

Strengthening Muhammadiyah Da'wah Through Digital Platform in Traditional Community Saung Jingga Pamulang

Adlan Fauzi Lubis¹, Saiful Bahri¹, Muhammad Choirin¹, Muhammad Hayun¹, Tiara Mar atush Shalihah Muharammah¹, Tri Hastuti Handayani², M. Alhaq Badruzzaman³

¹Islamic Religious Education, Faculty of Islamic Studies, Universitas Muhammadiyah Jakarta, Jl. KH. Ahmad Dahlan, Cireunde Ciputat Tangerang Selatan 15419

²Islamic Broadcasting Communication, Faculty of Islamic Studies, Universitas Muhammadiyah Jakarta, Jl. KH. Ahmad Dahlan, Cireunde Ciputat Tangerang Selatan 15419

³Zakat Waqf Management Faculty of Islamic Studies, Universitas Muhammadiyah Jakarta, Jl. KH. Ahmad Dahlan, Cireunde Ciputat Tangerang Selatan 15419.

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ABSTRACT

The problem with partners is the lack of understanding about the development of da'wah in the digital era which cannot be denied has an impact on all aspects of life. How Muhammadiyah's da'wah plays a central role for the Saung Jingga community with changes in the technological paradigm, Muhammadiyah's da'wah must survive developments. Likewise, the formation of culture and lifestyle has become increasingly intense and massive, with the infiltration of foreign culture conflicting with the identity of people's personalities and religion. The method for implementing community service is carried out in five stages, namely, the planning stage, the preparation stage, the implementation stage, the question or exercise stage at the end of the material and the monitoring and mentoring stage. The urgency of this community service is the extent to which Muhammadiyah's preaching has a contributive impact on the traditional community of Saung Jingga Pamulang. The purpose of this community service. 1) To strengthen Muhammadiyah's da'wah through digital platforms. 2) To educate traditional communities to be able to use digital platforms for da'wah purposes in the modern era. The results and conclusions in community service are the formation of a comprehensive understanding of Islam through digital da'wah in the Saung Jingga Pamulang community. People are able to use digital platforms to use as da'wah content in their daily lives and people are able to access digital da'wah provided via the internet.

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INTRODUCTION

Situation Analysis

The Muhammadiyah da'wah scenario needs to be carefully prepared in a process of internalizing a comprehensive understanding of Islam that is designed to be technology-based. Implementing Muhammadiyah da'wah using a digital platform does not mean just putting da'wah material on the web. In addition to da'wah material, da'wah scenarios need to be carefully prepared to invite active and constructive congregational involvement in order to have a positive influence (Husein, 2017),

(Ma'arif & Siddiq, 2021), (Kasduri, Daulay & Dianto, 2021).

One of the da'wah strategies offered is to use a digital platform which is now increasingly recognised as a way to overcome da'wah problems, both in developed and developing countries. Many people use different ways in da'wah strategies, but in principle, digital platforms are software-based online infrastructures that facilitate interactions and transactions between users (De Reuver, Sørensen & Basole, 2018), (Plantin & De Seta, 2019).

One of the potentials that can be empowered in the development of the Saung Jingga community is by providing a comprehensive understanding of religion through modern da'wah. Muhammadiyah da'wah which includes aspects of worldly

* Corresponding author.

E-mail address: adlanfauzi@umj.ac.id

mu'amalahyah is mostly carried out in the form of establishing business charities. So that the Muhammadiyah da'wah movement model cannot be separated between religion and maliyah worship supporting each other (Handayani & Faizah, 2020).

Muhammadiyah da'wah, which is connoted as an effort to transform and internalize the values of the Muhammadiyah ideology as well as the teachings of Islam in a kaffah manner to all humanity, in its implementation requires da'wah strategies in achieving the desired results and goals. One of the strategies used is to understand objectively and comprehensively the da'wah media (Mad "u) as a consideration for determining the right da'wah strategy. (Nihayah & Burhanudin, 2018), (Baidowi & Salehudin, 2021).

