

The transformation of death services as muhammadiyah's da'wah strategy in south kalimantan: a sociological and theological analysis

Agus Miswanto^{1*}, Alfa Nejatullah Muthaharri²

¹Faculty of Islamic Studies, Muhammadiyah University of Magelang, Magelang, Central Java, Indonesia, 56172

²Faculty of Education and Teacher Training, State Islamic University, Salatiga, Central Java, Indonesia, 56172

^{*}) Corresponding Author: agus.miswanto@unimma.ac.id

Abstract

This article examines funeral management and death-related services as a form of structural and cultural da'wah strategy implemented by Muhammadiyah in South Kalimantan. The study is motivated by the strong public trust in Muhammadiyah's funeral services, which are utilized not only by Muhammadiyah members but also by the wider community across ethnic and various social backgrounds. Employing a qualitative descriptive-analytical approach, this research integrates perspectives from the sociology of religion and Muhammadiyah's social theology to analyze the practice of da'wah bil ḥāl through death services. Data were collected through in-depth interviews, participant observation, and document analysis conducted at Al-Jihad Mosque in Banjarmasin, in the Hulu Sungai Tengah region, and within the operational activities of Lazismu ambulance services in South Kalimantan. The findings indicate that Muhammadiyah has successfully transformed funeral management from a domestic and traditional practice into a professional, standardized, and sharia-compliant public service. These death services not only provide psychological comfort for bereaved families but also function as an effective instrument of da'wah in fostering public trust and social solidarity. For Dayak communities, Muhammadiyah's funeral services serve as a socio-theological safety net that reduces the economic burden of customary death rituals and strengthens the sustainability of religious commitment among converts. This article concludes that da'wah through funeral services represents a contextual and responsive model of Islamic propagation that aligns with the needs of contemporary society.

Keywords: da'wah bil ḥāl, funeral management, muhammadiyah da'wah strategy, social theology of islam.

Abstrak

Artikel ini mengkaji tatakelola jenazah dan layanan kematian sebagai bentuk strategi dakwah struktural dan kultural yang dijalankan oleh Muhammadiyah di Kalimantan selatan. Penelitian ini dilatarbelakangi oleh tingginya kepercayaan masyarakat terhadap layanan kematian Muhammadiyah, yang dimanfaatkan tidak hanya oleh warga Muhammadiyah, tetapi juga oleh masyarakat luas dari berbagai latar belakang etnis dan sosial. Dengan menggunakan pendekatan kualitatif deskriptif-analitis, penelitian ini mengintegrasikan perspektif sosiologi

agama dan teologi sosial Muhammadiyah untuk menganalisis praktik *da'wah bil hāl* melalui layanan kematian. Data dikumpulkan melalui wawancara mendalam dan analisis dokumen terkait, misalnya layanan kematian di Masjid Al-Jihad di Banjarmasin, di wilayah Hulu Sungai Tengah, serta dalam aktivitas operasional layanan ambulans Lazismu di Kalimantan Selatan. Temuan penelitian menunjukkan bahwa Muhammadiyah berhasil mentransformasikan pengelolaan jenazah dari praktik domestik dan tradisional menjadi layanan publik yang profesional, terstandarisasi, dan sesuai syariat. Layanan kematian ini tidak hanya memberikan ketenangan psikologis bagi keluarga yang berduka, tetapi juga berfungsi sebagai instrumen dakwah yang efektif dalam membangun kepercayaan publik dan solidaritas sosial. Bagi komunitas Dayak, layanan kematian Muhammadiyah berfungsi sebagai jaring pengaman sosial-teologis yang membantu mengurangi beban ekonomi dari ritual kematian adat serta memperkuat keberlanjutan komitmen keagamaan para muallaf. Artikel ini menyimpulkan bahwa dakwah melalui layanan kematian merepresentasikan model penyebaran Islam yang kontekstual, responsif, dan selaras dengan kebutuhan masyarakat kontemporer.

Kata kunci: dakwah bil hāl, manajemen pengelolaan jenazah, strategi dakwah muhammadiyah, dan teologi sosial islam.

