

The Dynamics of Muhammadiyah and Salafi Preaching in Indonesia: An Exploration of Roles, Approaches and Impacts

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ABSTRACT: This research aims to explore the dynamics of Muhammadiyah and Salafi preachers in the context of Islamic teachings and education in Tebing Tinggi City. The research method used is qualitative with a case study approach. Data were collected through in-depth interviews and analysed using thematic techniques. The results showed that there are similarities as well as significant differences in the roles and approaches to preaching by Muhammadiyah and Salafi preachers that have an impact on the understanding and practice of Islamic teachings among the community. Muhammadiyah clerics with a more open educational tradition tend to promote critical thinking and dialogue. Meanwhile, Salafi clerics focus more on purifying Islamic teachings in accordance with classical texts. In proselytising religious education, Muhammadiyah ustadz tend to use a more interactive, participatory and problem-based approach that allows students to be directly involved in the learning process. In contrast, Salafi ustadz prefer conventional learning with a focus on direct teaching and memorisation.

KEYWORDS: Preaching, Muhammadiyah, Salafi, Role, Approach and Impact

I. INTRODUCTION

Islamic learning in Indonesia, especially in Tebing Tinggi City, is one of the main focuses in the development of religious education. Amidst the diversity of Islamic understanding and practice, two prominent sects are Muhammadiyah and Salafi. These two schools have different characteristics in their approach to learning, which affects the way Islam is taught and the way people accept its teachings. Muhammadiyah is known for its moderate and rational approach, while Salafis tend to be more textual and rigid in their understanding of Islamic teachings (Defnaldi et al., 2023; Sudarmin et al., 2024). The dynamics of Muhammadiyah education with a moderate Islamic character can be seen from the attitudinal values instilled in cadres, students and students at each educational institution they manage. Muhammadiyah is a da'wah movement and tajdid movement that is amar ma'ruf and nahi mungkar. The naming of a da'wah movement means that it is an organisation engaged in da'wah or broadcasting Islam, which is done in various ways, such as tablig, recitation, formal education, youth movements and scouting and others (Hairit, 2020). Salafi capabilities in Islamic learning emphasise the understanding and application of Islamic teachings as believed by the early generations of Muslims (Salaf). They emphasise understanding the Qur'ān and Hadith, and shunning practices that are considered heresy. Salafi capabilities in Islamic learning make an important contribution to the understanding and application of Islamic teachings (Hidayat, 2021). However, Salafi understanding and practice also faces challenges and debates, especially in the context of modernisation and integration with various schools of thought in Islam (Noorhaidi, 2008). Therefore, Islamic education in Indonesia must be able to develop understanding and tolerance of cultural diversity, as well as foster a sense of unity and integrity (Daud, 2021).

It is undeniable that education is very important in a person's life and distinguishes the quality of human beings, and the progress of a nation is determined by the state of the nation's education level. Therefore, Islamic education and learning in Indonesia must be able to develop abilities and form individuals who are competent intellectually, spiritually, and socially, and relevant to the needs of the times. Islamic learning in Indonesia aims to integrate Islamic values with modern science, develop critical thinking skills, and form strong characters (Asrori, 2017). Therefore, one of the factors that influence the dynamics of Islamic learning is the educational background of the scholars or ustadz themselves (Nizar, 2008). Most Muhammadiyah preachers have a formal educational background in Islamic universities, while Salafi preachers often rely on the teaching of their teachers without the same educational formalities. This has implications for the teaching methods used, where Muhammadiyah preachers tend to use a more interactive and dialogical approach, while Salafi preachers place more emphasis on memorisation and understanding of texts (Asori, 2017; Daud, 2021; Nasution, 2021).

