



Religious Tolerance Drives The Progress of Muhammadiyah Dakwah

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Abstract

Muhammadiyah proactively seeks to involve all segments of society in various educational and social activities. This approach strengthens tolerance and understanding between religious communities, helps reduce prejudice, and promotes peaceful coexistence. Education is one of the most effective tools used by Muhammadiyah to spread the values of tolerance. Schools and universities founded by this organization offer curricula that emphasize the importance of social harmony and diversity. This education is not limited to academic knowledge alone but also involves extracurricular activities that promote interaction between students from various religious and ethnic backgrounds. The success of this approach can be seen not only from the harmony maintained between religious communities within Muhammadiyah but also from the recognition and appreciation received from the wider community. This proves that religion can be a positive force in a pluralistic society, supporting the idea that tolerance and harmony are the main pillars in building and maintaining a society.

Keywords: *Tolerance, Da'wah, Muhammadiyah*

Abstrak

Muhammadiyah secara proaktif berupaya untuk melibatkan semua segmen masyarakat dalam berbagai kegiatan pendidikan dan sosial. Pendekatan ini

tidak hanya memperkuat basis toleransi dan pemahaman antar umat beragama tetapi juga membantu mengurangi prasangka dan meningkatkan koeksistensi damai. Pendidikan merupakan salah satu alat paling efektif yang digunakan oleh Muhammadiyah untuk menyebarkan nilai-nilai toleransi. Sekolah-sekolah dan universitas yang didirikan oleh organisasi ini menawarkan kurikulum yang menekankan pentingnya kerukunan sosial dan keberagaman. Pendidikan ini tidak terbatas pada pengetahuan akademis saja, tetapi juga melibatkan kegiatan ekstrakurikuler yang mempromosikan interaksi antar pelajar dari berbagai latar belakang agama dan etnis. Kesuksesan pendekatan ini terlihat tidak hanya dari keharmonisan yang terjaga di antara umat beragama di lingkungan Muhammadiyah tetapi juga dari pengakuan dan penghargaan yang diterima dari masyarakat luas. Hal ini membuktikan bahwa agama dapat menjadi kekuatan positif dalam masyarakat yang plural, mendukung ide bahwa toleransi dan kerukunan adalah pilar utama dalam membangun dan mempertahankan masyarakat yang sehat dan harmonis.

Kata Kunci: *Toleransi, Dakwah, Muhammadiyah*

A. Introduction

A deep understanding of other religions is crucial in increasingly developing religious pluralism. (Zakiah Daradjat, 1996) This not only broadens our horizons but also fosters attitudes of tolerance and mutual understanding between followers of different religions. Religious harmony, the main goal of this mutual understanding, is possible because every religion teaches the same basics of life: living in peace and harmony with others. These values are essential not only in personal life but also in building a harmonious society.

Islam, one of the world's largest monotheistic religions, is essential in promoting religious harmony. (Agustyawati, 2022) Islamic teachings, which originate from the Koran and Sunnah, explicitly emphasize the importance of living in peace and harmony with people of other religions. For example, the Qur'an emphasizes that Muslims must act reasonably and do good to everyone, including those of different religions, as long as they do not fight or expel Muslims from their homes. This shows that Islam values peaceful and harmonious living among religious diversity.

The attitude of tolerance and religious harmony taught by Islam is a principle also found in other religions. (Agustyawati, 2022). This encourages constructive interfaith dialogue, where adherents of various religions can share and understand the spiritual values underlying their beliefs. Thus, increasing knowledge about other people's beliefs strengthens our faiths and the bonds of brotherhood between religious communities. Religious harmony, based on understanding and tolerance, is the primary key to creating a peaceful and harmonious society.

Religious tolerance is one of the fundamental principles that supports harmony and diversity, which is very relevant to the vision and mission of Muhammadiyah as one of the most prominent Islamic organizations in Indonesia. Muhammadiyah, since its initial founding by KH Ahmad Dahlan in 1912, has demonstrated its strong commitment to advancing the education, health, and economy of Muslims in Indonesia and fighting for the integration of moderate Islamic values in national and state life. (Mandasari et al., 2021)

In the context of da'wah, religious tolerance is an important catalyst that allows Muhammadiyah to expand its influence in a diverse society. Through an inclusive and dialogical approach, Muhammadiyah's da'wah not only appeals to Muslims but also gains recognition and respect from followers of other religions. (Mulkhan, 2010). This reflects how religious tolerance can drive progress in da'wah, where the spread of Islamic teachings is not carried out through exclusive or isolating methods but rather through opening up space for dialogue and interfaith cooperation that enriches religious life in Indonesia.