1. Introduction

Death, within anthropological and sociological studies of religion, has never stood merely as a biological event. It is a total social fact that mobilizes all elements of society, ranging from economic structures and kinship networks to the theological systems embraced by a community. (Yuliani et al., 2022) In South Kalimantan, a region often referred to as the “Mecca Veranda” of Kalimantan, (Asbary, 2012) death becomes an arena of dynamic value contestation between established local traditions, Islamic orthodoxy, and the pressures of modernity.

Demographically, South Kalimantan is predominantly inhabited by the Banjar ethnic group, who strongly adhere to Islam. Geographically and culturally, however, they coexist with Dayak communities particularly in the upstream regions and along the borders of Central Kalimantan who maintain deeply rooted ancestral traditions of Kaharingan. Within the intersection of these two cultural entities, Muhammadiyah emerges not merely as a religious organization offering ritual worship (*ibadah mahdhah*), but as an agent of social reform that penetrates one of the most critical phases of the human life cycle: death. (Hidayatullah & Jamalie, 2025)

Over the past decade, a significant paradigm shift has occurred in the management of death in this province. Previously, funeral arrangements were considered a private family affair or were handled by informal authorities such as village elders (*Kaum*). Today, they have transformed into institutionalized, professional, and standardized public services under the banner of Muhammadiyah's *Amal Usaha* (AUM). From the densely populated city of Banjarmasin to the remote Meratus Mountains in Hulu Sungai Tengah, Muhammadiyah has developed an infrastructure of death services ranging from free ambulance provision and certified funeral management teams to the establishment of muallaf guidance centers that ensure “post-mortem security” for converts. (Yusuf, 2025)

Muhammadiyah's *da'wah* in this context operates simultaneously in two dimensions. First, Structural *Da'wah* (*Dakwah Tandan*): through the establishment of formal institutions such as Lazismu and modern mosque management systems (e.g., Al-Jihad Mosque), Muhammadiyah creates a service system that does not rely on individual charisma but on well-organized

institutional procedures. Second, Cultural Da'wah (Substantive): through death services, Muhammadiyah introduces purification (tajdid) values cleansing funeral practices from elements of superstition, heresy, and myth (TBC: Takhayul, Bid'ah, Churafat) not through confrontation or accusatory preaching, but through solution-oriented action by providing fast, simple, sharia-compliant, and free funeral services.(Sahriansyah, 2010)

To understand why Muhammadiyah is so committed to developing this social service sector, one must return to its theological foundation: Al-Ma'un Theology. KH Ahmad Dahlan, the founder of Muhammadiyah, emphasized that ritual piety is meaningless without social piety specifically, feeding the poor and assisting the neglected.(Miswanto et al., 2025) In contemporary South Kalimantan, "the neglected" manifests as impoverished families unable to afford commercial ambulance services, or Dayak converts who are socially isolated from their customary clans and uncertain about how their bodies will be handled after death.

Through this lens, Lazismu ambulances traveling across South Kalimantan are not merely medical vehicles, but symbols of functional Islam. They stand as an antithesis to the perception that religion exists only within mosque walls; Muhammadiyah asserts that religion must be present on highways, in hospitals, and at burial sites providing concrete solutions when the state or customary structures fail to do so.(Andiyani, 2023)

This research article aims to investigate comprehensively how funeral management and death services function as a strategic da'wah grand strategy employed by Muhammadiyah in South Kalimantan. The analysis goes beyond operational descriptions, probing the sociological impacts on urban Banjar communities and, more specifically, the implications for religious conversion dynamics (muallaf) among Dayak communities. Are these services merely instrumental tools to attract sympathy, or do they represent a theological manifestation that addresses the socio-economic crises faced by indigenous communities in confronting death?

