

PARADIGM OF MUHAMMADIYAH'S DAKWAWAH IN SPREADING ISLAMIC TEACHINGS IN SPAIN

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Abstrak: Artikel ini mengkaji paradigma dakwah Muhammadiyah dalam menyebarkan ajaran Islam di Spanyol, dengan fokus pada tantangan dan strategi yang dihadapi. Muhammadiyah, sebagai organisasi Islam yang didirikan pada awal abad ke-20, berkomitmen untuk memperkenalkan ajaran Islam yang moderat dan rahmatan lil'alamin. Dalam konteks globalisasi dan perkembangan teknologi, dakwah Muhammadiyah memanfaatkan media sosial dan platform digital untuk menjangkau komunitas yang lebih luas. Pendirian Pimpinan Cabang Muhammadiyah di Madrid dan pembelian gereja sebagai masjid menjadi langkah strategis dalam memperkuat keberadaan Islam di Eropa. Artikel ini mengidentifikasi tantangan kebudayaan, sosial, dan politik yang dihadapi dalam proses dakwah, serta pentingnya dialog antarbudaya. Hasil penelitian menunjukkan bahwa dakwah Muhammadiyah tidak hanya berfungsi sebagai penyampaian ajaran, tetapi juga sebagai upaya membangun hubungan harmonis dengan masyarakat lokal. Penelitian ini diharapkan dapat memberikan wawasan bagi pengembangan dakwah di negara-negara multikultural lainnya.

Abstract: This article examines Muhammadiyah's *da'wah* paradigm in spreading Islamic teachings in Spain, with a focus on the challenges and strategies faced. Muhammadiyah, as an Islamic organization founded at the beginning of the 20th century, is committed to introducing moderate Islamic teachings and *rahmatan lil'alamin*. In the context of globalization and technological developments, Muhammadiyah *da'wah* utilizes social media and digital platforms to reach a wider community. The establishment of the Muhammadiyah Branch Leadership in Madrid and the purchase of the church as a mosque were strategic steps in strengthening the presence of Islam in Europe. This article identifies the cultural, social and political challenges faced in the *da'wah* process, as well as the importance of intercultural dialogue. The research results show that Muhammadiyah's *da'wah* not only functions as a delivery of teachings, but also as an effort to build harmonious relations with local communities. It is hoped that this research can provide insight into the development of *da'wah* in other multicultural countries.

Keywords: *Da'wah, Muhammadiyah, Spain*

INTRODUCTION

Da'wah is the presentation of Islamic studies to the public, which includes Islamic beliefs, Islamic law, and noble morals, which aims to strengthen faith and knowing Islam in depth.¹ *Da'wah* aims to provide information regarding the peaceful teachings of Islam to the wider community. On the other hand, *da'wah* not only provides information about Islamic teachings but also builds a better society. Islam is a religion of *da'wah* that continually provides its *da'wah* to the wider community to introduce the true teachings of Islam. Furthermore, *da'wah* can optimize

¹ Haidir Fitra Siagian Usman, "Jurnal Dakwah" 35, no. 1 (2024): 1–15, <https://doi.org/10.24014/jdr.v35i1.28975>.



obedience to Allah SWT and adherence to His teachings.²

Carrying out da'wah certainly has a positive impact on the wider community. Especially in today's technologically advanced world, this positive impact continues to grow and benefit many. Carrying out da'wah in the digital era offers a vast scope for implementation, one of which is social media. Social media presents unique challenges and opportunities. With advances in information technology, methods of delivering da'wah have undergone significant transformations to become accessible to the wider community. The existence of social media and digital platforms allows preachers to reach a wider audience more quickly.³

As an example frequently discussed on digital platforms, millennial youth are drawn to the popular preaching sessions held by Ustad Hanan Attaki. This preaching often attracts the public, especially millennials. His preaching methods are quite distinctive among millennials. As a form of renewal in the preaching methods used in this millennial era, the preaching messages delivered and even the implementation strategies can be a powerful draw.⁴

