

Strategy for Da'wah Messages through the Holy Footprint of the Sons of Muhammadiyah in Makassar City



Hamiruddin¹, M. Erwin Syah², Syamsuddin AB³

^{1,3}Faculty of Dakwah and Communication, Alauddin State Islamic University Makassar

²Alumni, State Islamic University Alauddin Makassar

ABSTRACT: The application of da'wah through the Tapak Suci institution is something that is routinely carried out both physically and non-physically before carrying out training. The type of research that will be used is qualitative research which is better known as naturalistic inquiry. While the approach used is the sociology of da'wah in order to explore and understand the environmental conditions of the community in conveying da'wah through the Tapak Suci institution. While the instruments in the research are the researchers themselves with the tasks of planning, implementing, analyzing, interpreting data to reporting research results. Researchers as instruments must have the ability to analyze data. Includes: a list of questions, interviews, cameras, tape recorders, and notebooks. While data analysis techniques data reduction, data presentation, drawing conclusions. The results of the study show that there are forms of da'wah messages in Tapak Suci namely, prayer activities in congregation and joint prayers as opening or closing before practice, discipline, concentration. Books and research results. In addition, the da'wah application was delivered by the Tapak Suci Putera Muhammadiyah College in Makassar City in the form of informative, persuasive, coercive, educative, motivational, moral with the aim of changing attitudes and behavior as a reflection of noble morals in everyday life.

KEYWORDS: Strategy, Da'wah message, Tapak Suci, Putera Muhammadiyah.

BACKGROUND

Pencak Silat is widely known in Indonesia as a type of martial art, Pencak Silat is actually one of the traditions that exist in Indonesia and has been passed down from generation to generation, (Muhammad Subarkah; 2019). This is proof as well as being a source of pride for all Indonesian people who have a variety of noble national cultures. In essence, the existence of pencak silat is a cultivation of the personality of the Indonesian nation which has elements of martial arts, art, sports and spirituality which form an inseparable unit. In addition, there is an Indonesian Pencak Silat Association, abbreviated as IPSI, which at its inception there were 10 historical colleges at the beginning of the formation of the Indonesian Pencak Silat Association (IPSI), including the Tapak Suci Putera Muhammadiyah school within it.

Tapak Suci has historical ties to the formation of the Indonesian pencak silat association (IPSI) because it plays an important role in unifying and existing Pencak Silat, not only at the national level but also at the international level. According to O'ong Maryono, the most representative university in fighting for 'Modernist' Islamic values is the Tapak Suci Putera Muhammadiyah Indonesian Martial Arts College. This is motivated by the spiritual aspect of pencak silat which was originally full of mystical and supernatural elements that exist in various martial arts schools. With the presence of the Tapak Suci school in Pencak Silat, it was able to change by separating the physical aspects from the mystical aspects in sports martial arts, which originally used a lot of mysticism in the form of amulets, so that fighters were often possessed and the matches became chaotic, which in the end now turns out to be purely physical without any mystique. (O'ong Maryono; 1999)

Apart from being part of IPSI, Tapak Suci is also an autonomous organization (Ortom) of the Muhammadiyah Association which was established at the Muhammadiyah Tanwir meeting in 1967. (Barie Irsyad and Muhammad Rustam Jundab; 2011). With this status, Tapak Suci still survives and continues to grow to all corners of Indonesia, even to foreign countries. Tapak Suci which is based on Islamic faith and always teaches Islamic teachings and has a role in developing the mission of the Muhammadiyah da'wah movement. Tapak Suci has several goals, one of which is to cheer up and practice the da'wah of Amar ma'ruf nahi munkar in an effort to enhance national resilience which is the basis as a medium for conveying da'wah messages

Da'wah as a language in general, which can not only be carried out in a room that is identical to formal attire such as robes and koko shirts and standing on the pulpit, however, it turns out that the message of da'wah itself can also be combined with Indonesian Martial Arts. Tapak Suci Putera Muhammadiyah which makes the activities in it a medium for delivering da'wah to

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convey religious messages. Da'wah is an integral part of the life of Muslims, because Islamic teachings are widespread to remote areas of society through da'wah activities. In Islamic teachings, preaching has become an obligation for every person who is Muslim. Thus, preaching does not just come from a person or group, but preaching comes based on Islamic teachings. Therefore, the activity of delivering da'wah messages becomes part of the communication process in giving appeals, invitations and calls to the path of goodness in order to gain the pleasure of Allah SWT, as well as goodness in this world and in the hereafter, be it an invitation to oneself or to other people or society.