In the context of learning, the relevance of the material taught is also a major concern. Muhammadiyah clerics often integrate contemporary issues in their teaching, such as religious tolerance, human rights, and other social issues. Salafi preachers, on the

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other hand, focus on understanding classical texts and often ignore the wider social context (Rahman, 2019). Salafi education marks a new trend in Islamic activism in Indonesia, albeit one with a distinct identity and an ambition to return to what they call 'pure Islam', devoted entirely to tawhid education. Where Salafi education is characterised by pesantren education and ulama have an important role in spreading Islamic education, providing spiritual guidance, and shaping the character of santri (Irham, 2016; Kaeri, 2022). Meanwhile, Muhammadiyah education is characterised by the development of character, intellect, and social skills, as well as the integration of Islamic values with advances in science and technology through formal educational institutions, namely primary, secondary and higher education (Hairit, 2020). This can be a challenge in attracting a younger generation that is more critical and open to global issues. The main task of religious education in the Islamic perspective is to create a learner with a full personality of insan kamil (Sudarmin et al., 2024). The implementation of Islamic education should emphasise the religious and moral aspects, in addition to the rational intellectual (Asmanto et al., 2023).

These differences in thought and learning essentially reflect the diversity of approaches in Islamic da'wah, each of which has a major contribution to make in building and guiding Muslims (Hairit, 2020). Muhammadiyah focuses on the integration of Islam with modern civilisation, while Salafi upholds Islam in the form that is considered the purest. Ultimately, both movements aim to bring Muslims to the true and straight teachings, in accordance with Islamic principles derived from the Qur'an and Sunnah (Daud, 2021). The different methods or ways used should be a wealth of da'wah that can complement each other in building a better Islamic civilisation (Daud, 2021; Kausar, 2022; Masyikur, 2019). As the purpose of Islamic education is to form individuals who have faith, morals, and knowledge, and are able to practice Islamic teachings in everyday life. Islamic educational preaching aims to enable people to understand, live, and practice the teachings of Islam correctly, so as to achieve happiness in the world and the hereafter (Daulay, 2019). Therefore, the role, strategy and impact of Islamic education dakwa need to be studied and researched. This is important considering that the preaching of Islamic education in the midst of a pluralistic Indonesian society needs to be done as well as possible with various supporting factors so that the preaching is considered effective (Kausar, 2022).

Although there are many studies related to the proselytisation of Islam in Indonesia, the existing research only describes the changes in proselytisation and organisation, including the factors that influence these changes, as well as the programmes developed to improve the quality and effectiveness of the education provided. Through this research, it will certainly provide broad insights and knowledge related to the role, strategy and impact of Islamic education preaching so that this research can complement previous research and provide new knowledge about the dynamics of Muhammadiyah and Salafi preaching in Indonesia. Therefore, this research aims to explore in depth the role and strategy of Muhammadiyah and Salafi preaching and its impact on society.

II. LITERATURE REVIEW

In the development of Islamic preaching at the present time, there will be many Islamic movements that seek to develop Islamic values in society. Each has a method that differs from the other movements, either entirely or in part. The differences that occur if addressed as determining who is right and wrong may lead to destruction and division, but if addressed as differences in ways and methods to achieve the same goal, this will add to the integrity and harmony of all movements that aim to uphold Islamic values on earth.

Islamic preaching is an activity that calls, invites, and calls people to believe and obey Allah in accordance with Islamic teachings. The purpose of preaching is to achieve happiness in the world and the hereafter. Preaching includes various efforts, such as conveying the teachings of Islam, practising them in life, and setting a good example. The main purpose of preaching is to achieve happiness in this world and the hereafter by believing and obeying Allah. Preaching as an activity and effort must have a goal to be achieved (Wulandari et al., 2023). Because without this goal, all forms of sacrifice in the context of preaching activities become useless. The objectives of preaching include: (1) bringing people to happiness and welfare. Preaching aims to provide values that can bring happiness and prosperity, both in the world and in the hereafter; (2) Keeping people away from ignorance. Preaching invites people to leave bad habits, misguidance, and ignorance, and lead to goodness and Allah's guidance; (3) Forming an Islamic society. Preaching aims to build a society based on Islamic values, such as justice, compassion and unity; (4) Strengthening faith and creed. Preaching aims to strengthen faith in Allah and increase understanding of Islamic teachings; (5) Preserving Islamic teachings. Preaching also serves to preserve the teachings of Islam so that it remains a guide to life for mankind (Omar, 2016).

