

## RIHLAH METHOD AS A MUHAMMADIYAH DA'WAH MOVEMENT FOR GEN Z CHARACTER EDUCATION

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### ABSTRAK

Tujuan penelitian adalah untuk mendeskripsikan pola Pendidikan karakter terhadap generasi Z melalui dakwah, untuk mengetahui bagaimana dakwah eksis di era milenial saat ini dengan perspektif Muhammadiyah, dan apa tantangan yang dihadapi, Untuk memperoleh gambaran tentang Perencanaan, Pelaksanaa ndan Evaluasi yang dilakukan oleh Muhammadiyah dalam membina generasi muda melalui pendidikan Karakter. Penelitian ini adalah penelitian kepustakaan (*library research*) yang bersifat deskriptif. Hasil penelitian mengungkapkan bahwa penyampaian dakwah untuk merubah dan membentuk karakter Gen Z dapat dilakukan dengan kegiatan-kegiatan sederhana yang menarik simpatik kalangan muda dengan diadakannya berbagai macam kegiatan yang banyak digemari seperti event, gebyar, games, nonton bersama, dan kajian kajian umum sebagai bahan pokok untuk membentuk karakter Gen Z yang dikemas dengan metode dakwah berbeda yaitu Rihlah.

**Kata kunci:** Gerakan Dakwah Muhammadiyah, Metode Rihlah, Pendidikan Karakter Gen Z

### ABSTRACT

*The aim of the research is to describe the pattern of character education for Generation Z through da'wah, to find out how da'wah exists in the current millennial era from Muhammadiyah's perspective, and what challenges are faced, to get an idea of the planning, implementation and evaluation carried out by Muhammadiyah in developing this generation. young people through character education. This research is descriptive library research. The research results reveal that conveying da'wah to change and shape the character of Gen Z can be done with simple activities that attract the sympathy of young people by holding various kinds of activities that are much popular such as events, celebrations, games, watching together, and general studies as the main material. to shape the character of Gen Z which is packaged with a different preaching method, namely Rihlah.*

**Keywords:** Muhammadiyah Preaching Movement, Rihlah method, Gen Z Character Education

### INTRODUCTION

Muhammadiyah is one of the largest Islamic organizations in Indonesia which is dedicated to maintaining the faith and upholding the religion of Islam,

so that the realization of a true Islamic society (tahang, 2019). Muhammadiyah is an organization that carries out the amar ma'ruf nahi munkar da'wah movement, therefore education and da'wah are important goals that must be achieved and understood in order to purify Islamic teachings. Through Education, as stated poulo freire (2005). Humans have the opportunity to regain their humanity, or humanization, which has been stolen from them by inhuman conditions that have made them mere inanimate objects in the course of history. Then, education can be seen as a means to free society from various types of oppression.

Social media has now become a very popular platform among many people, especially Generation Z. Social media platforms are intended to help people connect and communicate with each other. However, in reality, the use of social media reduces the quality of interpersonal communication. This shows that the prevalence of the internet, devices and PCs has changed the level of face-to-face communication. Currently, rather than interacting with other people around them, millennials and generation Z prefer to use and enjoy their own devices for social media and gaming. They are busy with various online activities, including playing games, watching stories on social media platforms, and lurking for interesting content.

In the last 10 years, knowledge has changed very quickly from time to time. has resulted in changes in several industries, including education. As we all know, generational classification has become a hot topic recently. The sociological concept of generations, in which a group of individuals share the same age and historical background. People belong to a generation if they were born within a 20-year period, in the same year, and in the same social and historical context. When it comes to motivation, consumerism, decision making, and other issues, generational differences are sometimes the root of work and life problems (Rachmawati, 2019). Islamic education aims to develop students' intelligence (reason) throughout the learning process, apart from that it can also create complete individuals who have noble character and high aspirations.

Islamic education not only requires teachers or educators to carry out this process, but also the main caregiver at home who shapes the personality and values of the children from in the womb until they reach puberty. Parents can help children uphold their moral principles by providing a sense of security and comfort. However, in practice, character development which has been carried out in various ways has not been implemented optimally. This is shown by increasing criminal activity, environmental damage, human rights violations, prostitution, pornography, fights at schools/campuses, riots and corruption. This behavioral description shows that there is moral or ethical dilemma in our country (Setiawan, 2017).