3. Research Method

This study employs a qualitative descriptive-analytical approach to gain an in-depth understanding of Muhammadiyah's funeral management and death services as strategies of structural and cultural da'wah in South Kalimantan. This approach was chosen because the research focuses on the social and theological meanings of da'wah bil hāl practices carried out by Muhammadiyah within the contexts of Banjar and Dayak societies. The analytical framework integrates perspectives from the sociology of religion and Muhammadiyah's social theology, particularly the concept of Al-Ma'un Theology, to interpret death services not merely as ritual acts but as forms of social service and community empowerment.

The research was conducted at Al-Jihad Mosque in Banjarmasin, in Hulu Sungai Tengah Regency, and during Lazismu ambulance service activities throughout South Kalimantan. Data were collected through in-depth interviews with Ustadz Mukhtar, Chairman of Lazismu South Kalimantan, participant observation, and documentation studies involving Muhammadiyah administrators, ambulance volunteers, community leaders, and Dayak converts. Data analysis was carried out thematically through stages of data reduction, data display, and conclusion drawing, ensuring validity through source and method triangulation while adhering to ethical standards in socio-religious research.

3. Results and Discussion

3.1. The Sociological Map of Death in South Kalimantan: Between Banjar Customs and Dayak Traditions.

Society is known for its high level of religiosity; however, religious practice particularly those related to death are often intertwined with deeply rooted local traditions. Post-death rituals such as manurun tanah (first-day commemoration), maniga hari (third day), manujuh hari (seventh day), and manyaratus (hundredth day) are considered social norms that must be fulfilled. (Rahman, 2017) In traditional social structures, failure to perform these rituals may result in social sanctions such as gossip or accusations of disrespect toward ancestors.

Economically, these rituals impose substantial financial burdens. Bereaved families often incur debt to provide food for guests attending days-long tahlilan. Muhammadiyah intervenes here with a narrative of “sharia efficiency.” Rather than confrontationally prohibiting tahlilan which could provoke social conflict Muhammadiyah offers a funeral model that concludes entirely at burial. The narrative emphasizes that the deceased’s estate should be allocated to the welfare of surviving family members or endowed as waqf (amal jariyah), rather than being depleted by ritual consumption lacking strong textual basis (ghairu mahdhah).

This da’wah model is particularly appealing to urban communities in Banjarmasin who increasingly adopt rational and economic considerations. They seek religious legitimacy to escape the financial burdens of customary rituals, and Muhammadiyah provides such legitimacy: “Not holding large-scale tahlilan is not sinful; it is closer to the Sunnah.”

At the other end of the cultural spectrum are Dayak communities Ngaju, Maanyan, Meratus, and Bakumpai who inhabit interior and border regions. For adherents of Kaharingan or those strongly committed to adat traditions, death is a cosmological transition requiring elaborate rituals such as Tiwah (among the Ngaju Dayak) or similar ceremonies among other sub-ethnic groups. These rituals aim to guide the soul (liau) to Lewu Tatau (the afterlife) and involve large-scale animal sacrifices, days-long feasts, and the construction of sandung (bone repositories). Costs can reach hundreds of millions of rupiah, turning death into a generational debt burden for less affluent families.

In this context, Islam—introduced through Muhammadiyah’s da’wah strategy—offers an economically radical alternative. Islam views death through the principle of simplicity (zuhud): a simple white shroud, a borrowed bier, and prompt burial without feasting. For Dayak communities transitioning toward a modern monetary economy, this offer is rationally compelling. However, the major obstacle lies in the fear of “social death”: abandoning adat practices is perceived as severing ties with ancestors. Muhammadiyah addresses this anxiety by providing a substitute community that offers social belonging and support.