Muhammadiyah, as a major Islamic organisation in Indonesia, has long been known for its spirit of moderation. As a renewal movement, Muhammadiyah continues to adapt to the changing times and maintain inclusive and progressive Islamic values. In the context of Muhammadiyah, preaching must go beyond its normative meaning and manifestation translated as tabligh and broadcasting activities through lectures, recitations, or classical religious activities. For Muhammadiyah, dakwah is emphasised on the "bil-hal" aspect, namely as a set of formulations about ideas of mercy or "al-ma'ruf" and how to implement them systemically, have an impact, and reach multidimensional changes (Nashir, 2016). Preaching for Muhammadiyah is the activity of practising the message of Islam which is progressive. This includes realising the mission of rahmatan lil 'alamin with various contributions in

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the fields of education, social services, health, economy, and so on. Preaching does not stop at verbal strategies, but must be completed through actions that are tactical, measurable, and impactful according to the target level (Mohadib and Tajudin, 2024). Muhammadiyah is the name of a community organisation engaged in preaching, social and educational activities based on Islam. Muhammadiyah is a da'wah movement and tajdid movement that is amar ma'ruf and nahi mungkar (Anwar, 2008).

Naming it a preaching movement means that it is an organisation engaged in preaching or broadcasting Islam, which is done in various ways, such as tablig, recitation, formal education, youth and scouting movements and others (Nasir, 2016). It is called the tajdid (reformer) movement because Muhammadiyah aims to carry out various reforms among Muslims, so that they will not always be jumud or taklid. Jumud means drowning in tradition and rejecting renewal (Anwar, 2008). Taklid means only obeying the fatwas of previous scholars or religious figures, including the scholars of the mazhab in the field of fiqh, without paying attention to ijtihad efforts. Muhammadiyah in its preaching activities through a cultural Islam approach, namely Islam that manifests itself substantively in cultural institutions, education and other Islamic civilisations. Or in other words, cultural Islam is preaching Islam, educational Islam, artistic Islam, and so on that has nothing to do with politics and power. Therefore, Muhammadiyah really needs cultural da'wah methods in order to enter cultural areas (Hairit, 2020).

Salafiyah preaching is a da'wah that is oriented towards returning to pure Islamic aqeedah, away from all forms of khurafat, superstition, heresy, shirk and so on in accordance with the manhaj salaf and scholars of Ahlus Sunnah wal- Jamaah. Salafis believe that because the salaf learnt about Islam directly from the Prophet or those who were familiar with his teachings, they therefore command a pure understanding of the religion of Islam. Therefore, all decisions in life must be based on evidence from the Qur'an and Sunnah as recorded in authentic sayings (hadith) by previous generations. Through various interaction settings, such as study groups, mosque recitations, and other religious activities, Salafis promote the preaching of Islam. The manhaj salaf is a term used for people who follow the methods and patterns of da'wah carried out among the companions, tabi'in, and tabi'it tabi'in. This is where Salafis consider that Islamic teachings must follow the teachings of the prophet, companions, tabi'in, and tabi'it tabi'in (Esposito, 2002). The rationale of the Salafi group in spreading Islamic preaching in the community is (1) Inviting people to pure monotheism, (2) calling for a return to the Qur'an and Sunnah. In Salafi preaching, practices in the field of aqidah that are carried out in the community are first seen from the evidence, namely from the Qur'an and Sunnah. If there is no clear and direct evidence, then it is not part of the practice that must be carried out (Ilham, 2021). In the aspect of Islamic education, the salafi teaching pattern educates students to have a purifying mindset and actions in kaffah Islam. This is important because as happens in the community, Islamic education today has been mixed with teachings that are outside of the salaf (previous) teachings or new teachings (Khaeri, 2022). The strategy of spreading or developing the salafi movement through three things, namely, the development of preaching networks, the development of groups, and the development of educational institutions such as pesantren. The development of the preaching network carried out is voicing preaching through radio, TV, magazines, book publications, social media, newspapers and internet media. Then the development of salafi groups or congregations such as creating organisations, parties, and recitation congregations. Furthermore, the development of educational institutions by establishing salafi pesantren, integrated schools, and universities (Wahid, 2014).