Preaching in the digital era is a focus for everyone, especially preachers. Digital media can transcend time and space, allowing it to be implemented anytime and anywhere. It's well-known that digital platforms are tools for preaching that offer convenience for both preachers and their audiences. Consequently, preaching will be effective and perceived as far more effective when used.⁵

Muhammadiyah is known as an Islamic organization characterized by its Islamic missionary movement, with the mission of presenting Islamic teachings as *rahmatan lil'alamin* (blessing for all the universe). Muhammadiyah is a reformist organization founded by K.H. Ahmad Dahlan in the 20th century. Muhammadiyah was established on November 18, 1912, in Yogyakarta. The name Muhammadiyah is taken from the name of the Prophet Muhammad, with the aim of further understanding the character of the Prophet Muhammad. Muhammadiyah was founded with a vision and mission aimed at eliminating Islamic teachings that initially led to deviations (*bid'ah*) to the true path in accordance with the true teachings of Islam.

The Muhammadiyah organization already has numerous institutions that exist today. These include educational institutions, mosques, hospitals, social welfare institutions, and many more. Through these institutions, Muhammadiyah can promote Islamic teachings within its borders by promoting its da'wah (Islamic outreach).

Muhammadiyah's da'wah is frequently seen in both the physical and virtual worlds. The role of Muhammadiyah's da'wah itself is in the spotlight for the wider community. Therefore, Muhammadiyah's da'wah plays a crucial role in spreading Islamic teachings in accordance with the Qur'an and Sunnah. Muhammadiyah's da'wah is a constant topic of discussion both in Indonesia and abroad. A hot topic that is frequently discussed to this day is the spread of Islamic da'wah in Europe, specifically in Spain through Muhammadiyah's da'wah. This began when Muhammadiyah purchased a church in Spain, which first emerged at the first plenary session of the 48th Muhammadiyah Congress held in Surakarta in November 2022. According to the chairman of the Tabligh Council of the Muhammadiyah Central Leadership, Ustad Fathurrahman Kamal, the East Java regional leadership had officially purchased a church in Alcala, Madrid, Spain. The church was originally a legacy of the Abbasid Caliphate. He also stated that the initial purchase of this church was to always maintain the value of Muhammadiyah's da'wah on the international stage.

This issue deserves further study so that it can be read by the wider public. This study also has a positive impact on society, especially Muhammadiyah members, who are encouraged to continually strive and preach in the path of Allah SWT. This aligns with Widya Wulandari's

² Masdalifah Sembiring Muhamamid Dayyan, Ainun Mardhiah, "Da'wah Experience, Spiritual, and Economic Resilience of Jamaah Tabligh in Langsa" 19, no. 2 (2019): 203–20.

³ Abdul Karim, "Jurnal Ilmu Dakwah Analyzing Big Data of Da'Wah Manuscripts Based on Dimensions : Mapping Research on Da'Wah on Social Media," 2024.

⁴ Luluk Fikri Zuhriyah, "Desain Dakwah Ustadz Hanan Attaki Melalui Media Sosial Instagram @ Ayah_Amanah" 24, no. April (2024): 21–42, <https://doi.org/10.15575/anida.v24i1.34626>.

⁵ Zuhriyah.

research, "Implementation of Islamic Education and Wasathiyah Preaching for the Millennial Generation with a Perfect Quranic Perspective in Facing Society 5.0.⁶ The results of this study indicate that Islamic education for the millennial generation is adapting to the increasingly rapid technological developments. They are not influenced by extremist groups claiming to be Islamic, and they are not easily accused of heresy by those who hold differing opinions.

Therefore, the similarity between previous research and this study is that both discuss da'wah. The research described above examines the implementation of Islamic education and wasathiyah da'wah for the millennial generation. Meanwhile, this study discusses how Muhammadiyah's da'wah paradigm in spreading Islamic teachings in Spain. Meanwhile, the difference between the previous research and this study is: in terms of the main focus of the previous research more emphasized moderate da'wah education (Wasathiyah) in the context of the millennial generation. Meanwhile, this study focuses on the methods and strategies of Muhammadiyah da'wah in the international context, particularly in Spain. Second, regarding the challenges faced, the previous research focused on digitalization and social changes that influence the way of thinking and behavior of the millennial generation. Meanwhile, this study addresses the cultural, political, and social challenges that exist in Spain, and how Muslims there can adapt and contribute to society. Third, regarding the research target, the previous research targeted the millennial generation in Indonesia and countries with large Muslim populations. with the aim of developing moderate and moral character. This research targets the Muslim community in Spain and the general public, with the aim of increasing understanding and acceptance of the Muslim community.