The embodiment of da'wah as an effort to increase religious understanding in behavior and outlook on life so that the implementation of Islamic teachings can be realized and comprehensive in various aspects of life, of course, cannot be separated from the role of da'wah media which can support the delivery of da'wah messages. Communication in the process of preaching is one of the basics for da'wah actors in building relationships between human beings so that the message of the da'wah is conveyed. Communication is a very vital thing in the continuity and success of an interaction, both in a formal environment such as an organization/educational institution or at the level of interaction in a general organization, (R. Wayne Pace and Don. F. Faules, 2000). In communication there are also various kinds of media that can be used to convey messages as well as in delivering da'wah messages. Therefore, what is explored in the article is the strategy of da'wah messages through the Tapak Suci Putera Muhammadiyah organization in carrying out Islamic da'wah in Makassar City.

LITERATURE REVIEW

Da'wah Strategy

Da'wah can be viewed from two aspects, namely, in terms of etymology and terminology. Etymologically, the word da'wah comes from Arabic, namely to call, call, invite, invite. (Mahmud Yunus, 2003). Etymologically the word da'wah is sometimes used in the sense of inviting to goodness, sometimes it is also interpreted to invite to evil, (Muhammad Qadaruddin Abdullah, 2019). So the word du'aa or da'wah is isim masdhar from du'aa, both of which have the same meaning, namely an invitation or call, (Alwisral Imam Zaidallah, 2002). In a special sense da'wah means inviting, both oneself and others to do good by the provisions of Allah and His Messenger and leave behind the despicable acts that are forbidden by Allah and His Messenger, (Slamet Muhaemin. A, 1994). The word da'wah based on the explanation above can be understood that da'wah has a double meaning, depending on how it is used in a sentence. However, in this case what is meant is da'wah in the sense of an appeal, invitation or call to Allah Swt and His Apostles.

Meanwhile, in terminology, da'wah means inviting people to the truth, carrying out orders, avoiding prohibitions, in order to obtain happiness in the present and in the future (Barmawie Umary, 1984). Meanwhile, according to the terms of the scholars' and experts provide various definitions (definitions), including: According to Hamzah Jacob da'wah is inviting mankind with wisdom to follow the instructions of Allah and His Messenger, (Ropingi el Ishaq, 2016). Syekh Ali Makhfudh in his book Hidayatul Mursyidin, said that da'wah is an activity to encourage people to do good and follow (religious) instructions, calling people to goodness and preventing them from doing evil in order to obtain happiness in the afterlife, (Moh. Ali Aziz, 2004). Nasarudin Latif defines da'wah as any business activity verbally or in writing that is calling, inviting, calling other humans to believe and obey Allah SWT, in accordance with the lines of creed and Shari'a and Islamic morality, (Moh. Ali Aziz, 2004). Meanwhile, according to Muhammad Natsir, da'wah is an effort to call for and convey to individuals and all people the Islamic conception of the views and goals of human life in this world, which includes amar ma'rufnahi munkar, with various kinds of media and ways that are permissible morals and guide their practice in the fairy tales of community life and state life, (Muhammad Qadaruddin Abdullah, 2019).

Da'wah can also be distinguished by several related words such as ta'lim, tadzkir and tashwir. Ta'lim means teaching, the goal is to increase the knowledge of the person being taught. Tadzkir means reminding, the goal is to correct people's forgetfulness of something that must always be remembered. While tashwir means to paint something in people's minds, the aim is to evoke understanding of something that is depicted, (Hasanuddin, 1996). The elements of da'wah are components that are always present in every da'wah activity in order to achieve the desired da'wah objectives. In essence, the elements of da'wah are inherent in every da'wah process. According to Tata Sukayat, the elements of da'wah are divided into five parts, namely as follows: dai (person who does da'wah), mad'u (object of preaching), mawdhu' al-da'wah (message of preaching), uslub al-da'wah (proselytizing method), Wasilah Al-Da'wah (Preaching media), (Tata Sukaayat, 2009).