Religious tolerance in the context of da'wah, especially as practiced by Muhammadiyah, is crucial in building bridges of understanding and cooperation between religious communities in Indonesia. With an inclusive and dialogical approach, Muhammadiyah shows how da'wah can be carried out in a way that respects diversity and strengthens shared values. This approach broadened Muhammadiyah's influence among Muslims and opened the door to greater understanding and appreciation of Islam from followers of other religions. This is

proof that tolerance and dialogue between religions can enrich religious experiences and advance the goals of da'wah in creating a harmonious society.

The presence of Muhammadiyah as one of the most prominent Islamic organizations in Indonesia has shown that effective da'wah does not have to be confrontational or exclusive. On the contrary, by prioritizing tolerance and cooperation, da'wah can be a powerful tool for promoting understanding, justice, and peace between people. This is following Islamic teachings, which teach their followers to act pretty, do good, and cooperate with everyone, regardless of differences in religion or belief.

Through this practice of religious tolerance, Muhammadiyah also helps underline the importance of diversity as a wealth that must be protected and maintained, not as a source of division. (Kossah et al., 2022). This helps create a social environment conducive to interfaith dialogue and cooperation, strengthening the foundations of social progress and national harmony. Thus, religious tolerance in Muhammadiyah's da'wah is a clear example of how diversity can be a force that unites, not divides, in building a more inclusive and peaceful society.

This journal examines more deeply how religious tolerance in Muhammadiyah's da'wah activities has contributed to the organization's progress and its impact on social development and religious harmony in Indonesia. (Latif, 2021) Through case analysis and theoretical discussions, this journal is expected to provide new insights into effective da'wah strategies in the context of religious pluralism and contribute to the study of social interactions between religious communities in Indonesia.

B. Methods

The research method for the theoretical study entitled "Religious Tolerance Encourages the Progress of Muhammadiyah Da'wah in Pacitan Regency" will use a qualitative approach with a literature study. This research explores the dynamics of religious tolerance within Muhammadiyah and how this influences the strategy and implementation of da'wah, especially in the Pacitan Regency. Data collection will involve primary and secondary data. Primary data will be obtained through in-depth interviews (Sutama, 2019) with various key informants, including preachers, Muhammadiyah branch administrators, and local communities in the Pacitan Regency. This interview will use semi-structured guidelines to explore informants' perspectives regarding applying religious tolerance in daily da'wah activities and how this affects social interactions and the success of da'wah (Sutama, 2010). Meanwhile, secondary data will be collected from various scientific sources such as books, journals, articles, and official Muhammadiyah documents related to religious tolerance and da'wah. These sources will be analyzed to provide theoretical context and support the findings from the primary data. Data analysis will be done using a hermeneutic approach (Creswell, 2016). This approach allows researchers to understand and interpret texts related to religious tolerance in Muhammadiyah preaching and social practices that occur in the context of Muhammadiyah preaching in Pacitan. Researchers will read and code the data in depth to identify key themes, patterns, and meanings behind actions and interactions involving religious tolerance. The research results will be presented in the form of a rich and

detailed analytical narrative, including a discussion of the history of Muhammadiyah in Pacitan, the concept of religious tolerance in Muhammadiyah preaching, the implementation of religious tolerance in da'wah activities, and its impact on the progress of da'wah and relations between religious communities in Pacitan Regency. It is hoped that this narrative will make it easier for readers to understand the context and dynamics of religious tolerance in the progress of Muhammadiyah da'wah in Pacitan Regency and provide new insights into the role of religious tolerance in developing a harmonious society.

Data analysis will be done using a hermeneutical approach to understand how religious tolerance drives the progress of Muhammadiyah's preaching in the Pacitan Regency. Hermeneutics was chosen because it allows researchers to interpret texts and social practices in their context, understanding the meaning behind the actions and interactions. (Nashir, 2015). This research explores the dynamics of religious tolerance in Muhammadiyah and how this influences the strategy and implementation of da'wah, especially in the Pacitan Regency.