Islam as a religion of preaching invites its people to understand the meaning of truth without coercion. The teachings of Islam are spread peacefully and not through violence (Pirol, 2017). In addition, preaching must also be carried out by a preacher (da'i) who has extensive knowledge of Islam and by paying attention to the socio-cultural context so that it is easily accepted by the community without eliminating the pre-existing culture. In preaching there are elements that are important in every da'wah activity. These elements include: preaching actors, preaching objects, preaching materials, preaching media, methods and effects of preaching. Islam is also considered a religion of preaching because its preaching is done politely, wisely, and compassionately. In addition to the elements of dawah, there is also a dawah approach (Omar, 2016). The preaching approaches include (1) Tabligh. Tabligh or conveying is conveying the teachings of Islam to mankind. Delivered clearly so that it is accepted by the mind and can be captured by the heart; (2). Tadbir. Takbir is done in the context of social engineering in a better life; (3). Tathwir, carried out as an effort to empower the economy of the community, namely development; (4). Irsyad, is a da'wah effort carried out in the form of Islamic investigation and counselling. This model of preaching is carried out in the context of solving social psychological problems through the principal of personal guidance and counselling (Pirol, 2017; Omar, 2016).

An important aspect of the preaching of Islam by Muhammadiyah and Salafis is the majelis taklim. The development of Islamic education cannot be separated from the role of majelis taklim in the Islamic community or society. Majelis taklim is a non-formal forum to increase faith, piety, and noble character (Munawaroh and Zaman, 2020). Through activities such as recitation, lectures and religious discussions, taklim assemblies help learners understand Islamic teachings and practice them in their daily lives. Majelis taklim in the non-formal Islamic education system has a crucial role in spreading Islamic understanding and supporting the development of the character and knowledge of the people (Fauzia and Kholid, 2023). Majelis taklim is one of the oldest educational institutions in Muslim societies (Safei, 2016). Majelis taklim can be defined as a meeting for teaching and learning activities that are usually related to learning about Islam (Syukri and Amin, 2019; Tajuddin and Yeyeng, 2018). Majelis taklim is a teaching and learning forum where participants study Islam to strengthen faith and increase religious knowledge, either through

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discussions, lectures, or studies of Islamic texts that aim to improve understanding and practice of Islamic teachings in everyday life (Syukri and Amin, 2019). Majelis taklim is a community or gathering of Islamic people to learn and discuss religious issues, has developed in the midst of society, into a broad and structured learning forum, often held in mosques or private homes. Majelis Taklim acts as a bridge between formal Islamic knowledge and people's daily lives, facilitating the transfer of applicable and contextualised Islamic knowledge. Through an inclusive and diverse approach, Majelis Taklim has succeeded in encouraging the active participation of the community in learning and practising the teachings of Islam, making a substantial contribution to the community (Tajuddin and Yeyeng, 2018).

III. RESEARC METHODS

This research is qualitative research with a case study approach. Case study qualitative research is research that focuses on an in-depth understanding of a particular case or complex phenomenon in a comprehensive manner. Case study research is a form of qualitative research focusing on events or situations of human understanding and behaviour based on human opinions (Creswell and Creswell, 2017). The research data was collected using open-ended and in-depth interview techniques with competent research respondents from both Muhammadiyah and Salafi sects. A total of 3 respondents from the Muhammadiyah community and 3 from the Salafi community were determined by purposive sampling. The selection of respondents is based on the criterion that the respondents are leaders of the majelis taklim community, which is a group of people to study Islam. The research data were analysed using thematic analysis techniques. Thematic analysis focuses on concepts, opinions and experiences, rather than pure statistics (Figgou and Pavlopoulos, 2015; Clarke and Braun, 2017).