Based on the number of communicants who are the target of da'wah, it is classified into two, namely mass media and non-mass media, (Wahyu Ilaihi, 2010). Mass media is used in communication when the communicants are large in number and live far away. The mass media that are widely used in everyday life are generally newspapers, radio, television and cinema films that operate in the field of da'wah information. Non-mass media, this media is usually used in communication for certain people or certain groups such as letters, telephones, SMS, telegrams, faxes, bulletin boards, CDs, e-mails, and others. All of that is categorized because it does not contain the value of simultaneity and the communication is not mass.

Da'wah materials (maddah ad-da'wah) are messages of Islamic da'wah or all things that must be conveyed by preachers to mad'u, which includes all the teachings of Islam. Basically, all Islamic da'wah materials are sourced from two main Islamic teachings,

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namely the first sourced from the Koran and the second sourced from Hadith. (Samsul Munir Amin, 2009). The material or message of da'wah is clear that it is thoroughly sourced from Islamic teachings as previously explained, whether in the form of faith, worship, muamalah, and morals taught by Allah in the Qur'an through His Messenger, (Kustadi Suhandang, 2013). Da'wah messages are messages whose contents contain da'wah content, namely content about amar ma'ruf nahi munkar. Both explicitly and figuratively, which are based on intention and intention to invite others to good and prevent evil, with the aim that those who are the target of da'wah can change their behavior in accordance with what is confronted by the party delivering the da'wah, (Salmadanis, 2003). The da'wah material or message is a separate choice for preachers in preaching, in accordance with the da'wah objectives to be achieved. The entire material which is complete and broad will create a task for the preachers to choose and determine the da'wah material to be conveyed, so that it can be adapted to the situation and conditions of the existing mad'u. Hadi, 1994). While the important points in the message of da'wah, namely: Aqidah, Syari'ah, Muamalah and Morals, (Moh. Ali Aziz, 2004). The sources of da'wah messages are the Koran and Hadith, (Mardan, 2010). The opinion of the companions of the Prophet, the opinion of the scholars, the results of scientific research. Exemplary stories and experiences, news and events, literary works, works of art. That way, works of art can become media or as tools in conveying messages, (Syamsuddin AB, 2016).

Da'wah Theory

Da'wah theory is the essence of da'wah science because the content of a science is related to the theory of the object of study, (Ahmad Tafsir, 2008). Therefore, the various theories of da'wah are divided into several, namely: the preacher's image theory; The da'i image theory explains mad'u's assessment of the da'i's credibility, whether the da'i gets a positive or negative assessment, in the eyes of his mad'u. There are several theories of da'wah, namely: 1). Da'wah field theory; The theory that explains the theological, cultural and structural situation of mad'u during the implementation of Islamic da'wah, (Enjah AS and Aliyah, 2009). 2). Process theory and stages of da'wah; The first stage, the formation stage (takwin), the second stage of arrangement (tadhim), 3). Da'wah system theory; This approach uses the general theory of systems that are analytical, namely holding intellectual constructions that are composed of aspects of the reality of Islamic da'wah, (Amrullah Ahmad, 2008). The levels in carrying out da'wah seen from the number and conditions and situations of mad'u can be categorized into several levels or contexts, namely: nafsiyah da'wah, fardiyah da'wah, fi'ah qalilah da'wah, hizbiyah da'wah (jama'ah), ummah da'wah, syu' da'wah ubiyah qabailiyah, (AS, Enjang and Aliyudin, 2009).

Da'wah Organization

Organizations can be understood as a form of alliance between two or more people who work together to achieve common goals and are formally bound as reflected in the relationship between a group of people called leaders and a group of people called subordinates (Sondang P. Siagian, 1996). This is in accordance with Sutarto's explanation that the organization is a system of mutual influence between people in groups who work together for certain goals, (Sutarto, 1985). Paul Preston and Thomas Zimmemer as quoted by Djatmiko argued that an organization is a group of people arranged in groups who work together to achieve a common goal, (Yayat Hayati Djatmiko, 2002). Likewise Hadari Nawawi who also explained that the organization is a system of cooperation of a group of people to achieve common goals, (Hadar Nawawi, 1984). Da'wah is an invitation activity in the form of oral, written, behavior and so on which is carried out consciously and planned in an effort to influence other people both individually and as a group so that an understanding, awareness, attitude of appreciation and experience of religious teachings arise in them. as a message conveyed to him without any elements of coercion. Da'wah organization is a human activity that is planned to achieve a common purpose or goal through the division of tasks and functions as well as through a series of authorities and responsibilities in carrying out the da'wah process, (H. M. Arifin, 1994).

