points they recall, their emotional response, and their attitudes before and after receiving the da'wah messages.

The implementation of Harold D. Lasswell's communication model, "Who Says What in Which Channel to Whom With What Effect," helps analyze effective da'wah communication patterns that can influence society to practice amar ma'ruf nahi munkar. Through this approach, the effectiveness of Muhammadiyah cadreization reform for the tajdid mission can be observed.

Results and Discussion

The findings of this study indicate that the da'wah communication strategy implemented by IMM North Lampung is not merely a technical process of delivering religious messages, but also a strategic mechanism for reforming Muhammadiyah cadreization. The strategy is directed



toward producing cadres who are not only loyal to the organization, but also capable of understanding and carrying the mission of *tajdid* in religious, intellectual, and social life. In this context, da'wah communication functions as an ideological, educational, and transformational instrument.

The implementation of da'wah communication in IMM North Lampung can be analyzed through the communication strategy framework proposed by Kotler and Keller (2008), which includes identifying the target audience, determining communication objectives, designing the message, selecting communication channels, and measuring communication results. These stages are also closely related to Harold D. Lasswell's communication model: "Who says what, in which channel, to whom, with what effect." By connecting the findings with these theoretical frameworks, the discussion becomes more critical because it does not only describe what IMM North Lampung does, but also examines how and why these communication strategies are relevant to Muhammadiyah cadreization reform.

1. Identifying the Target Audience: Cadre Segmentation and Communication Relevance

The first finding shows that IMM North Lampung identifies the target audience before conducting da'wah communication. This process is important because da'wah messages cannot be delivered effectively without understanding the characteristics of the communicants. In the context of IMM, the target audience consists of prospective cadres, active cadres, senior cadres, and students within Muhammadiyah higher education environments. Each group has different levels of ideological understanding, organizational commitment, religious literacy, and digital media habits.

From the perspective of Kotler and Keller's communication strategy, audience identification is a crucial initial stage because it determines the content, tone, channel, and timing of communication. If the audience is not clearly identified, da'wah communication may become general, repetitive, and less relevant to the real needs of cadres. The interview with Irun, chairman of IMM North Lampung, on February 15, 2025, shows that IMM cadres attempt to understand the characteristics of prospective cadres before delivering da'wah messages. This indicates that the organization is aware of the need for audience-based communication.

However, this finding also needs to be analyzed critically. Audience identification should not stop at recognizing who the cadres are, but should also include understanding their ideological challenges, intellectual interests, social environment, and digital behavior. Contemporary students are exposed to diverse religious narratives, social media trends, and ideological contestations. Therefore, IMM North Lampung needs to develop a more systematic mapping of cadre needs. Without such mapping, da'wah communication may be effective only at the surface level, but less successful in shaping deep ideological awareness.

In relation to Lasswell's model, this stage is related to the question "to whom." The effectiveness of da'wah communication depends on how well IMM understands its communicants. In the mission of *tajdid*, this is particularly important because renewal cannot be imposed through one-way communication. It requires dialogue, contextual understanding, and the ability to connect Muhammadiyah values with the lived experiences of young cadres.



2. Determining the Objectives of Da'wah Communication: From Message Delivery to Tajdid Internalization

The second finding shows that the main objective of da'wah communication in IMM North Lampung is to support Muhammadiyah cadreization in carrying the mission of tajdid. This objective is significant because cadreization in Muhammadiyah is not merely organizational regeneration. It is also a process of ideological formation, religious purification, intellectual development, and social transformation.

Theoretically, Kotler and Keller emphasize that communication objectives must be clearly formulated to guide message design and evaluation. In the context of this study, the objective of da'wah communication is not only to inform cadres about Muhammadiyah teachings, but also to internalize the values of tajdid. Tajdid has two major dimensions. First, it refers to purification in matters of creed and worship by returning Islamic practices to the Qur'an and Sunnah. Second, it refers to renewal in social, educational, intellectual, and humanitarian fields.