IV. RESULT AND DISCUSSION

This research data comes from interviews with research respondents. The respondents of this research are ustadz and ustadzah, namely teachers or educators. Apart from being educators, they are also involved in majelis taklim or recitation as religious speakers. As the purpose of this research is to explore in depth the dynamics of the Muhammadiyah and Salafi preachers and their impact on Islamic religious education. The findings of this research are narrated as follows.

The Role of Muhammadiyah and Salafi Preaching

Preaching has an important role in society because it functions as an invitation to understand, live, and practice Islamic teachings, so as to form a better society spiritually, socially, and morally. Preaching also plays a role in maintaining the preservation of Islamic teachings, encouraging positive change, and providing solutions to various social problems. Islamic preaching also plays a role in strengthening faith and guiding individuals and communities to understand Islamic teachings more deeply and live in harmony. In the context of Islamic education, Ustadz Muhammadiyah and Salafi have different characteristics, but both contribute to the development of Islamic education in the area. Muhammadiyah preachers are part of the Muhammadiyah organisation, and they are known for their moderate and rational approach. They often prioritise critical thinking and scientific methods in their teaching. Muhammadiyah, as a modern Islamic movement, is active in the preaching of education, health and economic empowerment aimed at realising a just and prosperous society. Salafi clerics, on the other hand, tend to favour a more textual and literal approach to understanding Islamic teachings. They emphasise the importance of returning to the original sources, such as the Qur'an and Hadith, without much compromise with the social context. This difference creates an interesting dynamic in Islamic education and learning, where these two streams interact with each other, both in positive and negative contexts.

This difference creates an interesting dynamic in Islamic learning, where these two sects interact with each other, both in positive and negative contexts. For example, in some religious discussion forums, there are debates between Muhammadiyah and Salafi clerics on contemporary issues such as interfaith tolerance and the application of Islamic law in society. For example, in some religious discussion forums, there are debates between Muhammadiyah and Salafi clerics on contemporary issues such as interfaith tolerance and the application of Islamic law in society. The debates often create polarisation in society, but they also open up space for constructive dialogue. These two groups also have a significant influence on the development of religious understanding among the younger generation. Ustadz Muhammadiyah, with its moderate approach, endeavours to attract the interest of the younger generation by integrating social and humanitarian issues in learning. Salafi clerics focus on building a strong religious character, with the hope that the younger generation can be the guardians of pure Islamic teachings. This can be seen from the many activities they organise, such as regular recitations, seminars, and leadership training orientated towards religious values.

The role of Islamic preaching is very important in shaping the character of the Indonesian nation. Islamic values such as kindness, tolerance, justice and unity have become an integral part of the Indonesian identity (Mubasyaroh, 2017). Islamic preaching plays an important role in developing character as it teaches values of kindness, justice and respect for differences, which are the foundation of strong character (Arsam, 2015). Preaching also acts as a role model for the younger generation and

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helps to address social inequalities, as well as encouraging community involvement in positive social activities. Preaching can help shape good character by teaching positive moral values and Islamic teachings (Kausar, 2022). Islam is a religion of preaching, meaning a religion that always encourages its adherents to always actively carry out da'wah activities. Preaching as a way of upholding goodness and essential truth and eliminating falsehood with various methods, approaches and media, so that the progress and decline of Muslims is very dependent and closely related to the da'wah activities they carry out (Ahmad and Hamzani, 2016).

Approaches of Preaching by Muhammadiyah and Salafi Clerics

The preaching methods applied by Muhammadiyah and Salafi Ustadz in Tebing Tinggi City show significant differences. Ustadz Muhammadiyah tends to use methods that are more interactive and participatory. They often adopt discussion, question and answer, and case study methods to encourage critical thinking. Ustadz Muhammadiyah uses problem-based methods, which allow students to be directly involved in the learning process. In contrast, Salafi Ustadz prefer conventional learning methods, focusing on direct teaching and memorisation. Long lectures and repetition of material characterise their learning. This aims to ensure that students understand and memorise Islamic teachings in depth. These differences in methods not only affect the way students learn, but also the results achieved. Ustadz Muhammadiyah, with a more flexible approach, often succeeds in creating a more comfortable learning environment for students.