3.2. Al-Jihad Mosque Banjarmasin: The Epicenter of Modern Death Management

Any discussion of death-centered da’wah in South Kalimantan would be incomplete without examining the phenomenon of Al-Jihad Mosque in Banjarmasin. (Edowardo, 2019) The mosque has transformed itself into a public service institution operating with corporate-like professionalism while maintaining a strong socio-religious ethos. (Oktavia et al., 2024) Data from the first quarter of 2025 record a staggering 291 funerals conducted an average of 3–4 bodies managed per day. This massive volume reflects not coincidence, but years of accumulated public trust. According to Ustadz Muhtar, one of the administrators of Lazismu Kalsel, the funeral service of Masjid Al-Jihad is considered highly phenomenal for two main reasons. First, Masjid Al-Jihad adopts an inclusive approach. It does not only serve requests from members of Muhammadiyah, but also provides excellent services to many people from

outside the Muhammadiyah community. Second, Masjid Al-Jihad extends its services across geographical boundaries. Its services are not limited to local residents living in Banjarmasin, but also reach people from other cities. In fact, many families from Central Kalimantan have requested that the funeral arrangements of their deceased relatives be handled by Masjid Muhammadiyah Al-Jihad in Banjarmasin. (Miswanto, 2026)

Beside, the reason of non-Muhammadiyah families register their deceased relatives at Al-Jihad Mosque that lies in its Service Guarantee: certainty of time, transparent (often subsidized) costs, and sharia compliance. Amid deep grief, families need not worry about bathing, shrouding, or prayer arrangements everything is provided under one roof (one-stop service). Then, a key Unique Selling Point (USP) of Al-Jihad Mosque is its guarantee of large congregations for funeral prayers. In Islamic theology, prayers from a large number of believers particularly forty monotheists are believed to grant intercession and mercy for the deceased. With thousands of regular congregants, Al-Jihad Mosque consistently provides massive funeral prayer attendance, especially on Fridays. (Miswanto, 2026)

The funeral of former Banjarmasin Mayor H. A. Yudhi Wahyuni serves as a notable case. Despite his political stature, his body was brought to Al-Jihad Mosque to be prayed over by thousands, demonstrating that the mosque's religious authority transcends political boundaries. For grieving families, witnessing thousands of people praying for the deceased offers profound psychological comfort an intangible "spiritual luxury" provided freely by Muhammadiyah's communal system. (Riyadi, 2021)

Muhammadiyah has also rationalized the role of funeral organizers. In traditional villages, corpse washers are often sacred figures who work alone and incorporate mystical rituals such as incense burning or mantras. At Al-Jihad Mosque, funeral management is conducted by trained teams following strict Standard Operating Procedures (SOPs): hygienic, using personal protective equipment (PPE), efficient, and purely sharia-based without mystical additions.

This shift is crucial to Muhammadiyah's da'wah strategy. Communities are taught that funeral management is a teachable technical skill and a rational form of worship, not a mystical or fear-inducing domain. Training programs such as those conducted in Hulu Sungai Tengah involving KKN students and local leaders represent an effort to democratize religious knowledge. Residents learn how to bathe and shroud the deceased, reducing dependence on "sacred figures" and fostering community self-reliance in fulfilling fardhu kifayah obligations.

3.3. *Lazismu Ambulance Fleet: Mobility for Preaching Across Administrative Boundaries*

The success of Muhammadiyah's ambulance outreach strategy cannot be separated from the context of the failure of state public services to meet the basic needs of its citizens. The viral incident at Martapura Regional Hospital, where the hospital ambulance ran out of gas and the patient's family was forced to transport the body in a pickup truck, reflects the cracks in the government's healthcare system. (Putra & Gonsaga, 2025) Rigid bureaucracy, inflexible budgets, and a lack of empathy among bureaucrats created significant gaps that Muhammadiyah has subsequently filled. Lazismu (Muhammadiyah's Zakat, Infaq, and Shadaqah Institution) responded with a "Zero Bureaucracy" approach. Residents needing an ambulance simply contact the call center or send a WhatsApp message, and a fleet will depart immediately. There are no complicated administrative requirements upfront, no upfront questions about whether or not there's money for gas. This principle of "Service first, administration later" is very appealing to the public in a state of emergency.