Muhammadiyah realizes character education through the implementation of Rihlah (journey) in its preaching. This Rihlah is carried out with the main aim of achieving the mission of education for society, especially for young people with several hopes. First, making the millennial generation into devout, pious, honorable, capable Muslims, as well as philanthropists and academic talents to create a true Islamic society. Second, practice, develop, create and disseminate science, technology and art in order to spread Islam and improve human welfare.

In previous research, as stated by Pipit Fitriyani in 2018 regarding "Character Education for Generation Z", the aim of national education is to help students achieve their potential as humans, namely humans who have a strong sense of faith and devotion to God Almighty, have noble character. healthy, intelligent, capable, creative, independent and capable of democracy. and responsible members of society. This also serves to foster skills and shape the morality and culture of a respectable country in order to improve the standard of living there. Our country's growth and noble ideals continue to be hampered by a number of moral, ethical and ethical problems. This includes increasing moral decadence, ethics, student politeness, increasing student dishonesty such as cheating, truancy or stealing other people's things as well as a number of other problems that lead to

Keywords: Generation Z Character Education (Fitriyani, 2018).

Then in Neni Rohayati's research on "The Function of Muhammadiyah in Sukajadi, Bandung City in Developing the Next Generation Through Character Education" Tia revealed a description of the Sukajadi District Muhammadiyah which is responsible for planning, implementing and evaluating programs that support the development of the young generation through character education. The theoretical basis of the research is rooted in Muhammadiyah's commitment to developing the younger generation as part of the PLS program, with an emphasis on community empowerment through developing the younger generation. This study explores key aspects such as the Muhammadiyah organization in developing the younger generation through character education (Neni Rohayati, 2013). In this research, researchers will try to discuss the activities carried out by the South Tapanuli Muhammadiyah Regional Leadership in line with the mission, vision and goals of the organization. This study will also try to provide a comprehensive understanding of Muhammadiyah's approach in fostering the development of the younger generation through character education, emphasizes the importance of planning, implementation and evaluation in achieving learning goals.

This research uses a literature review methodology. The library method utilizes books, journals and other materials as literature sources for research reports. The literature study method is a data collection strategy that includes reading books, reports and other reading materials about the subject being discussed (Nazir, 1988). Then Sarwono said that the literature study also studied various references, including books and similar previous findings and could be used as an effort to obtain a theoretical basis and the problem to be researched (Jonathan, 2006).

## **DISCUSSION**

### **Character Education Objectives**

Islam is a religion that always urges its followers to bestow blessings on others. The goal of faith and Islam is character education, which is often known as moral education. And the last prophet sent by Allah SWT, to elevate human

morals after the Jahiliyah period, Prophet Muhammad SAW(Munir, 2017).

In the era of the industrial revolution, a good educational process must be comprehensive and integrated as a strong foundation for developing students' character(Anwar, 2018). It cannot be denied that the Islamic education system plays an important role in forming students' personalities.

Teaching is the main role of schools. As time goes by, schools serve various purposes, all of which make education their main focus. Given these facts, it is easy to see that everyone in our country should get an education. The main messages and ideals promoted by the founders of the Republic of Indonesia need to be sought, studied and developed. Meanwhile, what needs to be considered and worked on is the quality of education or the quality of intelligence, as well as how to achieve it(Pujiati Suyata, 1998).

Character education is education that seeks a balance between knowledge (science and technology) and religious knowledge (imtak), so that people can act in accordance with their potential and awareness and achieve the best achievements or develop. This is a very valuable and practical character that will not be thrown away easily. According to Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System (UU Sisdiknas), the goals and functions of the national education system must be realized to advance educational efforts in Indonesia. In order to make the nation's life more intelligent, national education seeks to build and shape civilization and a dignified national character."

The existence of Indonesia's young generation is currently experiencing a lot of changes, with the current big influence of globalization, for example in the past we often involved young people to make a lot of changes, but currently there are lots of new things emerging that lead to crime, crime, etc.(Hamsah et al., 2021).