Muhammadiyah's da'wah is nothing but an effort to dynamize and purify. Dynamization means cultural creation that has a tendency to always develop and change towards a better and Islamic direction. Meanwhile, purification is defined as an effort to purify values in culture by reflecting the values of tawhid. Islam needs culture in order to spread its missions, both in the form of customs, traditions, arts, and so on. However, it is necessary to distinguish between Islam as a religion of tawhid which is universal, absolute, and eternal, and which is relative, and temporal as part of human creation and at the same time as an expression of Islam. (Ibrahim, 2021)

The da'wah brought by Muhammadiyah cadres brings fresh air to traditional communities whose understanding of religion is not based on science. The cultural culture of the community towards understanding religion which tends to lead to taqlid is a challenge for Muhammadiyah cadres. Culturally acculturative da'wah is still maintained and carried out by traditional communities. The community has recognized and been attracted to Muhammadiyah's da'wah to understand Islam. (Siswayanti & Greece, 2021), (Syamsuddin, 2018)

Saung Jingga Pamulang is a place for people to gain religious knowledge and get inclusive education, especially for children who have not optimally received formal education. Saung Jingga, which was established under the support of Muhammadiyah activists, has become one of the Muhammadiyah education places in the Pamulang area, as a Community Learning Activity Centre (PKBM). "SAUNG JINGGA" is based at Jl. Bratasena 2 Rt. 06 Rw. 05 Pondok Benda Village, Pamulang District, South Tangerang City. Starting from the PKBM (Community Learning Activity Centre) development program of the South Tangerang PDM Social Services Assembly. PKBM is a forum for various community learning activities

directed at empowering potential to drive development in the social, religious, economic and cultural fields (Syahrma, 2016).

When the community of Saung Jingga Pamulang is observed more broadly, Muhammadiyah da'wah in this digital era has increasingly complex challenges and obstacles. One of them is because the reality of social society in Saung Jingga Pamulang is increasingly diverse, with that the gap in society is no longer inevitable. The variety of people's understanding of Islam causes socio-cultural conflicts and blurs the boundaries that were previously deeply ingrained. Another problem that arises from the da'wah of Muhammadiyah is that the development of the digital era cannot be denied which has an impact on all aspects including da'wah. How da'wah Muhammadiyah plays a central role for the Saung Jingga community with the changing paradigm of technology, then da'wah Muhammadiyah must survive the development. Likewise, the formation of culture and lifestyle is increasingly intense and massive infiltration of foreign cultures that are contrary to the identity of a community and religious personality.

The purpose of this PKM activity is to improve the da'wah skills of Muhammadiyah cadres using digital platforms. So Muhammadiyah da'wah is easily accepted by millennials and access to da'wah is even greater. Based on the outline of the UMJ Service Strategic Plan and the main theme of Increasing the Practice of Science and Technology in the Framework of Islamic Values for the Inner and Outer Welfare of Indonesian Society. So this PKM refers to the 4 superior umbrellas of community service at Muhammadiyah University Jakarta. Activities related to Al Islam and Kemuhammadiyah involve Muhammadiyah branches, Community Empowerment and Economic Development, Technology Transfer and Diffusion, Science and Technology Innovation, and Institutional and Local Wisdom Development. The substantial theme of this community service activity can later help facilitate the community service activities of Saung Jingga Pamulang Traditional.

Partner Issues

Muhammadiyah is present to meet the hopes and ideals of Muhammadiyah citizens and the community as a religious organization that studies religious and general sciences and the cadre of Muhammadiyah generations and cadres of scholars for the future. Therefore, Saung Jingga Pamulang immediately received a good response from Muhammadiyah residents in particular and the wider community in general.

Based on the agreement with the partners, the main problems that will be solved through this activity/program include two aspects, namely aspects of da'wah treatise (material), manhaj (da'wah strategy), and bi'ah (da'wah environment).

- 1 Partners do not have the right strategy for delivering da'wah in today's modern era that follows technological developments.
- 2 Partners are not skilled in using digital platforms in the da'wah process.
- 3 Partners do not understand and are not skilled in managing the content of the da'wah material to be delivered
- 4 Ask the congregation to be less than optimal when delivered in a conventional way

EXPERIMENTAL METHOD

To realize the problem-solving solutions offered, this Community Partnership Program (PKM) activity will be carried out through five stages of activity as follows:

Planning Stage

The planning stage begins with a meeting of four lecturers two students and one education staff by compiling and forming a Community Service team at Muhammadiyah Jakarta University and continuing to prepare a proposal which is then submitted.