Muhammadiyah's outreach in South Kalimantan is also characterized by its extensive geographic reach. Lazismu's ambulance fleet operates not only within cities (intra-city) but also between provinces (inter-city). Documentation of a Lazismu ambulance in Central Kalimantan, which traveled **670** kilometers in 17 hours to transport a body from Palangka Raya to Samarinda (traversing South Kalimantan), is a testament to this operational resilience. ¹ The continued flow of assistance from more established regions, such as the donation of three ambulances from Lazismu East Java for South Kalimantan, West Sulawesi, and Central Sulawesi,² demonstrates strong organizational solidarity. This creates a public perception that Muhammadiyah is a solid and resource-rich national organization. For Dayak communities in remote areas who often feel isolated by development, the presence of these sun-logo ambulances signals their connection to a larger humanitarian network.

This ambulance's operational business model utilizes a sophisticated cross-subsidy system. Services are provided 100% free to the poor, while those who are well-off are encouraged to donate their best. This donation from the wealthy subsidizes operational costs for the poor. This is a direct application of the Islamic concept of Ta'awun (mutual assistance). Furthermore, regularly published transparency in fund management builds donor trust. When the public sees Lazismu ambulances truly working to transport bodies every day, they don't hesitate to donate their zakat (alms) to Lazismu. This virtuous cycle strengthens Muhammadiyah's financial base, enabling it to continuously expand its services and purchase new vehicles without relying on government assistance.

3.4. Dynamics of Da'wah in the Interior: Dayak Society and the Transition of Faith.

An analysis of the impact of funeral services on Dayak people's interest in converting to Islam must begin with an understanding of the centrality of death rituals to Dayak cosmology. In Kaharingan beliefs, death is not the end, but rather the beginning of a spiritual journey that requires substantial material resources. Without the Tiwah (spiritual purification) ceremony, ancestral spirits are believed to wander and bring bad luck to the bereaved family. (Sanawiyah & Abdalla, 2018) Converting to Islam, for Dayaks, means abandoning this customary obligation. This is a very difficult and high-stakes decision. They risk ostracization by their extended family, being denied inheritance rights, and, most frighteningly, having no one to care for their remains upon death, as non-Muslim families may refuse to touch the remains of a "murtadin" (a person who has departed from the tradition), while a Muslim community may not yet be firmly established in the village. Muhammadiyah broke this deadlock by offering social security for death. By establishing the Mualaf Learning Center (MLC) and training local funeral administrators, Muhammadiyah sends a powerful message: "Don't be afraid to convert to Islam. If you die, we (the Muslim community/Muhammadiyah) will take care of you with respect, dignity, and free of charge." This guarantee lowers the barrier to entry for the Dayak community to embrace Islam.

The inauguration of the MLC in Patikalain Village, Hulu Sungai Tengah, in late 2024 by the Muhammadiyah Central Leadership Council (LDK) is a strategic step to institutionalize this da'wah (Islamic outreach). (Najih & Ulinuha, 2024) The MLC functions as more than just a place to learn to pray; it is a new civilizational hub in the heart of the Meratus forest. At the MLC, Dayak converts receive several benefits: first, Theological Education: Purifying their faith from animist beliefs, but with a gradual approach (tadarruj). Second, Logistical Assistance: Regular distribution of basic food supplies that maintain the food security of convert families who may lose access to traditional economic resources. Third, Death Services: Assuring the proper handling of the body according to Islamic law. The Dayak community's response to the MLC

was overwhelmingly positive, marked by the presence of hundreds of residents and traditional leaders at its inauguration. Local community leader Yandi explicitly expressed appreciation for the "assistance" provided, implying their need for guidance in navigating their new lives as Muslims, often fraught with challenges of adaptation. (Salam & Solikah, 2024)

Are free funeral services and ambulances the primary reasons Dayaks convert to Islam? Based on an analysis of convert narratives, such as the story of Ustadz Indra Sotel (a Dayak convert who is now a preacher), the answer is not directly, but they are a significant reinforcing factor. In his testimony, Ustadz Indra stated that he converted to Islam due to a calling from his heart (guidance) after hearing the call to prayer on TV, even risking his own father's murder. (WakafTV, 2025) He criticized the methods of missionaries from other religions who use "powerful material" to persuade people. This confirms that for many Dayak converts, conversion is an authentic spiritual journey, not an economic transaction. However, the role of Muhammadiyah's funeral services is primarily in the retention and stability phase. After someone receives guidance and declares their faith, they face harsh social realities. This is where Muhammadiyah services play a role in ensuring their faith remains unshaken by life's hardships. The ambulance service, ready to transport them to medical treatment or transport the remains of their loved ones, demonstrates that Islam is a religion of compassion (rahmah). Therefore, this service serves as proof of concept, not simply bait.