### **Characteristics of Generation Z**

According to Tapscott in Islam, the generation born between 1998 and 2009 is called generation Z. Generation Z is the term for the technology generation. As

they get older, they are used to using the internet and the web since childhood. Generation Z has been familiar with the world of social media since childhood. Because Generation Z was born at a time when technology was sweeping the world, they are sometimes referred to as the internet generation, the silent generation, the silent generation, calling Generation Z the iGeneration or internet generation (Putra, 2016).

Generation Z is the generation that follows the Millennial generation; This generation is transitioning to the Millennial generation with rapid technological advances. Members of Generation Z are adept at multitasking, as evidenced by their use of cellphones for social media, computers for gaming, and headsets for music. Because, since childhood, they have grown up with technology and are used to carrying around gadgets. Behavior and character are very important, and teachers have an important role in helping students belonging to Generation Z adapt to these conditions by understanding their unique characteristics. (Rahayu, 2019).

It is known that this generation can do things independently compared to previous generations. They do not wait for their parents to provide knowledge or guidance in making decisions. In the professional field, this generation is increasingly maturing into a generation that prefers to work and study independently. There is no doubt that Generation Z will enter history because it is a generation that has many variations in entering the world of work. This generation comes from various segments of small racial or ethnic groups. Additionally, compared to previous generations, they were raised to be more tolerant and concerned about the environment. Work and money are at the top of Generation Z's list of priorities. Of course they want to change things, but what's most important is that they survive and thrive (Bencsik, A., Csikos, G., & Juhaz, 2016).

### **The Role of Muhammadiyah in Education**

According to Muhammadiyah, da'wah is a process of converting Muslims to Islam in various areas of life through socialization initiatives that bring people to the path of Allah SWT. Because Muhammadiyah wants to truly

create an Islamic society. Thus, it can be said that da'wah is an effort to advance the virtues of both individuals and groups in order to increase self-awareness of the ways of Allah SWT. There are various parts or components of da'wah, including:

- a. Da'i is a person who accepts da'wah; they can receive da'wah face to face or in formal groups.
- b. Second, the aim of da'wah is mad'u. Mad'u accepts da'wah from both Muslims and non-Muslims, both individually and in groups.
- c. The third method of da'wah is a special technique used by preachers to highlight the conclusions of a da'wah. A well-chosen method and paying attention to the characteristics of a crazy person will produce preaching that is well received. Good. There are various methods that can be used when preaching, such as emphasizing clearly (verbally), writing plainly (bi al- qalam), doing (haal), and so on.
- d. The content of da'wah is in the form of Islamic teachings which are conveyed to the target audience or mad'u so that they are easy to understand, apply, and serve as a guide to life. Faith, Shari'a and morals are the three main subjects discussed in da'wah material. These subjects all come from the Koran and hadith.
- e. Fifth, the media (Wasilah) which functions as a forum for disseminating da'wah content is a tool. Many types of media are often used, such as written (print), electronic (audio, visual), verbal (direct) media, and social media on the internet.

Muhammadiyah is an Islamic movement that bases its teachings on the Hadith and Koran, advocating "mar ma'ruf nahi munkar." The education that KH. Ahmad Dahlan was founded, which was used at that time to overcome problems. Muhammadiyah was founded in Yogyakarta on 18 November 1912 or 8 Dzulhijah 1330. HKH Ahmad Dahlan finally realized that efforts to improve society were difficult to do alone because he had mature experience in social organizations and education. Therefore, KH Ahmad Dahlan believes that

coordination and cooperation with many parties is very important.

According to Abdul Mu'ti, General Secretary of Muhammadiyah's central leadership for the 2022-2027 period, the current generation generally has a spirit that does not want to be restrained. Therefore, although they understand spiritual life as a search for inner peace, they do not want to be associated with any particular religion.

This generation believes that although religion is important, it is not necessary. In fact, what is interesting about the millennial generation in religion is that they tend to understand spirituality as inner peace, in accordance with their nature of being free-spirited and easy to get things. But that doesn't mean you have to adhere to a particular religion.