Although Salafi Ustadz have a more rigorous approach, they often produce students who are highly skilled in the memorisation and understanding of classical texts. This can be seen in the number of students who achieve success in Qur'anic and Hadith memorisation competitions. However, criticism has been raised regarding students' lack of ability to think critically and apply religious teachings in the context of everyday life.

Based on the research findings that in the context of education, each has advantages and disadvantages. Muhammadiyah Ustadz succeeded in creating a more inclusive learning atmosphere, while Salafi Ustadz emphasised the importance of mastering texts and traditions. Therefore, collaboration between these two approaches can be a solution to improve the quality of Islamic learning in Tebing Tinggi City.

The preaching as an obligation can be done according to the capacity of every human being. Preaching, which means an effort to call and invite all humans to the way of Allah SWT (Islamic system) in accordance with the teachings of Islam and its spirituality as a whole, through speech, writing and intellectual activities and actions, as a step towards realising the teachings of goodness and truth based on the foundation of Islam. (Alhidayatillah, 2018). Today's preaching methods and techniques are increasingly evolving in line with changes in time and space, but the principle remains that Islamic society is an open society, a society in which da'wah amar ma'rufnahi munkar can flourish and do what it should. Muhammadiyah's preaching strategy in increasing religious awareness, of course, can be done at various levels easily because it has ortoms and structures to the lower level namely starting from the student level to youth and at the branch level (Amin et al., 2021). Although there is diversity, preaching approaches refer to the different ways or methods used to spread the teachings of Islam to the community can vary, ranging from social, cultural approaches, to specific da'wah methods such as dialogue, education, or art. The aim is to achieve the religious message in a way that is relevant and effective for different audiences (Zulkarnain, 2015).

Impact of Preaching: Social, Cultural and Islamic Education

Preaching has a significant social and cultural impact, both positive and negative. Positively, da'wah can increase religious understanding, strengthen the values of social justice, and encourage tolerance and harmony between communities. However, da'wah can also trigger social conflict, especially if it does not consider the local cultural context and can create tensions between local traditions and new religious teachings. Tebing Tinggi's diverse society, with different social and cultural backgrounds, creates its own challenges for these two groups. Muhammadiyah clerics, known for their moderate approach, often endeavour to accommodate local values in their learning. For example, they integrate local wisdom values in their teaching materials, such as the importance of gotong royong and interfaith tolerance.

Salafi clerics are more likely to maintain the principles of Islamic teachings that are considered pure, without adapting much to the local culture. This often leads to tensions, especially when their teachings are considered to be in conflict with the traditions and customs of the local community. Both groups also face challenges in dealing with the phenomenon of modernisation and globalisation. Muhammadiyah clerics attempt to address these challenges by adopting information technology in learning, such as the use of social media and online platforms to spread Islamic teachings. This has proven to be effective, with the increasing number of their followers on digital platforms. Salafi clerics tend to be more sceptical of the use of technology in learning. They are concerned that the use of social media may reduce the quality of religious understanding and distract students from more essential teachings. However, some Salafi Ustadz have begun to realise the importance of this adaptation and have started to develop learning content that is suitable for digital platforms.

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The influence of preaching on social and culture in Tebing Tinggi City creates complex dynamics in Islamic learning. Muhammadiyah clerics who are more flexible in their approach can adapt well to changes, while Salafi clerics who are more conservative need to find ways to bridge between religious teachings and the existing social context.