Preparation Stage

In this stage, the head of the service implementation team collects as much relevant information as possible to find out data or determine actions to overcome problems with training and strengthening Muhammadiyah da'wah through digital platforms. Furthermore, submit a request to carry out activities to the Leader or Chairperson of Saung Jingga Pamulang. Based on the problem analysis, as described in the previous chapter, a proposal for training activities for traditional communities related to strengthening da'wah through digital platforms was made. After obtaining permission from the Chairman of Saung Jingga Pamulang, it was continued by asking for the availability of time and place to carry out the activity. Furthermore, the team implementing the service (training) prepared relevant material offline at the research location. Therefore, the team conducted a literature review to formulate the material. The material was discussed within the team and then written in the form of power points to

make it easier to present it at the training and easier for the training participants to understand.

Implementation Stage (Digital platform-based da'wah training)

At this stage, partners will be trained to use digital platform applications such as YouTube, Instagram, Canva, and PowerPoint to make the material more interesting which is part of the application of the social media platform. During the training, mentoring and consultation activities will be carried out so that partners are truly capable and skilled in using digital platforms properly and correctly. Furthermore, partners are given tasks to do quizzes and exercises.

Stage of Working on Questions or Exercises at the End of the Material

At this stage, partners will be guided to work on questions that have been made to strengthen the material that has been delivered through digital platforms. partners are also trained to create da'wah content through Canva and YouTube to make it more attractive. Partners are also guided continuously about using other digital platforms. Activities are carried out through lectures and discussions until the partners really master the concepts of good digital technology management to ensure good da'wah quality.

Monitoring and Assistance Stage

The activity proposer will conduct regular monitoring and mentoring to ensure the sustainability of the business that will be developed by the two partners. At this stage, the proposer will also analyze the possible problems that arise from the partners during the business and seek solutions.

The success of this PKM activity is of course very dependent on the active participation of the partners. The expected participation of the partners in this activity is as follows:

- 1 Provide special time for training
- 2 Provide internet access
- 3 Following all activities from socialization, counseling/training, as well as monitoring and mentoring activities
- 4 Highly committed to continuing and developing the digital platform that will be trained.

RESULTS AND DISCUSSION

Counseling activities for Strengthening Muhammadiyah Da'wah through Digital

Platforms in Traditional Communities Saung Jingga Pamulang.

The method chosen in this activity uses the andragogy method, a combination of training methods: lectures; questions and answers; and direct practice using demonstrations. The training participants were 22 local community members and 5 student representatives of the PAI student association. The training activities for Strengthening Muhammadiyah Da'wah through Digital Platforms in Saung Jingga Pamulang Traditional Community started from initial observations, making and submitting proposals, preparing activities, implementing activities, and reporting the results of the service took about 2 months (July 2022-August 2022). The training time was 1 day on 12 August 2023 and the follow-up took place for 2 weeks, namely 13-31 August 2023.

The speaker Dr Saiful Bahri, Lc, MA explained the theme of "Optimising Digital Da'wah". The substance of the material provided is as follows:

- a. Explanation of the Human Condition. Personal "AQLUN DZAKIY & QALBUN ZAKIY" smart mind & clear heart. A powerful combination. The individual "AQLUN GHAIURU DZAKIY & QALBUN ZAKIY" is pious, and has good character (clear heart), but due to lack of insight, lack of willingness to learn can result in committing heresy without knowledge, going astray, or even being easily deceived and tricked or wronged. Personal "AQLUN DZAKIY & QALBUN GHAIURU ZAKIY" is a smart mind that is not accompanied by morals makes it arrogant to oppress, and oppress others. The person "AQLUN GHAIURU DZAKIY & QALBUN GHAIURU ZAKIY" has no passion for knowledge and lacks morals.
- b. Everything is a Field for Da'wah. Islam processes everyone without exception to become better. Trying to keep yourself and anyone else away from hell. Invite as many people as possible to heaven. Always improve yourself and preach.
- c. Character and Competence of DAI. SHIDDIQ "CREDIBILITY" The sincerity of faith and the concept of real and timeless action. AMANAH "INTEGRITY" can be trusted (al-amin) and full of trust (the growth of trust or trust). TABLIGH "COMMUNICATION SKILLS" is good and capable of communicating with various segments, communities, and circles in society. FATHANAH "MULTIPLE

INTELLIGENCE" plural intelligence, is multi-talented and has a very broad insight.