To create a generation that loves religion, it is necessary to anticipate the phenomenon of an agnostic generation. Because it has now become an issue in many countries, it is feared that relaxing religious teachings will also free up a generation that does not want to be bound by marriage. The majority of the millennial or Z generation has a relaxed attitude, which influences the demographics of a nation. Because they often decide not to marry, which has a negative impact on a country's population growth. Developed countries are home to this reality (Ferry Hidayat, 2023).

### **Strategy and Urgency of the Rihlah Method in Muhammadiyah Da'wah to Gen Z**

Three things have been conveyed in the holy verses of the Qur'an which are very important, namely strategies for conveying da'wah in Islam: 1. Wisdom 2. Good teaching, or mau'idhah hasanah 3. Mujjadi (conversation or debate) According to Wahidin, Wisdom is to distinguish between right and wrong through firm and correct words. Sheikh bin'Assyria stated in his commentary that Attahrir wa-Atanwir explained that "hikmah" is defined as "knowledge that is correct (standard), that is, far from error." It is not too difficult for a teacher or ustadz to be successful in preaching if he is able to implement preaching strategies well (A muhiddin, 2002).



Likewise with the Prophet Muhammad SAW as the Messenger of Allah SWT. The strategy of the Prophet Muhammad SAW was very helpful in ensuring that his teachings which were centered on fostering human morals and the belief that Allah SWT is the Almighty God succeeded in advancing and strengthening Islam in his nation. Then what is said with "mau'idzhah" is a statement that is felt gently by the listener (the person being spoken to). which refers to speaking politely in a language that the local people speak fluently. Mohammed SAW the prophet also used this. The Prophet Muhammad SAW even used parables in his sermons, using expressions like this from his Hadith: "One believer and another believer are like one building, each of which strengthens each other" (HR Bukhori). The words of the Prophet Muhammad SAW have an important meaning in highlighting the importance of unity and oneness among Muslims. in the Qur'an. Hold everyone to the ropes (religion) of Allah, and do not be divided. Remember Allah's blessings upon you when you were still enemies (during Jahiliyah); with His grace, Allah united your hearts, and you became brothers; and when you were about to enter hell, Allah released you. Allah explains His verses to you in this way so that you can follow His guidance. The meaning of debate (mujjadi), namely putting forward a persuasive argument and correct errors.

According to Dikdik Dahlan Lukman, the intention behind rihlah is that the Muhammadiyah da'wah movement program aims to achieve several goals, such as: attracting sympathy among young people by holding various kinds of activities that are popular with Gen Z in rihlah, establishing friendship by approaching, greeting and socializing muhamadiyah in regions or branches visited. forum for discussing current events and decisions taken by the Persyarikatan at the regional or national level with the leaders of the Muhammadiyah regions visited. Carry out quantitative and qualitative mapping of the Persyarikatan's da'wah/tabligh at regional, branch and sub- district levels (Rustandi et al., 2019).

Dachlan Ramli in Hendi Rustandi's research, Rihlah "In an effort to introduce the Muhammadiyah organization to the wider community and foster civilization among the millennial generation through visits, friendships and

missionary safaris, Muhammadiyah missionaries travel to various regions to exchange information regarding the implementation of the missionary duties of Muhammadiyah leaders . Furthermore, he emphasized that the aim of rihlah was to prepare Muhammadi preachers for militancy. Application. Islamic teachings in the da'wah of amar maruf nahi munkar to all Muslims, especially those living in remote areas (Dahlan Ramli, 2019).

As stated by Didin Nasrudin: "rihlah can be implemented with a strategy, namely by holding general studies, celebrations, events, games, discussions, watching together, mutual cooperation, etc." The Muhammadiyah da'wah movement in Rihlah has implemented the right da'wah strategy. This is in line with the insights conveyed by(Samsul Munir Amin, 2010). Regarding the arguments of da'wah. And it is these activities that attract Generation Z to take part in activities created by Muhammadiyah so that they are interested in what is conveyed through their preaching and become cadres or people who have good character for themselves as well as for society and the country.