3.5. Comparative Analysis: The Political Economy of Death Rituals

To provide a sharper picture of the rational incentives offered by Muhammadiyah's da'wah strategy, the following is a comparative table between the Customary/Traditional death scheme and the Muhammadiyah Death Management scheme implemented in South Kalimantan.

Table1: Comparison of the Death ritual implication in Economic Cost

Dimensions	Traditional Death Rituals (Kaharingan/Old Tradition)	Muhammadiyah Death Management (Progressive Islam)	Implications for the Dayak and Banjar Communities
Economic Cost	Very High. Requires sacrificial animals (buffalo/cow), mass consumption, and the construction of a tomb (Sandung/Tambak). Often triggers debt.	Very Low/Free. Simple shroud, free/subsidized ambulance, no mandatory tahlilan fees.	A solution for poor families. Breaks the cycle of poverty caused by customary debt. Appeals to the pragmatic younger generation.
Duration of Time	Long. Preparation can take months. The ritual can take days (Tiwah can take a month).	Fast. The principle of ta'jil (hastening). Completed in less than 24 hours.	In keeping with the pace of modern life that demands productivity. Does not interfere with

			the heirs' work or school.
Social Burden	Obligatory & Binding. Absence or inability to perform is considered a major disgrace and a violation of customary law.	Voluntary (Fardhu Kifayah). Collective responsibility of the community/mosque. The immediate family is freed from technical burdens.	Reduces psychological stress for the bereaved family. Shifts the focus from "serving guests" to "praying for the deceased."mayit".
Status of the Corpse	Considered potentially dangerous if the ritual is not perfect. Focuses on appeasing the spirits of ancestors.	Considered a servant of God whose task has been completed. Focus on forgiveness of sins and ongoing good deeds.	Changes orientation from fear-based to hope-based. Provides inner peace.
Infrastructure	Relies on clan/tribal solidarity, which may be fading due to urbanization.	Supported by modern infrastructure (ambulances, MLC, Lazismu) that spans tribes and regions.	Offers more stable social security guarantees amidst changing times.

Synthesis: The table above shows that, in addition to the theological dimension (tawhid), there are strong political-economic incentives in Muhammadiyah's da'wah strategy. By adopting Muhammadiyah's death rites, the Dayak people not only converted but also shifted to a more efficient and sustainable socio-economic system.

3.6. Field Case Study: Integration and Acculturation.

In Hulu Sungai Tengah (HST) Regency, the death-care da'wah strategy is implemented in an integrated manner. The local Muhammadiyah Regional Leadership (PDM) does not work alone, but rather collaborates with universities (UIN Antasari) and local figures. The funeral management training in Patikalain Village is a perfect example of knowledge transfer.(Abdurrahman et al., 2023) In this training, the community is taught two methods: first, the Classical Approach, which involves the theory of funeral jurisprudence (jurisprudence) (Islamic jurisprudence) (Shari'a arguments). Second, the Individual Approach, which involves hands-on practice of washing and shrouding a mannequin. As a result, a local funeral management group was formed. This is crucial because Patikalain Village is located in a mountainous area that is difficult to access. If a death occurs at night, it is impossible to wait for a team from Barabai City to arrive. This independence gives the new Dayak Muslim community a sense of self-efficacy that they are capable of practicing Islamic law independently.