The Muhammadiyah missionary paradigm in spreading Islamic teachings in Spain is interesting and important to study. This has had a positive impact on Spanish society. Furthermore, Muhammadiyah's missionary work in Spain can introduce the true teachings of Islam and mobilize peaceful religious and social life. This plays a crucial role in introducing the true Muhammadiyah movement to the international arena. The purpose of this study is to examine the Muhammadiyah missionary paradigm in spreading Islamic teachings in Spain. A closer look reveals that Muhammadiyah's missionary role is crucial in the wider community. It not only conveys Islamic values but also creates social and cultural values and practices within a truly social life.

METHOD

This research uses a literature review or *library research* which uses a qualitative research model with a historical approach. The special characteristic of this research is that this research is directly related to the text or data presented, not field data or eyewitness accounts of events, the researcher only directly relates to sources in the library or available data, as well as to the secondary data used.⁷ The literature research stage involves reviewing the literature and analyzing relevant topics. Literature searches can include journals, books, documents, magazines, and other sources.⁸

The data collection technique used in this study was literature research. This technique utilizes various literature sources related to the main problem. The method employed was document review. This method is a way of searching for data on things or variables, in the form of books or research journals, depending on the topic being discussed. In addition, data analysis adopts the Miles and Huberman analysis model which consists of four stages, namely: data collection, data condensation, data presentation and drawing conclusions.

In testing the validity of data in the paradigm of Muhammadiyah's da'wah in spreading Islamic teachings in Spain, several data validity techniques were used, including: Credibility, transferability, reliability, and focus group discussions as a way of consulting with fellow researchers, academics/experts, and experts to obtain comparative data and validate opinions.

⁶ Widya Wulandari, "Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0" 19, no. 1 (2022).

⁷ Mahanum Mahanum, "Tinjauan Kepustakaan," *ALACRITY: Journal of Education*, 2021, 1–12.

⁸ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

RESULTS AND DISCUSSION

Background to the Establishment of the Muhammadiyah Organization

Muhammadiyah is an Islamic organization founded in the early 20th century. It was founded on November 18, 1912, in Yogyakarta. Its vision and mission were to purify the true teachings of Islam. This was due to the numerous deviations that occurred at that time in Islamic faith and worship, known as Tahayyul, Bid'ah, and Superstition. On the other hand, Indonesian society also experienced poverty and ignorance, so KH. Ahmad Dahlan played a role in improving this by spreading Islamic teachings through his preaching. KH. Ahmad Dahlan's preaching at that time began through education, which would be more effective in conveying Islamic teachings properly.¹¹ Muhammadiyah is the largest Islamic community organization in Indonesia, with the goal of developing Islamic education and socio-religious development. These efforts represent Muhammadiyah's commitment to continuously spreading Islam in Indonesia and abroad.⁹

Among Indonesian society, Muhammadiyah plays a crucial role in implementing Islamic reform ideas, particularly in the fields of education, health, social affairs, and religious affairs (da'wah). This can be seen in its progressive reach. Beyond education, Muhammadiyah has also pioneered the establishment of various charitable organizations, including orphanages, hospitals, Baitul Maal (Islamic trusts), Tanwil (Islamic boarding schools), and so forth. Muhammadiyah is a modernist Islamic movement committed to the values of progress, tolerance, and moderation.¹⁰

In the 10th century, Muhammadiyah revealed itself to the world as a multifaceted Islamic movement. These activities spread throughout the country, from rural to urban areas. Muhammadiyah is described as a multifaceted movement with three important roles: religious reform, an agent of social change, and a political force. Muhammadiyah focuses on education, health, social affairs, and religion.