This finding shows that IMM North Lampung positions da'wah communication as part of cadre reform. However, a critical issue emerges: the concept of tajdid must be translated into concrete cadre competencies. If tajdid is only mentioned as an ideological slogan, it may not significantly influence cadre behavior. Therefore, the objectives of da'wah communication should be made more operational. For example, cadres should be able to demonstrate religious literacy, reject superstition and myth in religious practice, develop critical thinking, participate in social advocacy, and use digital media responsibly for Islamic da'wah.

Thus, the objective of communication should move from awareness to transformation. In Lasswell's model, this relates to the question "with what effect." The expected effect is not only that cadres know the meaning of tajdid, but that they are able to practice it in organizational, religious, intellectual, and social contexts.

3. Designing the Communication: Message Strategy, Creative Strategy, and Message Source

The third finding relates to communication design, which includes message strategy, creative strategy, and message source. This stage is central because the success of da'wah communication depends on how the message is constructed and delivered.

a. Message Strategy

The message strategy used by IMM North Lampung is reflected in the creation of contemporary da'wah content in meetings, cadre activities, discussions, and digital media. This indicates that IMM attempts to make da'wah messages relevant to the current generation of students. The message is not limited to normative religious instruction, but also includes organizational values, Muhammadiyah ideology, social awareness, and the mission of *tajdid*.

From a theoretical perspective, message strategy must be aligned with the needs of the audience and the objectives of communication. In this case, da'wah messages should combine religious purification, intellectual development, and social responsibility. This is important because IMM cadres are expected to become religious, intellectual, and humanistic actors.



Critically, the message strategy should avoid being too ceremonial or repetitive. If cadreization messages only repeat organizational doctrines without connecting them to contemporary problems, they may lose relevance among students. Therefore, da'wah messages need to address real issues such as religious moderation, digital ethics, student activism, social inequality, education, and community empowerment. In this way, *tajdid* can be understood not only as a theological concept, but also as a practical orientation for responding to modern challenges.

b. Creative Strategy

The findings also show that IMM North Lampung uses creative strategies through informational and transformational appeals. Informational appeals are used to explain the benefits of *amar ma'ruf nahi munkar*, Muhammadiyah values, and the importance of cadreization. Transformational appeals are used to touch the emotional dimension of cadres, such as pride, love for the organization, moral responsibility, and concern for society.

This is consistent with communication theory, which states that effective messages do not only provide information but also influence attitudes and motivation. Informational appeals strengthen cognitive understanding, while transformational appeals strengthen emotional attachment and commitment.

However, the use of emotional appeals must be handled carefully. Negative emotions such as fear, guilt, and shame may encourage short-term compliance, but they do not always produce critical awareness. In the context of IMM cadreization, the most appropriate transformational appeal should be positive and empowering. Messages that build pride, responsibility, optimism, and solidarity are more suitable for forming cadres who are intellectually mature and socially active.

Therefore, the creative strategy of da'wah communication should not merely aim to attract attention. It should also encourage reflection, dialogue, and commitment. A creative da'wah message is effective when it can connect Islamic values with the personal and social realities of cadres.

c. Message Source

The credibility of the message source is another important finding. In da'wah communication, the communicator's credibility strongly influences how the message is received. IMM leaders, senior cadres, religious speakers, and organizational mentors function as message sources. Their credibility is determined not only by their knowledge, but also by their integrity, consistency, communication style, and closeness to cadres.

This finding is highly relevant to Lasswell's question: "who." In da'wah communication, "who speaks" is as important as "what is said." A message about *tajdid* will be more persuasive when delivered by communicators who demonstrate Muhammadiyah values in their own behavior. If the communicator lacks credibility, cadres may receive the message as formal instruction rather than meaningful guidance.

Critically, IMM North Lampung needs to strengthen communicator capacity. Cadre leaders should be equipped with religious knowledge, communication skills, digital literacy, and mentoring ability. This is important because the reform of cadreization requires communicators who can act not only as speakers, but also as facilitators, role models, and ideological mentors.