Furthermore, the research results will be organized and presented as an analytical narrative to make it easier for readers to understand the context and dynamics of religious tolerance in the progress of Muhammadiyah da'wah in Pacitan Regency. This narrative will include a discussion of the history of Muhammadiyah in Pacitan, the concept of religious tolerance in Muhammadiyah da'wah, the implementation of religious tolerance in da'wah activities, and its impact on the progress of da'wah and relations between religious believers in Pacitan Regency. Hopefully, this research will provide new insight into the role of religious tolerance in preaching and its contribution to developing a harmonious society.

C. Results and Discussion

According to the Big Indonesian Dictionary (KBBI), it means having the character or attitude of respecting different or conflicting positions, opinions, beliefs, and habits. (Depdikbud, 1993). In a broad sense, tolerance can be interpreted as giving freedom to every human being to carry out their beliefs and manage their life, which is actualized in attitudes and behavior without coercion. In other words, it is an attitude of accepting openly the principles of other people. This does not mean that tolerance comes at the expense of trust. Tolerance itself linguistically means self-restraint or tolerance; tolerance is a human attitude that respects and tolerates to carry out its beliefs. (Nirwana, 2013)(Dewi & Triandika, 2020)Tolerance is the attitude and nature of allowing and respecting, so tolerance is an attitude of being willing to accept the differences that exist in each other. (Huda & Dina, 2009). High public awareness of tolerance can become a cultural bulwark for the Indonesian state in facing horizontal conflicts caused by radicalism and extremist propaganda. (Dewi & Triandika, 2020)

High public awareness of tolerance is one of the main pillars in maintaining national and state integrity and harmony, especially in Indonesia, known for its ethnic, religious, and cultural diversity. (Danik Prahastiwi et al., 2021) Tolerance is not just an understanding of differences but also respecting and recognizing every individual's right to have different opinions, worship, and culture. In Indonesia, a

diverse country, tolerance is the key to strengthening unity and integrity amidst existing differences.

Horizontal conflicts that often arise due to propaganda of radicalism and extremism can divide the existing social harmony. (Alwi, 2013) Therefore, public awareness of the importance of tolerance plays a vital role as a cultural bulwark that can ward off these negative influences. Tolerance education from an early age, both in the family, school, and society in general, is one of the strategic steps in building this collective awareness. Through education and the socialization of the values of tolerance, society will be better able to understand the importance of diversity as a wealth that must be maintained, not contested.

Various elements, including the government, non-governmental organizations, religious figures, and the media must also support efforts to strengthen tolerance awareness in Indonesia. (Fitriyanto & Putra, 2021) The synergy between these elements is essential for creating a positive narrative around diversity and tolerance and identifying and addressing the root problems that cause intolerance and extremism. This way, Indonesia can maintain its identity as a pluralistic and harmonious nation amidst increasingly complex global challenges.

The results of research on the role of religious tolerance in spurring the progress of Muhammadiyah's da'wah, based on interviews with the Chairman of the Muhammadiyah Regional Leadership, Mr. Suprayitno Ahmad, M.Pd I., reveal a very positive view of religious tolerance. He emphasized that Muhammadiyah firmly supports religious tolerance, a basic principle integrated into various aspects of the organization. This is clearly illustrated through the 10 personalities of Muhammadiyah presented by Haedar Nashir in Muhammadiyah's Articles of Association and Bylaws (ADRT), especially in the section that regulates public relations. (Nashir, 2015)

Furthermore, the organizational structure, institutions, and assemblies within Muhammadiyah play an essential role in practicing and disseminating tolerance values. This shows that religious tolerance is a theory and practice applied in daily activities. In the context of da'wah, religious tolerance is considered one of the drivers of progress, which allows da'wah to be conveyed more widely and accepted by various levels of society.

The Al-Qur'an's references to the concepts of Al-Asr, Al-Insirah, and Al-Ma'un enrich insight into the ideology that underlies this attitude of tolerance. (Nirwana, 2013). These concepts underscore the importance of togetherness, benevolence, and generosity, which are core values in promoting tolerance and harmony between religious communities. In this way, Muhammadiyah contributes to da'wah's progress through an inclusive and tolerant approach and strengthens a solid social foundation for harmonious living together amidst diversity.