Muhammadiyah is known as a religious reform organization. It is better known as an Islamic reform movement or tajdid movement. This is in line with the Muhammadiyah articles of association which state: (1) Muhammadiyah is a da'wah movement that is sourced from the Qur'an and Sunnah. (2) Muhammadiyah is based on Islam. Throughout its history, the Islamic reform movement has had a long history, starting with Ibn Taymiyyah, Muhammad Bin Abdul Wahab, Muhammad Abduh, and Jamaludin Al-Afghani, up to the Indonesian Islamic figure, KH. Ahmad Dahlan. The history of Muhammadiyah is very long and deep, which shows the most prominent thing about the Muhammadiyah movement's activities from its inception until today, its focus is education, social and health, without ignoring other aspects such as economics and politics.¹¹

Muhammadiyah's charitable efforts are frequently discussed by the wider community. One of the charitable efforts developed by Muhammadiyah in achieving its goals is to advance and reform education. Muhammadiyah has implemented reforms in religious education by modernizing the education system. They replaced the Islamic boarding school system with a more modern education system that meets the needs of the times. Muhammadiyah has established schools ranging from kindergarten to university.¹²

Education is undergoing continuous change. The main goal of this change is to improve the quality of institutions, human resources, and curriculum development. Each Muktamar, the largest and highest Muhammadiyah conference, serves as the most important forum for renewing Muhammadiyah's goals and objectives. For example, the 45th Muhammadiyah Congress, held in Malang on July 3–8, 2005, established the goal of upholding and upholding Muhammadiyah values. Muhammadiyah's identity is what distinguishes Muhammadiyah from other Islamic religious

⁹ Muhammad Sholeh Marsudi, "GERAKAN PROGRESIF MUHAMMADIYAH DALAM PEMBAHARUAN PENDIDIKAN ISLAM DAN SOSIAL KEAGAMAAN DI INDONESIA" 12, no. 2 (2021): 160–79.

¹⁰ Hendar Riyadi, "A Comparative Analysis of the Muhammadiyah and Salafi-Wahhabi Da' Wah Movement" 9, no. 1 (2024), <https://doi.org/10.18326/mlt.v9i1.1945>.

¹¹ Moh. Mas'udi, "Muhammadiyah and Nahdlatul Ulama Contribution to the Islamic Economics Development in Indonesia" 19, no. 1 (2023).

¹² Muhammad Fath Mashuri and Ahmad Sulaiman, "Eksplorasi Komitmen Organisasi Karyawan Pada Amal Usaha Pendidikan Muhammadiyah: Studi Indigenous Psychology," *Jurnal Psikologi Islam Dan Budaya* 4, no. 1 (2021): 57–66.

organizations. The characteristics of Muhammadiyah's struggle are (1) Muhammadiyah as an Islamic movement, an Islamic da'wah movement, and a tajdid (renewal) movement. This characteristic distinguishes Muhammadiyah from other Islamic community organizations. The meaning of tajdid in terms of language means renewal, and in terms of terminology, tajdid has two meanings: purification, improvement, development, modernization, and its meaning.¹³

Muhammadiyah's Da'wah in Spreading Islam in Spain

Muhammadiyah's da'wah is a missionary movement that spreads Islamic teachings throughout the world. Muhammadiyah's da'wah movement is not only delivered from the pulpit, but also utilizes information technology. Muhammadiyah is always adapting to convey Islam through digital media so that it can reach a wider audience. The current actualization of Muhammadiyah's da'wah encompasses various dimensions, requiring the organization to adapt progressive thinking to the contemporary context. The term "progressive" was used as a da'wah slogan, reflecting the performance of Muhammadiyah's charitable efforts, in accordance with the 1912 statutes. Muhammadiyah's primary goal was to disseminate and advance Islamic teachings among its followers throughout the Dutch East Indies.¹⁴

The progressive ideology aligns with the understanding of religious moderation, which positions Muhammadiyah as a humanist and inclusive movement. The practice of religious moderation in Muhammadiyah's da'wah movement is manifested within a systemic and integral Islamic framework, encompassing various aspects such as faith, morals, worship, and religious communication. According to Haidar Nashir, there are several distinctive characteristics of Muhammadiyah's moderate da'wah. First, this movement promotes an understanding of Islam that always refers to the Qur'an and Sunnah of Maqbullah, using reason and sound thinking in accordance with Islamic principles and ijтиhad. In its efforts to purify faith and worship, Muhammadiyah adheres to the principle of *ittiba'* (the journey of the Prophet Muhammad), which includes tolerance.