- d. Purification: the definition of purification is to clean the body from impurities and hadas. Washing is also called taharah.
- e. Varieties: There are two divisions of taharah, namely purification from hadats in the form of ablution, bathing, and tayamum. Then, purification from impurity in the form of removing impurities that are on the body, place, and clothing.
- f. Forms: The original form of purification is with water, when there is no water as a substitute for dust, namely tayamum.
- g. Purpose: The most basic purpose of purification is as a valid condition for prayer.
- h. Names of water for purification: The water that can be used for purification must be clean, pure, and purifying water. The water can come from the sky (rain) or from the Earth (groundwater and sea water) which is still pure and has never been used (not used). If examined from the types, there are 7 types of clean, holy, again purifying water, namely: rainwater, sea water, snow water, dew water, well water, lake water, and river water.

The speaker Adlan Fauzi Lubis. M.Pd.I explained the theme of "Social Media Da'wah". The substance of the material provided is as follows:

- a. Social Media Preaching. Preaching on this occasion has many varieties. Some preach through mosques to mosques, and some preach through their abilities in knowledge. Some preach through lectures, but the da'wah is not optimal if it is not published through digital platforms. If da'wah is not optimized by digital publication, then the da'wah is limited. But if we optimize the da'wah through digital and social media, then the scope of people is wide, the wider community and even the world can see and hear it. Ladies and gentlemen whom I honour. There are many ways to preach, including through social media. I want to explain what social media is. Media or da'wah is a tool used to convey da'wah material. The da'wah material certainly contains Islamic da'wah if we look at the teachings, there are several main points, yes, some are related to aqidah, some are related to sharia, and some are related to Muamalah. The Muhammadiyah MKCH book contains morals as well and there are worldly muamalah. That's an aspect of the teachings of Islam. Well, the material or

teachings of Islamic teachings can certainly be taught through many media. then a preacher or preacher must be able to choose effective media. What is the right media for? For the success of da'wah or da'wah goals? da'wah through social media has many varieties. If we look at Gen Z nowadays, they are more interested in social media or social media than conventional da'wah or da'wah done directly. Well, if we make social media into da'wah content, then the millennials or mothers who are here are more interested in seeing it.