Therefore, da'wah organizations must have a very strategic role in influencing the social life of society which leads to peace, mutual benefit, and its function is to carry out the orders of divine da'wah, (Asep Muhyiddin and Agus Achmad Syafi'I, 2002). Da'wah strategy as a method, tactic, tactic or maneuver that is used in activities (da'wah activities), (Murniaty Sirajuddin, 2014), whose role is very decisive in the process of achieving the goals of da'wah. Various kinds of da'wah strategies, namely; Sentimental strategy (al-manhaj al-'athifi), (Asmuni Syukir, 1983). Rational strategy (al-manhaj al-'aqli). Sensory strategy (al-manhaj al-hissy), (Moh. Ali Aziz, 2004). Muhammadiyah has a business charity and an autonomous organization as the spearhead of the struggle. Autonomous organization (ortom) is an organization or body established by the Muhammadiyah Association which, with guidance and supervision, is given the rights and obligations to manage their own household, foster certain members of the Muhammadiyah Association and in certain fields as well in achieving the aims and objectives of the Muhammadiyah Association.

The Existence of Da'wah Media

Media in communication certainly has a very important role and can determine success in communication, especially in terms of conveying messages. There are of course quite a lot of media in communication as well as da'wah media which are quite numerous and varied and have different essences in each of their uses. Da'wah media are all tools or instruments that are used to convey messages or message channels that connect a preacher with mad'u. Basically, the principle of da'wah at the process level is the same as communication, so the media used to convey messages is the same. Wahyu Ilaihi stated that there are types of da'wah media

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which can also be classified into two parts, namely: 1). Traditional media (without communication technology), there are various kinds of performing arts which are traditionally staged in public, especially as a means of entertainment that has communicative properties, such as wayang, drama, lenong and so on, 2). Modern media or electronic media (with communication technology) are media that are born from technology, such as television, radio, the press and so on, (Wahyu Ilaihi, 2010). Da'wah media based on the type and equipment that complements it consists of traditional media, modern media, and a combination of both traditional and modern media. The types of da'wah media are Traditional Media, Modern Media, a combination of traditional and modern media. The integration here is meant by the use of traditional media and modern media in a da'wah process. For example, wayang performances, plays, which have Islamic nuances, or lectures on the pulpit which are broadcast on television, (Fahrurrozi, Faizah and Kadri, 2019).

Organization as a Da'wah Media

Da'wah media in a very broad sense is not only related as a tool that is functionally (technically) used as a da'wah communication channel such as mass media, but can also be aimed at an organization or institution that is institutional in nature. Da'wah media in this context include; 1). Educational institutions; is a means of providing a perfect and in-depth understanding of Islamic religious teachings, and fostering cadres of preachers who truly understand and teach the teachings in full, both theoretically and practically, from elementary to university level. In Indonesia there are many preachers who preach through educational institutions. For example Islamic boarding schools or Islamic religious schools, especially formal institutions under the auspices of the Ministry of Religion, 2). Religious organizations; The organization means to fight for the Islamic religion, because it can fight for Islamic teachings in a programmed and systematic way and can reach a wider audience. In Indonesia, preaching through organizations is very effective, because it can fight for the rights of Muslims and can defend Islamic teachings in an organized manner. For example Nahdhatul Ulama (NU), Muhammadiyah, and so on, (Fahrurrozi, Faizah and Kadri, 2019). Thus the organization is a medium used in carrying out da'wah with the intent and purpose of helping the smooth achievement of the goals and objectives of da'wah, where in an organization there are a number of people or groups who have common goals and are organized.

METHOD

The type of research that will be used by prospective researchers is a type of qualitative research which is better known as naturalistic inquiry (natural inquiry), (Lexy J. Maleong, 1995). Where qualitative research can be interpreted as research that produces descriptive data regarding spoken and written words, and observable behavior of the people studied, (Taylor and Bogdan). The approach used is sociology in this study to explore and understand the environmental conditions of the community around the training center and to try to describe people's understanding of the existence of Tapak Suci.