The Journey of the Cross-Border Ambulance as a Field for Da'wah. The narrative of the journey of a Lazismu ambulance carrying a body from Doris Sylvanus Hospital in Palangka Raya to Samarinda via South Kalimantan provides insight into the topography of da'wah. This

17-hour journey is not just a matter of transportation. (Andiyani, 2023) The Lazismu ambulance driver often doubles as an informal da'i. Throughout the journey, interactions with the deceased's family who travel with them foster an emotional closeness. In many cases, the deceased's family, who may initially have been unfamiliar with the religion, are touched by the dedication of these volunteers. "Why would a stranger take the trouble to transport my father's body 600 kilometers without charging a high fee?" This question opens the door to guidance, or at least deep sympathy for Muhammadiyah Islam. Ambulances, then, are a highly effective mobile da'wah chamber. (Andiyani, 2023)

3.7. Challenges, Resistance, and the Future.

The main challenge for da'wah is that, despite the established system, dependence on human resources remains high. In Paramasan District, Banjar Regency, there are only three qualified funeral handlers. This situation is highly precarious and fragile. If these three are absent, the community will be paralyzed. The Indonesian Ulema Council (MUI) and Muhammadiyah are aware of this and continue to promote the training of young cadres. However, interest among young people in becoming funeral handlers remains relatively low compared to becoming activists in other organizations. Incentives and recognition of this profession are needed to ensure regeneration. Furthermore, there is still a stigma among some older Dayak communities that converting to Islam means "becoming Malay/Banjar" and losing one's Dayak identity. Muhammadiyah's aggressive "TB-free" funeral services are sometimes perceived as an attempt to eradicate local culture. To address this, Muhammadiyah needs to continue developing a narrative of "Cultural Islam," or the indigenization of Islam, which values cultural symbols as long as they do not conflict with the creed. For example, allowing the use of Dayak ornaments on gravestones or biers, as long as they do not contain elements of spirit worship. The MLC must become a laboratory for developing a "Dayak Muslim" identity that is both proud of its ethnicity and devout to its religion. Another challenge is that the free service model relies heavily on donations. If an economic recession hits the purchasing power of the Muslim middle class (Lazismu's main donors), ambulance operations could be threatened. Muhammadiyah needs to consider a dedicated endowment fund scheme for death services, so that ambulance operations are not hand-to-mouth (relying on donations for fuel today), but have a strategic reserve fund.

4. Conclusion

This research confirms that in the hands of Muhammadiyah in South Kalimantan, death is no longer the end of everything, but rather the beginning of a more organized, dignified, and enlightening social life. Da'wah is no longer heard only from loudspeakers, but roars along with ambulance sirens that cut through the Kalimantan jungle, carrying a universal humanitarian message. Based on an in-depth analysis of data and field phenomena, this research concludes several key points: first, the Transformation of Death. Muhammadiyah in South Kalimantan has succeeded in transforming the face of funeral management from a traditional domestic activity to a modern, professional public service. The Al-Jihad Mosque and Lazismu are icons of this success. Second, an Effective Da'wah Strategy. Death services and ambulances have proven to be the most powerful instruments of da'wah bil hal (with concrete action) that touch the hearts of people across classes and ethnicities. It transcends rhetorical barriers and enters the realm of basic human needs. Third, the Impact on the Dayak Community. This service serves as a Theological Social Safety Net. It is not the sole cause of conversion (which is

driven more by spiritual guidance), but is a key factor in keeping converts in Islam and facilitating their decisions by alleviating the fear of an uncared-for death. He offers a solution to the high cost of traditional funerals.

This research yields several recommendations. First, for Muhammadiyah South Kalimantan, Muhammadiyah needs to expand the MLC model to other border areas and strengthen the economic independence curriculum for converts to Islam so they don't become permanently dependent on aid. Regeneration of the funeral home team should be a priority for cadre development. Second, for the Regional Government, they should use the Al-Jihad Mosque management model and the Lazismu ambulance system as benchmarks for public policy, or collaborate (PPP - Public Private Partnership) to expand service coverage without having to build a new, bureaucratic system. Third, for Further Researchers, a long-term ethnographic study is needed to examine how the identity of "Dayak Muslim" is formed in the second and third generations post-conversion, and how they reconcile memories of their Kaharingan ancestors with puritanical Islamic funeral practices.

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