Furthermore, in terms of morals, Muhammadiyah adopts the morals exemplified by the Prophet Muhammad (peace be upon him). In the realm of social interactions, Muhammadiyah develops the principle of *islah* (reformation) or *tajdid* (renewal) by adhering to relevant Islamic principles. Finally, in the context of nation and state, Muhammadiyah is grounded in Islamic modernism, which relies on *ijтиhad* as a tool to achieve these goals.

This concept encouraged Muhammadiyah to adopt a model of da'wah that focused more on da'wah bil hal. Da'wah bil hal or bil amal is KHA Dahlan's progressive interpretation of Surah Ali Imran, verse 104, and Surah al-Ma'un, verse 110. In this case, da'wah is not limited to conveying religious moral messages verbally (dakwah bil-lisan). For some people who view da'wah solely as a matter of mahdhah worship, Muhammadiyah is often considered a mere social movement.¹⁵ Quoting Alfian in his research entitled *The Political Behavior of a Muslim Modernist Organization Under The Dutch Colonialism*, it is explained that Muhammadiyah in its da'wah movement targets three things, the field of Islamic thought, agents of socio-cultural change, and the socio-political power of the State.

Muhammadiyah's role in spreading Islamic teachings through international da'wah (Islamic outreach), which presents its own challenges and challenges. This is particularly true in Southern Europe, particularly in Spain. On October 22, 2020, the Muhammadiyah Branch Leadership was established. The establishment of the Muhammadiyah Branch Leadership (PCM) is part of Muhammadiyah's efforts to expand its da'wah (Islamic outreach).

A frequently discussed issue to date is Muhammadiyah's role in carrying out Islamic preaching

¹³ Darliana Sormin et al., "Inovasi Pembaharuan Pendidikan Muhammadiyah," 2022, 683–700, <https://doi.org/10.30868/ei.v11i02.2357>.

¹⁴ Aphil Barroch Mahesa et al., "MUHAMMADIYAH SEBAGAI GERAKAN PEMBAHARUAN PENDIDIKAN ISLAM" 24, no. September (2023): 68–74.

¹⁵ Halim Purnomo, "Muhammadiyah and Nahdlatul Ulama: The Spirit of Transformative and Character Education in Jeddah Indonesian Schools," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 2 (2024): 159–73.

in Spain, which remains a hot topic. Muhammadiyah's role in Islamic preaching in Spain is one of its efforts to internationalize its mission. One of the first steps Muhammadiyah took was the purchase of a church in Madrid, which had previously been a mosque during the Abbasid era. This purchase, made by the Muhammadiyah Regional Leadership of East Java, symbolized Muhammadiyah's commitment to expanding its mission, particularly in Spain.

Muhammadiyah's purchase of the church was not merely a symbolic act, but part of its strategy to reach out to Muslim communities in Europe, particularly in Spain, which has a long history of ties with Islam. With this change, By converting a church into a mosque, Muhammadiyah strives to create a space for religious and social activities that can support the Muslim community there. Furthermore, Muhammadiyah is committed to being open to developments and globalization, allowing them to adapt and innovate in their da'wah methods. This demonstrates that Muhammadiyah is not only focused on traditional da'wah but also strives to address the challenges and needs of the community in the modern era. With these steps, Muhammadiyah plays an active role in strengthening the presence of Islam in Spain and making a positive contribution to the understanding and practice of Islam in the country.

In this country, which has a long history of interaction between Islam and European culture, various issues require attention. One of the most important is cultural adaptation. In developing a missionary strategy, Muhammadiyah must understand and respect the local culture. Spain has distinct traditions and values, so the missionary approach must be adapted to be well-received by the local community. Furthermore, mastery of Spanish is crucial, as effective communication is key to conveying the message of Islam. Without adequate language skills, the message of missionary work may not reach its intended audience or even be misunderstood.