The main instrument in qualitative research is the researchers themselves who act as planners, implementers, analyzes, interprets data to reporting research results, (Syamsuddin AB, 2017). Researchers as instruments must have the ability to analyze data. The barometer of the success of a study is inseparable from the instruments used, therefore the instruments used in this study include: a list of questions as an interview guide, a camera, a tape recorder, and a note book. Data analysis in a study is very much needed and even a very decisive part of several previous research steps. In qualitative research, data analysis must be in line with the collection of facts in the field, thus, data analysis can be carried out throughout the research process. According to Hamidi, when analyzing data, researchers should also return to the field to obtain data deemed necessary and reprocess it (Hamidi, 2005). Most of the data that will be obtained and used in the discussion of this research will be qualitative in nature. Qualitative data is data that is abstract or immeasurable as if to explain; the level of public trust in the value of the rupiah decreased. Therefore, in obtaining these data the authors used qualitative data processing methods, so in processing the data the authors used data analysis techniques, data reduction, data presentation, drawing conclusions, (Sugiono, 2008). While testing the validity of the data is the credibility test, transferability test, dependability test, dependability and confirmability test.

DISCUSSION

The application of da'wah messages through the Tapak Suci Putra Muhammadiyah organization for regional leadership in Makassar City, namely:

Carry out series and congregational prayers

Performing congregational prayers at the mosque before training. As the results of interviews with previous informants show that it is an obligation for students and members of Tapak Suci to perform the Asr prayer in congregation at the mosque before doing the exercises. This is of course a form of da'wah message in Tapak Suci Putra Muhammadiyah. 1). Reading prayers before and after practice as a tradition of Tapak Suci. Reading prayers before and after practicing in the Tapak Suci tradition means habits, customs, personality both physically and mentally, so that it can be in the form of procedures or educational equipment. The habit of reading prayers before and after this exercise is included in the form of da'wah in Tapak Suci, 2). Give Kulum before starting physical practice. Giving a cult before practice becomes a part of the Tapak Suci practice, where the teacher or coach provides advice,

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education, motivation and so on before doing physical exercise. This is a form of da'wah message in Tapak Suci. Discipline is a form of preaching in Tapak Suci taught by teachers and trainers in Tapak Suci. Discipline teaches us how to obey the rules in Tapak Suci, especially the rules set by Allah SWT. to avoid negligence, 2). Always saying and behaving well, the form of da'wah messages in Tapak Suci is also reflected or reflected in the fighters or members of Tapak Suci, namely, through their personality or behavior every day, where students and members of Tapak Suci are always taught to always say good words and behave good, so that this becomes a form of da'wah message in Tapak Suci, 3). Conduct coaching to cadre members as tapak Suci trainers. The first step taken by Tapak Suci Putera Muhammadiyah Makassar City is to provide guidance to members so that they strengthen their faith, cheer up da'wah and strengthen worship and increase noble character. A cadre is an extension of knowledge from a warrior or teacher to Tapak Suci students, in the sense that Tapak Suci cadres are the spearhead and driving force in Putera Muhammadiyah's Tapak Suci school. The thing that really needs to be considered by the warriors and the leaders is how to produce good quality cadres from the sacred tapak in Makassar City.

By him the first thing to do is coaching and training to improve the quality of Tapak Suci cadre members both in terms of physical and spiritual knowledge so that they are able to develop Tapak Suci colleges in Makassar City, especially in fostering and educating and giving birth to militant Muhammadiyah cadres who are happy to carry out missions. - da'wah missions that always convey Islamic religious messages to students at Tapak Suci, 4). Teaching members and students to be disciplined. Discipline is a very necessary and important thing to be taught because, discipline can teach Tapak Suci members and students to obey the rules that already exist in Tapak Suci. Teaching discipline to children is a step or strategy that must be taken by warriors. Teaching obedience to students is very important because it is a form of coaching, especially obedience in worship. 5). Organize activities based on the results of the work program. Running all existing work programs and holding activities aimed at achieving the goals that exist in Tapak Suci intensively, for example, activities that are digging and researching physical and spiritual sciences in the framework of advancing coaching or cadre and increasing the quantity and quality that can support sporting achievements and activities with Islamic nuances. to increase the quantity and improve the quality of the fighters in Tapak Suci and in every activity a process of preaching is inserted. Besides that, they are firm in managing the training schedule. Setting a practice schedule, this is a step or strategy in order to train discipline for members and students so that children get used to being disciplined with time. This is why there needs to be firmness in managing the training schedule. One of the steps or strategies taken is to increase the number of branches and training units as a place for planned and directed cadre development in order to spread the message of Tapak Suci in Makassar City.