Muhammadiyah, one of Indonesia's largest Islamic organizations, has a significant role in promoting tolerance and harmony between religious communities. (Muhammadiyah, 2018). This cannot be separated from understanding and practicing the values contained in the concepts of Al-Asr, Al-Insirah, and Al-Ma'un in the Al-Qur'an. Al-Asr emphasized the importance of time and taught humanity to advise each other in truth and patience. (Nirwana, 2013). Meanwhile, Al-Insirah conveyed a message about ease after hardship, reminding us

that every individual has a role in extending goodness and lightness to others. Al-Ma'un, on the other hand, underscores the importance of an attitude of generosity and helping people in need as a concrete expression of virtue.

Tolerance can also be interpreted as open-mindedness, liking to get along with everyone, allowing people to have opinions or other views, and not interfering with other people's freedom of thought and belief. In this sense, it can be concluded that tolerance gives freedom to fellow human beings or citizens to carry out their wishes or organize their lives. They are free to determine their fate, and as long as they carry out and determine their attitudes, they do not violate the applicable rules and do not destroy the foundations of peace. (Tim Fkub Semarang, 2009).

Muhammadiyah's understanding and application of these values enrich insight into the ideology that underlies tolerance and shows how these concepts can be actualized in everyday life. This creates a model other individuals and groups can follow to build more harmonious and tolerant relationships between religious communities. Tolerance, which originates from religious values, proves that religion can strengthen unity and peace, not division.

Muhammadiyah, one of Indonesia's largest Islamic organizations, has long been known for its commitment to tolerance and harmony between religious believers. Understanding and applying these values shows how religion, often misunderstood as a source of conflict, can be a strong foundation for unity and peace. By basing its tolerance on religious values, Muhammadiyah has proved that religion can be a solid unifying tool, not a cause of division.

The concept of tolerance in Muhammadiyah is not limited to theory. It is also realized in various social and educational activities open to all groups, regardless of religion and belief. This creates spaces for healthy and constructive dialogue between religious communities, strengthens social networks, and promotes interfaith understanding. Muhammadiyah spreads the spirit of tolerance and harmony through an inclusive and educational approach, inviting society to see diversity as a wealth that should be celebrated, not as a source of conflict.

The model Muhammadiyah offers is very relevant, especially in the current global era, where intolerance and religious conflict are still challenging in many countries. (Yusufhadi, 1994). By emulating Muhammadiyah's attitudes and practices, individuals and other groups can learn how to actualize religious values in everyday life to build a more harmonious society. This proves that with the proper understanding and consistent application, religion can be a source of inspiration to create a more peaceful and tolerant world.

Thus, Muhammadiyah's contribution to advancing da'wah through an inclusive and tolerant approach and efforts to strengthen the social foundations for harmonious living shows the importance of togetherness, benevolence, and generosity. (Fitriyanto & Putra, 2021). This is a valuable lesson that harmony between religious communities can be strengthened through a deep understanding of religious values that encourage the common good. Muhammadiyah, through this approach, not only plays a role in interfaith dialogue and in building a more peaceful and tolerant society.

Wasatiah, in the context of Muhammadiyah, especially in Pacitan, as expressed by Dr. Ahmadi, M.Pd I, characterized a balanced and moderate approach

to religion. This approach reflects the ability to coexist in diversity, including in the context of inter-religious relations. (Kossah et al., 2022) Muhammadiyah, one of Indonesia's most prominent Islamic organizations, has long been known for its efforts to promote moderation and religious tolerance. This is taught through the principle "lakum dinukum waliyadin," which means "for you your religion, and for me my religion." This principle underscores the importance of respecting each individual's beliefs despite differences.

Muhammadiyah promotes *wasatiah*, or a moderate approach to religion, especially in Pacitan, as expressed by Dr. Ahmadi, M.Pd I. This approach has a very relevant meaning in the context of Indonesia's diversity. It shows the ability to coexist peacefully amidst differences and teaches the importance of tolerance and mutual respect between religious communities. This is important in Indonesia, which has rich ethnic, religious, and cultural diversity.

Muhammadiyah, through the principle of "lakum dinukum waliyadin," offers the view that religious diversity is not an obstacle to harmony and peace. (Fanhas & Khomaeny, 2018). This principle underlines that every individual has the freedom to embrace their religion and beliefs without having to reduce respect for those who are different. (Aprillianti et al., 2022). This approach supports building an inclusive society where differences are seen as riches that should be celebrated, not as a source of conflict.