Another issue that requires attention is the diversity within the Muslim community² in Spain. This community consists of various groups with diverse backgrounds, including immigrants from various countries. Therefore, da'wah must take into account the differences in social, cultural, and religious backgrounds among them. Muhammadiyah also needs to establish constructive interfaith dialogue with non-Muslim communities to foster mutual respect and tolerance between religions.

Furthermore, Spanish government regulations and policies are also important factors in da'wah activities. Strict immigration policies and regulations regarding religious freedom can impact da'wah activities. Changes in these policies can directly impact the Muslim community's access to religious services and social activities. Therefore, it is crucial for Muhammadiyah to adapt to existing regulations and seek official government recognition to facilitate da'wah activities.

In today's digital era, media and technology also play a crucial role in Islamic outreach. Utilizing social media and other digital platforms is crucial for reaching a wider audience, especially the younger generation. However, Muhammadiyah must also be prepared to face challenges in the form of negative news and stereotypes frequently appearing in the media, which can influence public perception of Islam. Therefore, it is crucial to present a positive narrative and build a positive image through various media initiatives.

Another equally important aspect is education and outreach. Religious education activities for Muslim children and adolescents in Spain are essential for developing a strong understanding of Islamic teachings. Furthermore, organizing social activities that involve the local community can be an effective way to build stronger relationships with the local community.

Internally, leadership and organizational challenges must also be addressed. Strengthening organizational structures abroad and enhancing leadership capacity are crucial to ensure the sustainability of the da'wah program. Furthermore, encouraging active participation of members in da'wah and social activities will strengthen the Muslim community in Spain. With an inclusive and adaptive approach, it is hoped that Muhammadiyah's da'wah in Spain will be effective, have a positive impact on the Muslim community, and build harmonious relations with the local community. Through these efforts, Muhammadiyah not only contributes to the spread of Islamic teachings but also plays a role in strengthening harmony and tolerance between religious communities in Spain.

Challenges of Muhammadiyah's Da'wah in Spain

Islamic boarding schools, known for their religious knowledge, play a role in conveying Islamic preaching to the wider community. Preaching is a noble activity, but it faces various challenges. One major challenge is resistance from society, with many skeptical of the message due to differing experiences or perspectives. Furthermore, the presence of misinformation in the digital age often confuses people, making it difficult for them to accept true preaching. This role is greatly needed by Islamic boarding schools, which are a crucial pillar in building a civilization that upholds Indonesian-inspired preaching.¹⁶

In the digital era, Muhammadiyah also encourages the younger generation to utilize social media as a means of preaching. Muhammadiyah's younger generation is not only active on social media but also strives to spread Islamic values abroad, including in Spain. Spain is known for its long and rich history associated with Islam, particularly during the period known as Al-Andalus.

In spreading Islamic teachings, Muhammadiyah's da'wah (Islamic outreach) faces various complex challenges and obstacles. One of the main challenges is the differing understandings within the community. Amidst the diversity of Islamic understandings and religious practices, Muhammadiyah's da'wah often confronts differing views, which can lead to tension and conflict. This requires a wise approach and open dialogue to bridge these differences.

Furthermore, limited resources are also a constraint. Many volunteers and missionaries must balance their time between missionary activities and their primary jobs. These limited funds and human resources can hinder the optimal implementation of missionary programs. In this regard, effective resource management and volunteer capacity building are crucial.

Moreover, Muhammadiyah's da'wah has already soared to Europe, specifically Spain. Muhammadiyah's da'wah in Europe faces its own challenges, particularly in terms of human resources. Although the potential to spread Islamic teachings is growing, there are several limitations that must be overcome. One of the main obstacles is the limited number of Da'wah activists possess a deep understanding of Islamic teachings and are able to convey them in diverse cultural contexts. Many volunteers involved in this da'wah may lack formal religious education or experience in preaching in multicultural environments. This can hinder effective communication and accurate message delivery.