4. Selecting Communication Channels: Hybrid Da'wah in Organizational and Digital Spaces

The fourth finding shows that IMM North Lampung uses both direct and digital communication channels. Direct communication occurs through cadre training, organizational meetings, religious studies, discussions, mentoring, and community activities. Digital communication is carried out through social media and other online platforms to disseminate da'wah messages more widely and creatively.

From Kotler and Keller's perspective, channel selection must fit the target audience and communication objectives. Since IMM cadres are students who are familiar with digital media, the use of online platforms is highly relevant. Digital channels allow da'wah messages to reach a wider audience, increase visibility, and create continuous engagement outside formal organizational activities.

However, the use of digital media also presents critical challenges. Digital da'wah can easily become symbolic if it only focuses on posting religious content without building meaningful interaction. Social media may increase exposure, but exposure does not always lead to ideological understanding or behavioral change. Therefore, digital communication should be integrated with face-to-face cadreization. Online messages can introduce ideas, while offline forums can deepen understanding through discussion, reflection, and mentoring.

In relation to Lasswell's model, this stage answers the question "in which channel." The findings show that the channel is not neutral; it shapes how the message is understood. Digital media requires short, attractive, and visual messages, while cadre forums allow deeper explanation and dialogue. Therefore, IMM North Lampung needs a hybrid communication strategy that combines the speed and reach of digital media with the depth and intimacy of direct communication.

5. Measuring Communication Results: From Awareness to Cadre Transformation

The fifth finding concerns the measurement of communication results. IMM North Lampung evaluates whether cadres are aware of the messages, remember them, understand key points, feel motivated, and show changes in attitude after receiving da'wah messages. This stage is important because communication strategy must be assessed based on its effects.

According to Kotler and Keller, communication effectiveness can be measured by examining audience response, message recall, attitude change, and behavioral impact. In the context of this study, the effectiveness of da'wah communication should be measured through cadre participation, ideological understanding, organizational commitment, and the ability to practice *tajdid* values.

Critically, evaluation should not be limited to whether cadres remember the message. Remembering is only the cognitive level. The deeper question is whether the communication strategy changes how cadres think, act, and contribute to the organization and society. For example, effective da'wah communication should be reflected in cadres' increased participation in IMM programs, stronger understanding of Muhammadiyah ideology, more responsible use of digital media, greater concern for social issues, and stronger commitment to *amar ma'ruf nahi munkar*.



In Lasswell's model, this relates to "with what effect." The effect of da'wah communication should be analyzed at three levels: cognitive, affective, and behavioral. The cognitive effect refers to cadres' understanding of *tajdid*. The affective effect refers to their emotional commitment to Muhammadiyah and IMM. The behavioral effect refers to their active involvement in da'wah, cadreization, and social transformation.

Overall, the findings show that IMM North Lampung has implemented the main elements of strategic communication. However, the discussion also reveals that the success of da'wah communication depends on how far the strategy moves beyond descriptive and ceremonial activities. Da'wah communication becomes meaningful when it is able to produce ideological awareness, critical thinking, and social action among cadres.

Kotler and Keller's communication strategy helps explain the systematic stages of communication, from audience identification to result measurement. Meanwhile, Lasswell's model helps clarify the relationship between communicator, message, channel, audience, and effect. When both theories are applied to the findings, it becomes clear that da'wah communication in IMM North Lampung is not merely about delivering Islamic messages, but about managing a structured process of cadre transformation.

The reform of Muhammadiyah cadreization requires communication that is dialogical, contextual, and adaptive. It must respond to the realities of contemporary students, especially their digital culture, intellectual curiosity, and social concerns. Therefore, IMM North Lampung's da'wah communication strategy should be strengthened through deeper audience mapping, clearer operational objectives, more contextual message design, credible communicators, integrated communication channels, and more measurable evaluation indicators.