Table 1 Preaching Dynamics of Muhammadiyah Ustadz and Salafiyah Ustadz

Preaching Group	Basis and Purpose	Characteristics & Themes of Research Findings		
		Role	Approach	Impacts
Muhammadiyah	○ Religion ○ Education ○ Health ○ Socio-Economic ○ Cultural ○ Amar Ma'ruf Nahi Munkar	○ Activator of preaching amar ma'ruf nahi munkar, both in the religious, educational, health, and social domains ○ Develop a quality education system, including formal (schools, colleges) and non-formal (courses, training) education. ○ Establish and manage various health institutions, such as hospitals and clinics, to provide health services to the community, especially the underprivileged ○ Develop the economic potential of the community, encourage economic independence, and create jobs ○ Developing local arts and culture to spread Islamic values, such as through dance, music, and Islamic literature ○ Spreading the good teachings of Islam and preventing evil, both in the religious, educational, health, and social domains ○ Developing the Ummah Base ○ Building the Young Generation ○ Strengthening Unity	○ Ijtihad and tajdid based on the Qur'an and as-Sunnah ○ Actualising the ideals of the struggle through organisations ○ Adaptive to the changing demands of the times ○ Inclusive and Participatory ○ Cultural ○ Digital preaching ○ Preaching through words	○ Creating bottom-up change, i.e. change that comes from the awareness of individuals and communities ○ Improving religious understanding and quality ○ Encouraging good religious practice ○ Creating harmony among diverse communities ○ Building morals and ethics, thus encouraging society to become more civilised and ethical
Salafiyah	○ Return to the Quran and Hadith ○ Rejection of Bid'ah and Khurafat ○ Importance	○ Inviting Muslims to adhere to the Quran and Hadith as the main sources of Islamic teachings ○ Rejecting forms of religious practice that have no basis in the Quran and Hadith, rejecting all forms of khurafat and beliefs that are contrary to the teachings of Islam ○ Emphasising the importance	○ Textual Doctrine ○ Video Da'wah ○ Use of Digital Media ○ Formal and Non-Formal Activities ○ Formation of Da'wah Cadres ○ Exhortation-based preaching ○ Emphasis on tawhid and	○ Encouraging the community to better understand the teachings of Islam based on the Qur'an and Sunnah ○ Strengthening understanding and religious practices in accordance with the teachings of Ahlul-sunnah wal Jamaah

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	of Tawhid ○ Ittiba' (Mengikuti) Rasulullah ○ Attention to Knowledge and Scholars ○ Ta'awun (cooperation) in Goodness	of tawhid (purifying faith in Allah) and rejecting all forms of shirk (associating partners with Allah). ○ Inviting Muslims to follow the example of the Prophet in all aspects of life ○ The importance of knowledge and scholars in understanding and practising the teachings of Islam ○ Invites Muslims to cooperate in goodness and piety, and to avoid division and group fanaticism.	religion ○ Avoid politics ○ Maintain harmony ○ Avoid heresy and shirk ○ Use language that is easy to understand	
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V. CONCLUSIONS

The researcher has explored the dynamics of preaching between Muhammadiyah and Salafi ustadz in teaching Islam in Tebing Tinggi city, North Sumatra, Indonesia. Through a qualitative approach, the researcher found that the two groups have different approaches in conveying religious teachings that have an impact on people's understanding and religious practices. Muhammadiyah clerics, with a more open educational tradition, tend to promote critical thinking and dialogue. Meanwhile, Salafi Ustadz focuses more on purifying Islamic teachings in accordance with classical texts. Ustadz Muhammadiyah promotes critical thinking and scientific methods in learning. Whereas Salafi ustadz tend to put forward a more textual and literal approach in understanding Islamic teachings and emphasise the importance of returning to original sources, such as the Qur'an and Hadith, without much compromise with the social context. In religious education, Muhammadiyah ustadz tend to use a more interactive, participatory and problem-based approach that allows students to be directly involved in the learning process. In contrast, Salafi Ustadz prefer conventional learning with a focus on direct teaching and memorisation. The impact of their da'wah on the social and cultural community is to create complex dynamics in Islamic education. Muhammadiyah preaching is more flexible, adapting to change. Meanwhile, Salafi preaching is more conservative. Therefore, it is important for both groups to learn from each other and adapt to changing times in order to make a greater contribution to Islamic learning in society.

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