

The Role of Roudlotur Ridwan Islamic Boarding School in Empowerment of Islamic Communities Through Life Skills in the Child Social Welfare Institution (CSWI) Program in East Lampung District

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Abstract. This research focuses on the role of the Roudhotur Ridwan Islamic boarding school in empowering the Islamic community through life skills at the Child Social Welfare Institution (CSWI) in East Lampung Regency. This research is qualitative research; qualitative research is a research procedure with the results of descriptive data in the form of written words, spoken words, or observable human behavior. Data collection is got by interview, documentation, observation. The informants or resource persons are which consist of caregivers, instructors, village chiefs of Islamic boarding school, students, parents of students and CSWI administrators and existing stakeholders. The results showed the implementation of the community empowerment model, namely: **First:** The process of empowerment through life skills in the Islamic boarding school Roudlotur Ridwan in the CSWI program there are three processes: 1. Awareness stage: a. Building Mental Spirituality through Ruhul Jihad b. Leadership and Entrepreneurship 2. Capacity Building: Training through Life Skills 3. Powering. **Second:** Results of the Empowerment Process through Life Skills at the Roudlotur Ridwan Islamic Boarding School in the CSWI Program a. Output Empowerment: Character Strengthening, Economic Strengthening, Strengthening Emotional Ties, Strengthening institutions b. Outcome Empowerment; The economic empowerment of CSWI children is shown by the formation of skilled human resources with good character and honest and trustworthy entrepreneurs who are based on strong religious practice, as well as the realization of children's independence and welfare which is marked by economic strengthening.

Keywords: *Roudlotur Ridwan Islamic, Boarding School, Child Social Welfare Institution*

1. INTRODUCTION

Islamic boarding school as a da'wah institution constantly provides interesting treats to be studied from various perspectives. Is it related in the fields of economy, [1] social capital, [2] management, [3] and so on. The interest in studying Islamic boarding school is a familiar thing because Islamic boarding school always displays new phenomena along with the natural and even mechanistic development of the Islamic boarding school, of course starting from the Islamization of the archipelago.

As a da'wah institution, Islamic boarding school gave birth to Muslim intellectuals from time to time. This is because various learning methods are applied, so that the Islamic boarding school now has various styles, including traditional and modern ones

[4]. Apart from this, Islamic boarding schools also carry out innovations that are directed at improving the quality of life of their students, not only in the field of religion, but also preparing their students to respond to the challenges of the times, where students must fill strategic positions, besides Islamic boarding school graduates are expected to be a driving force for welfare of the social environment.

The condition of helplessness experienced by the community is partly due to their inability to compete in an increasingly competitive world of work, so that CSWI has the thought of providing various skills that must be possessed by its students. These thoughts are implemented in the form of non-formal education, namely training in life skills in various fields tailored to the interests of the students.

Life Skill training is education outside the formal education pathway that can be carried out in a structured and flexible level that lasts a lifetime and the level of competence of its students can be equalized to that of formal educators. Empowering students (neglected children or underprivileged children) is one way to equip these children to be empowered, independent in their capacity to meet their needs so that they will be less active on the streets and even neglected children do not interfere anymore, for that the development of this service can be done by providing provision through providing skills to be useful in the future.

The impact of the training above can be seen from the alumni of the Roudlotur Ridwan Islamic Boarding School CSWI who were fostered in the CSWI Roudlotur Ridwan East Lampung who have succeeded and succeeded in establishing children's independence / welfare which is marked by income and welfare, giving birth and turning their foster children into character entrepreneurs, honest, trustworthy and noble character based on a strong religious knowledge.

2. METHOD

In this study, researchers used a qualitative descriptive analysis. The informants of this study were the Village Government and Community, as well as other supporting sources. Data were collected through interviews, documentation, and observations.

This study used qualitative analysis as stated by Matthew B. Miles and A. Michael Huberman which divided into three stages, 1) Data reduction or selection and focus on simplifying, abstracting, and transmitting raw data from notes or records in the field, 2) Data presentation for concluding, 3) Data verification or drawing conclusions based on reduction, interpretation, and presentation of data. Analysis and data collection activities through these three stages run interactively and according to the cycle [5].

To data's test the validity, a triangulation's technique (cross-check) was conducted. The triangulation process was carried out continuously throughout data collection and data analysis until there were no differences and no need for informant confirmation. Triangulation was carried out by testing the understanding of researchers and informants [6].