Celebration of Tapak Suci through the Pencak Silat Movement

Tapak Suci Putera Muhammadiyah has its own strategy in terms of attracting or enticing people and society to want to know and learn how to be a good Muslim. Tapak Suci in Makassar City is active in participating in various kinds of events or activities held in public places in Makassar City. Through the beauty of the movements or the existing moves, the attractions can make people who see them interested in entering Tapak Suci, and this opportunity can be used to spread the word of Islam. With the distinctive features of the Tapak Suci uniform which is pleasing to the eye and the beauties of the existing pencak silat movements that we can use as a medium for spreading religious messages. By displaying silat movements in society, it can make someone interested in studying at Putera Muhammadiyah's Tapak Suci College. Many people are interested in joining Tapak Suci because they see the appearance of the existing members, just by looking at their uniforms, people can be attracted. Especially after seeing the beauty of her movements. They are even more interested when they already know the philosophical meanings contained in the Tapak Suci movement which contains messages of Islamic teachings.

Da'wah Strategy through Levels in Tapak Suci

Tapak Suci Putera Muhammadiyah makes the right strategy or step in carrying out Muhammadiyah da'wah missions, where the levels in Tapak Suci become a medium for providing guidance and making instruments for preaching. It has been described that each level has a span of time to gain access to the next level by mastering the physical and spiritual materials in Tapak Suci. At one level, it has special or separate material in accordance with the results of the national job training conducted by the Putera Muhammadiyah Putera Muhammadiyah Central Executive. Each level has special material, and to move on to the next level, you must master that material. This is a da'wah strategy in Tapak Suci. In Tapak Suci, not only Muslims are included, but there are also non-Muslims. Appointed Honorary Warrior. There is a special level, namely the warrior of honor. This honorary swordsman does not go through a level of education but is given on the basis of an award for a certain position or position. This also includes a strategic step in supporting da'wah in Tapak Suci as the results of several interviews that have been conducted previously in the field. The results of the interviews above show that this can be said to be a Tapak Suci strategy because there is a connection between one another. Because often in carrying out activities, Tapak Suci needs support from outsiders to expedite the process, even though actually without external parties supporting or assisting Tapak Suci all activities or activities in Tapak Suci especially in preaching can still run as they should.

E. CONCLUSION

The application of da'wah messages carried out through the Tapak Suci Putra Muhammadiyah organization as regional leaders in Makassar City can be summarized as follows: 1) Carry out Congregational Prayers and Prayers as a form of obligation at the mosque before carrying out exercises, there are several things that are done, namely: Reading prayers before and after practice as a tradition of Tapak Suci, Giving a cult before starting physical training, always saying and behaving well in the form of da'wah messages in Tapak Suci is also reflected or reflected in the fighters or members of Tapak Suci, Conducting coaching to cadre members as tapak Suci trainers, Teaching members and students to be disciplined, holding activities based on the results of work programs. Besides that, he is firm in arranging the training schedule and increasing the number of branches and training units as a place for planned and directed cadre development so that he can spread the message of Tapak Suci in Makassar City. 2). Furthermore, spreading Tapak Suci through the Pencak Silat Movement through participating in various kinds of events or activities held in public places in Makassar City, using the media in conducting religious celebrations, and displaying silat movements in society can make someone interested in learning, know the philosophical meanings contained in the Tapak Suci movement which contains messages of Islamic teachings, 3). Da'wah Strategy Through Levels in Tapak Suci. In this case, the right strategy or step in carrying out Muhammadiyah da'wah missions becomes a medium for providing guidance and making instruments for preaching. Besides that, this honorary warrior does not go through the education level but is given on the basis of an award for a certain position or position. .

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