In practice, *waratah* in Pacitan and the Muhammadiyah environment, in general, is not only limited to religious aspects but also extends to various aspects of life, such as education, social, and economic. This shows that *waratah* is not just a theory but also an actual application that aims to create a more just, prosperous and peaceful society. Muhammadiyah's moderate approach provides an essential example of efforts for peace and harmony in Indonesia and the world.

However, Dr. Ahmadi emphasized that tolerance has limits, especially regarding *aqidah*, or fundamental beliefs in Islam. This shows that while dialogue and cooperation between religious communities are highly encouraged, certain aspects of religion are considered fundamental and cannot be compromised. This approach reflects an effort to build harmony without sacrificing the identity and principles of each religion.

In an interview with Mrs. Dian Tias Aorta, M.Si, a lecturer at the Muhammadiyah Pacitan Islamic Studies Institute, she confirmed that tolerance is clearly stated in the Al-Quran. Referring to the verse mentioned, Surah Al-Imran verse 64, Mrs. Dian explained that this verse is a call to the "people of the Book" to return to the basic principles of monotheism, which is a meeting point without disputes between religious communities. (Hakim et al., 2024) This verse invites all parties not to worship other than Allah and avoid *shirk* and emphasizes the importance of not making some of us make others into gods. It also shows an attitude of patience and steadfastness in preaching, where if parties reject the call, the response taught is to bear witness to their commitment to surrender to Allah. According to Mrs. Dian, this verse not only contains the teaching of tolerance but also underlines the importance of interfaith dialogue and understanding in building a peaceful and harmonious society.

According to Mrs. Diah Wahyuningsih, tolerance is not just a moral value that must be upheld in religious and social life but can also be used as an effective da'wah strategy, especially for Muhammadiyah. As an Islamic organization with a long history and significant influence in Indonesia, Muhammadiyah is known for its moderate and inclusive approach. This open attitude towards all groups reflects Muhammadiyah's commitment to tolerance and diversity.

In the context of da'wah, this attitude of tolerance and diversity is critical. (Nirwana, 2013). Not being exclusive allows Muhammadiyah to interact and dialogue with various community groups, including those with different religious understandings or practices. This approach not only strengthens Muhammadiyah's position as an inclusive and open organization but also expands the reach of its da'wah. Thus, Muhammadiyah's da'wah is not only limited to the Muslim community but can also reach the broader community with various backgrounds.

Besides that, Muhammadiyah's attitude of tolerance and inclusiveness also provides a positive example of how Islam can be practiced in Indonesia's plurality and diversity. (Aisyah, 2020). Through preaching based on tolerance, Muhammadiyah contributes to promoting unity and harmony between religious communities in Indonesia. Thus, tolerance is a core value in Muhammadiyah's preaching and a powerful weapon in building a harmonious and peaceful society.

In a broader context, the stance taken by Muhammadiyah in Pacitan can be used as an example of how organizations and individuals can contribute to the development of tolerance and harmony between religious communities in Indonesia. (Finamore et al., 2021) Despite maintaining the principles of faith, dialogue, and cooperation between religious communities are used as a bridge to reduce gaps and increase understanding across religions. This shows that tolerance and respect for plurality can be achieved without sacrificing the basic principles of each religion.

D. Conclusion

Muhammadiyah's openness in adopting and practicing religious tolerance shows that these principles not only enrich social interactions but also increase the effectiveness of da'wah in a pluralistic environment. Muhammadiyah's success in integrating religious tolerance with its da'wah activities has attracted interest and appreciation from various groups inside and outside the Muslim community. This indicates that a tolerant approach can facilitate a broader exchange of ideas and values and strengthen cross-communal cooperation, essential for developing peaceful and sustainable societies.

By analyzing the practice of religious tolerance in the context of Muhammadiyah da'wah, this journal hopes to provide a deeper view of how religious values can be articulated positively to support social harmony. This is important to understand in the Indonesian context, which is rich in religious and cultural diversity and where tolerance and dialogue are the keys to maintaining national unity and integrity.

Ultimately, this study seeks to show that Muhammadiyah, with its policy of tolerance, not only plays a role in building a healthy religious life but also in shaping a more inclusive and tolerant Indonesian society. By promoting and implementing

religious tolerance in its da'wah activities, Muhammadiyah provides a valuable example of how religion can achieve peace and understanding across nations.

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