- b. The purpose of da'wah in general is for what? To call back, to remind us of the sharia, the religious laws of Allah, the provisions of religious provisions. What is in the teachings of Islam is reminded so that we can worship in accordance with the teachings of the Prophet Sallallahu alaihi wa salam. In accordance with the sunnah of the Prophet, da'wah is generally the goal if we look at da'wah, the goal is actually to emphasize the function of human life. The function of man is his potential to think his potential to act, and his potential to do things that are specialized or skilled. so the pillars of Islam already have teachings given by Allah SWT. Then there are the sunnahs. Then how to do it? Now this is a small example of how we preach, how do we use digital preaching or digitalisation of preaching to strengthen the understanding of Islam? We strengthen the understanding of Islam comprehensively or the language is to understand Islam in a kaffah manner as a whole optimally, not half and half.
- c. Da'wah Method, Now this is the function of this da'wah, so yes, the most important da'wah method is how it is systematically planned from the planning, what kind of planning will be the selection of media, the selection of material. then the implementation of how is the method used? What kind of evaluation and control? The effectiveness of the media used is adjusted to the congregation and also later how is the evaluation or monitoring? does the da'wah that we convey really provide a change in both aspects of what is the tips of understanding or changes in the affective aspects of behaviour / affective or skills? therefore in the Koran allah explains that in surah An Nahl verse 125 about the method of preaching. Bil Hikmah method, Hasanah method and mujadalah method. The method of bil hikmah so we as Muslims must understand how da'wah can be delivered effectively, then we must know the method,
- must know how, because the people who listen to our da'wah are not only us, but also the people who listen to da'wah. The method of wisdom means straight and wise that allah has revealed to us the quran and its composition speak or convey to humans with appropriate methods. And advise them with the good that favours the good and keeps away from the evil and debate with a good debate with a gentle debate, because there is no obligation for someone to convey what we have conveyed, we hope that the guidance is for them. As for that guidance, we leave it to Allah.
- d. Effective da'wah. what kind of da'wah is effective da'wah? The first effective da'wah is da'wah that has information. da'wah that has the relevance of da'wah that has emotions and da'wah that has solutions. What information is that this da'wah contains things that are new to the congregation even though sometimes the information we convey is already familiar in front of others. However, our congregation is still something new, so not all da'wah is new in a location, but it can also be something new in another location. so da'wah information contains new knowledge information to make people know something or increase someone's knowledge of knowledge, it's informative. Then relevance makes people feel that they have something in common with their lives and thoughts. So people feel represented by their feelings with the da'wah delivered by the ustaz. Now there is a relevance, how come it is the same as my life, how come it is the same as what I experienced, it's called da'wah containing relevance to our daily lives. Then what does da'wah contain emotions? Emotions can be happy sad, can be happy, can be afraid. So da'wah presents our emotions. Do we feel angry with ourselves happy about what the ustadz delivered happy even moved, sad or mourning, some are open, sympathetic to what with the material we convey yes, then there is a solution solution yes solution. Now the da'wah that we convey provides solutions to the problems we face every day.
- e. Interest in Da'wah Gen Z, how da'wah is effective for Gen Z. Well, then how can Da'wah be interesting? Or the interest of da'wah to Gen Z children who are still millennials? Now if we see that the interests of Gen Z, we see in various surveys, including traveling, romance, social media, games, health music, the environment, photography, online shops, and servers. Well, I

think social media is one of the interests of Gen Z and one of the ways we can convey da'wah. I think social media has unique characteristics we see that in social media there are netizens, so netizens also do not always like good things that are expensive or professional. But netizens also sometimes like things that are conveyed through da'wah.

- f. Reasons for Social Media as Da'wah. I think why should we convey this da'wah through social media? Yes, at least there are several reasons. So first, why doesn't da'wah have to be conveyed on social media? The first is that social media is something universal. In the sense that it does not know the place of time wherever people can access, anytime, anywhere, it is universal, so it is not limited by time where people can access anywhere, why do we have to preach on social media? The second one can load or package information to be more interesting. Can you feel it because of what it is? Because of the illustrations. Then what can provide information that is easy to share or share is social media, yes, if the lecture is conventional it is difficult, we are not digitalized. But if it's digitized on social media stored on social media, then it can be easily shared. The last thing is that almost everyone has social media. Well, ladies and gentlemen here, how many people already have social media, then those who don't have it can be assisted by students to have their social media accounts. So if we see that one of the social media that we use is YouTube. For example YouTube, Instagram, Facebook, TikTok, and the like. One of the examples is YouTube, we see that based on observations where da'wah on social media, one of the most important things is the topic. The topic is interesting or not among the congregation that we make as the object of da'wah. then the language is not provoking the language is gentle, the language is pleasant to hear the content is interesting the appearance is interesting. Well then from that later how to make interesting content will be conveyed by our younger siblings will be trained by our younger siblings because they have been trained. So I think that's how to create digital content or make our da'wah be seen or heard by many people through social media.

CONCLUSION

Strengthening Muhammadiyah Da'wah through Digital Platforms in Traditional Communities Saung Jingga Pamulang can be

concluded that the community experienced changes and increased understanding of digital da'wah in cognitive, affective, and psychomotor aspects. This service went well because the implementation of this service, it was welcomed with great enthusiasm by the Saung Jingga community and student representatives of the PAI student association who were present during the event, so each work program activity received high feedback. For group activities regarding the introduction of digitalization of da'wah. With this activity, it is very important to provide information for the people of Saung Jingga because at this time technology is increasingly sophisticated with the times making people's attitudes change which is not good. The results achieved in this activity are that the residents of Saung Jingga gained knowledge of the introduction of digitalization of da'wah in the modern era. This counseling is directly the beginning of opening the minds of residents in Saung Jingga and feel happy with this material that is very suitable for what is needed.

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