Strategy is a thought process or conceptual framework, and method is how the concept is put into practice. If strategy is connected to da'wah, it can be understood as the process of finding the best way to achieve the target of da'wah in certain circumstances and conditions using available means and resources. In other words, da'wah strategy is a series of tactics used to achieve certain goals. Methodology. To maximize the success of da'wah, a number of supporting elements are needed.

Among them is the right da'wah strategy to ensure that the da'wah is directed appropriately. According to Dahlan Ramli, the Muhammadiyah da'wah movement uses congregational movements and congregational da'wah as part of the strategy for implementing rihlah. This was especially true in the 1960s and 1970s. The congregational movement seeks to unite the congregation in order to carry out Islamic teachings, foster cooperation between ukhuwah Islamiyah, and so on. "Apart from that, congregational da'wah organizes congregational study forums in each region"(Dahlan Ramli, 2019)

The various kinds of activities such as festivals, events, recitations and

others are carried out, which will present ideals and moral teachings that the immediate environment is the first place where religious values are implemented by carrying out positive activities such as making mosques prosperous. The next benefit is knowing a person's potential. It cannot be denied that every individual has unlimited potential.

However, there is one option that stands out from the rest. By realizing one's abilities (Zaini Dahlan, 2023). Dikhoir Afnan said that the concrete form of implementing Rihlah is as a contributor to share knowledge, discussions or debates. Apart from that, they must also act as partners or facilitators by interacting with policy makers and advocating on behalf of the interests of the general public, as well as millennials (Dikhorir Afnan, 2019).

Then Sayan Suryana, as the center of preaching (Dakwah) said that the role of da'wah must be able to play a role in changing the thinking paradigm of the Islamic ummah from a variety of ignorance, injustice and helplessness. Then, da'wah which is carried out by means of rihlah must be able to invite and accompany the community to a life that is superior, useful, both in the world and even in the afterlife, namely by using the da'wah approach taught by the Prophet (Sayan Suryana, 2018). To survive in the millennial era, Muhammadiyah can do several things. This includes: (1) supporting charitable businesses in the education sector, such as schools and universities; (2) strengthening congregational movements starting from home and providing guidance in navigating the current era; (3) utilizing IT advances to present da'wah in the current millennial era; and (4) working with cadres and leaders using social media to spread ideas about Islam and Muhammadiyah. so that the millennial generation can easily access it, and more importantly, because they find it interesting.

In social relations, developments in the millennial era are now increasingly mature. It can also be seen as a process of learning how to cooperate and communicate with each other, as well as how to adapt to the values, customs, and norms of the group. Hurlock said social development is the process of acquiring behavior that conforms to social norms. According to Muhbin, social

development is the process of creating a social self, or individual in society, for example in a family, culture, country, etc (Setyadi, 2018).

Based on social development theory, the Rihlah movement in Muhammadiyah da'wah contributes to social development. This development can be achieved by Rihlah participants by honing their preaching skills. Muhammadiyah organizations can benefit from the rihlah program in several ways, including program implementation, developing da'wah maps, increasing organizational recognition, and examples of ways to improve community da'wah services. Meanwhile, this program encourages the maturity of a millennial in establishing relationships with society, especially those who are the targets of the rihlah. This allows them to adapt to group norms and morals, build unity, and establish cooperative communication and cooperation in accordance with Islamic teachings (Rustandi et al., 2019).

## **CONCLUSION**

The nation's next generation must have good character and morals, so character education is the most urgent thing in the current millennial era. To give birth to a generation of people with character, the role of family, madrasah and society is very important. However, currently there are a number of problems that hinder the growth of student character education in the context of the 4.0 era. This problem can be internal or external to the student. Instincts, habits, genetics, desire or will, and conscience are examples of internal factors. Promiscuity, the impact of technology, the negative impact of television, the influence of family and education, and television are examples of external factors.

In the end, Muhammadiyah education is interpreted as teaching that truly reaches out to its students, so that they are able to take collective action to transform into forward-thinking individuals. in particular, someone who views life as a form of worship, who does not reject or deny the voice of truth, and who frames all his humanitarian efforts in the context of a true spirit of self- devotion and is dedicated solely to God.

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