In conclusion, the da'wah communication strategy of IMM North Lampung plays an important role in supporting Muhammadiyah cadreization reform and carrying the mission of *tajdid*. The strategy has been implemented through audience identification, communication objective formulation, message design, channel selection, and evaluation of communication effects. Nevertheless, to become more effective, the strategy must not remain at the level of descriptive implementation. It needs to be developed into a critical and transformative communication model that can produce cadres who are religiously grounded, intellectually progressive, socially engaged, and committed to Muhammadiyah's mission of Islamic renewal.

Conclusion

This study concludes that the da'wah communication strategy implemented by IMM North Lampung plays an important role in reforming Muhammadiyah cadreization to carry the mission of *tajdid*. IMM functions not only as a student organization, but also as a strategic cadreization space for developing Muhammadiyah's young generation who are religious, intellectual, and humanistic. In the context of rapid communication technology development, IMM North Lampung responds to the challenges of uncontrolled information flows by using da'wah communication patterns and new media as instruments for spreading Islamic values, strengthening organizational identity, and internalizing the mission of *amar ma'ruf nahi munkar*. The findings show that the da'wah communication strategy in IMM North Lampung



is carried out through several stages, namely identifying the target audience, determining the objectives of da'wah communication, designing messages, selecting communication channels, and measuring communication effects. These stages demonstrate that da'wah communication is not merely the delivery of religious messages, but a structured process of ideological formation and cadre transformation. The mission of *tajdid* becomes the main foundation of this strategy. In the fields of creed and worship, *tajdid* refers to purification by returning Islamic beliefs and practices to the Qur'an and the Sunnah of the Prophet Muhammad. Meanwhile, in the social and intellectual context, *tajdid* encourages renewal, critical thinking, social awareness, and adaptive responses to contemporary challenges.

The theoretical contribution of this study lies in its effort to connect da'wah communication strategy with the reform of Muhammadiyah cadreization. By using the communication strategy framework of Kotler and Keller and Lasswell's communication model, this study shows that da'wah communication can be understood through the relationship between communicator, message, media, audience, and communication effects. This provides a broader theoretical understanding that da'wah communication is not only a religious activity, but also a strategic communication process that supports ideological regeneration, organizational continuity, and Islamic renewal. Therefore, this research enriches the study of Islamic communication by placing *tajdid* as both a theological foundation and a practical orientation in cadre development.

Practically, the results of this study imply that IMM North Lampung needs to strengthen its da'wah communication strategy in a more systematic, adaptive, and evaluative manner. IMM cadres should be equipped with stronger communication skills, digital literacy, ideological understanding, and the ability to translate Muhammadiyah values into relevant messages for young people. The use of new media should not only focus on disseminating content, but also on building dialogue, engagement, and critical awareness among cadres and wider student audiences. In addition, cadreization programs need to integrate religious purification, intellectual development, and social-humanitarian action so that the mission of *tajdid* can be implemented more concretely.

In relation to data analysis and data validity, this study emphasizes that qualitative findings must be interpreted critically through systematic stages of data collection, data reduction, data categorization, pattern identification, and conclusion drawing. The validity of the data is strengthened through triangulation of sources, methods, and documentation, as well as confirmation with relevant informants. These procedures ensure that the findings are not merely descriptive, but are supported by credible data and theoretical interpretation. Through this process, the study is able to explain how da'wah communication strategy becomes an important instrument for reforming Muhammadiyah cadreization in IMM North Lampung.

Overall, IMM North Lampung's da'wah communication strategy contributes to the strengthening of Muhammadiyah cadreization by producing cadres who are expected to be faithful in religious practice, critical in intellectual orientation, adaptive in digital communication, and committed to social transformation. Thus, the reform of cadreization through da'wah communication becomes a strategic effort to ensure that the mission



of *tajdid* remains relevant in contemporary student life and continues to support Muhammadiyah's broader movement of Islamic renewal.

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