Furthermore, language barriers pose a significant challenge. Although many Spaniards are fluent in English, good Spanish skills are essential for reaching local communities. This requires missionaries to learn and adapt to the local language and culture to communicate more effectively.

Limited funding is also a problem, particularly in supporting da'wah activities, outreach, and social programs. Without adequate funding, it is difficult to organize events, seminars, or training sessions that could increase public understanding of Islam.

Furthermore, sensitive issues related to religious and cultural identity in Europe often present a barrier. Many people hold skeptical views of Islam, which can fuel resistance to preaching. Therefore, an inclusive and dialogical approach is crucial, where preachers not only convey teachings but also listen to and understand the concerns of local communities.

Given these challenges, Muhammadiyah's missionary work in Spain needs to develop adaptive strategies. This includes building networks with local communities, collaborating with other organizations, and leveraging technology to disseminate accurate information about Islam. Through a creative and collaborative approach, Muhammadiyah can increase understanding and acceptance of Islamic teachings in Europe.

CONCLUSION

¹⁶ Moh Azwar Hairul, "Transformasi Dakwah Pesantren Di Era Digital ; Membaca Peluang Dan Tantangan" 46, no. 2 (2022): 219–37, <https://doi.org/10.24014/an-nida.v46i2.20864>.

Muhammadiyah's da'wah (Islamic outreach) in Spain presents a new paradigm for spreading Islamic teachings in a multicultural society. Through an inclusive and moderate approach, Muhammadiyah strives to promote peaceful and tolerant Islamic values. The purchase of a church in Alcalá, Madrid, not only symbolizes Muhammadiyah's commitment to expanding its da'wah (Islamic outreach) but also reflects its efforts to build a space for better social and religious interaction between Muslim and non-Muslim communities.

In the face of challenges such as local culture, government regulations, and negative perceptions of Islam, Muhammadiyah demonstrates flexibility and innovation in its da'wah methods. The use of social media and digital platforms has become a crucial tool in reaching the younger generation and amplifying the da'wah message among the wider community. Thus, da'wah in this digital era is not only effective but also relevant to the needs of the times.

The importance of education and intercultural dialogue in the context of da'wah (Islamic outreach) in Spain cannot be overstated. Through educational programs and social activities, Muhammadiyah contributes to a better understanding of Islam, which in turn can reduce stereotypes and discrimination. Through all these efforts, Muhammadiyah not only conveying Islamic teachings, but also playing an active role in creating social harmony and improving the quality of life of the community.

Muhammadiyah's da'wah in Spain demonstrates the importance of an adaptive and contemporary approach to spreading Islamic teachings. In an increasingly complex context, Muhammadiyah focuses not only on conveying teachings but also on fostering positive interactions with the local community. Through strategies such as purchasing a church to convert it into a mosque, Muhammadiyah strives to create an inclusive space for religious and social activities, supporting the presence of Muslim communities in Europe.

The challenges faced, such as societal resistance and negative stereotypes, require special attention. Therefore, it is crucial for Muhammadiyah to utilize social media and digital technology to spread positive messages about Islam. Furthermore, intercultural and interfaith dialogue are key to building harmonious relationships with non-Muslim communities.

Religious education for the younger generation is also crucial for strengthening understanding of Islamic teachings. By enhancing leadership capacity and organizational structures abroad, Muhammadiyah can ensure the sustainability and effectiveness of its da'wah programs.

With its inclusive approach and commitment to moderation, Muhammadiyah is expected to make a significant contribution to introducing peaceful and tolerant Islamic teachings and strengthening interfaith harmony in Spain. This research is expected to serve as a reference for da'wah efforts in other multicultural countries and provide new insights into the dynamics of Islamic da'wah in the modern era.

Thus, this study concludes that Muhammadiyah's da'wah paradigm in Spain has great potential to introduce the true teachings of Islam and make a positive contribution to the local community. Going forward, it is crucial for Muhammadiyah to continue developing a da'wah strategy that is adaptive and responsive to social and cultural dynamics, so that it can serve as a bridge of understanding between Muslims and the wider Spanish community.

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