3. RESEARCH METHODOLOGY

This research is qualitative in research; qualitative research for a research procedure with descriptive

data results form of written words, spoken words, or observable human behavior. By using qualitative research, researchers can get to know and explore the subject of research personally or groups to analyze how these subjects developed their own definition of the living world they experienced [5].

4. RESULT AND DISCUSSION

Empowerment Process through Life Skills, the activities carried out by LKSA in order to develop creating independence, empowering students are through programs or forms of life skills and skills training, something short-term educational activities using procedures systematic and organized, so that's operational employees learn to knowledge of engineering techniques for expertise to certain objectives are called training. Training can also be understood as a short-term educational activity using systematic procedures to change employee behavior in one direction in order to improve organizational goals. Therefore, empowerment emphasizes that people acquire sufficient skills, knowledge, and power to influence their lives and the lives of others who concern them. In addition, community empowerment is a concept of economic development that encompasses and includes social values. This concept, which is people, participatory, empowering, and sustainable, reflects a new development paradigm [6].

From the two theories above, it can be seen that in this context community empowerment activities are efforts to build the strength of orphans, abandoned children themselves, by encouraging, strong motivation and raising awareness of their potential and trying to develop it.

Mustafa Kamil said that training is an act of increasing the knowledge and skills of an employee, in this case abandoned children orphans to carry out certain jobs [7]. And training according to Mengko Prawira is the process of knowledge and skills as well as an attitude of being skilled and able to carry out their responsibilities better and according to standards [8].

The empowerment process that is applied first is awareness, which is the stage where people are given enlightenment and encouragement to realize that they have the right to have the capacity and enjoy something better. Awareness efforts undertaken include:

1. Mental Spiritual Development (physical and mental guidance), For the empowerment process, awareness is the main foundation. The

empowerment process will have no meaning at all without the emergence of awareness from the community itself because; the main element of the key to success of awareness is the motivational factor and community awareness to want to change its own future.

In the process of empowerment, the Roudlotul Ridwan Islamic boarding school in the CSWI program raised awareness to the training participants, the first time that was carried out was giving motivation, for example, to participants being conveyed that learning is part of jihad in the path of Allah SWT, given the enlightenment that every human being has the opportunity to become someone who success. Humans can change and must continue to change, there are many opportunities for success in the present and in the future that must be prepared to achieve it. Success is not only seen from the material side but also from the spiritual side. Why be successful if he does not have faith. Motivation is continuously carried out so that it is hoped that it will raise the awareness that is in them about the motivation to improve things that are better than before.

The next awareness process carried out by the Roudlotul Ridwan Islamic boarding school is mental spiritual development. Therefore, the platform built by the Roudlotul Ridwan Islamic boarding school through the CSWI program in the empowerment process is a model of empowerment Islamic boarding school.

2. Leadership and Entrepreneurship

As a provision of knowledge and experience when later they are involved in the community and have direct contact with the business world, the empowerment participants after participating in the training process are given material on leadership and entrepreneurship.

The preparations made will be closely related to how the quality of existing human resources is improved by providing various life skills and increasing entrepreneurial insight. Being an entrepreneurial entrepreneur who is educated and trained in facing challenges and being able to find business opportunities that exist is a profitable alternative for students to apply in real life. Entrepreneurship is a strong belief that exists in a person to change the world through his ideas and innovations.

3. Building Human Capacity

Building human capacity is an effort that provides expertise and skills to students who have self-awareness to change tasks as best as

possible the forms of capacity building carried out by the Roudlotul Ridwan Islamic boarding school are:

- a) Training on Convection Sewing Skills, b) Training for Suitable Planting Flowers, c) Training on Automotive Machinery for Motorcycles d) Training on Suitable Planting for Chili e) Training on planting fruit seeds g) Training on Making Brick h) Training on Freshwater Fish Cultivation

3.1 The Roudlotur Ridwan Islamic Boarding School Empowerment Model in the CSWI Program through Life Skills.

Model is a real form of program planning. More explicitly stated the manifestation of identification and in-depth analysis resulting in the form of a framework for achieving change. As usually happens in the empowerment process, when the problem is understood, then it creates the right model to answer the problem. There are times when one model cannot be applied to communities outside the study area or in all areas. When viewed from the theory of community empowerment models expressed by Usman that models of community empowerment include [9]: (1) Local community development model (*Locality Development*), (2) Social Planning, (3) Social Action. So in terms of the implementation of empowerment, it can be seen that the program formulated by the development of Life Skills at the Roudhotur Ridwan Islamic boarding school uses two approaches (1) social planning and local community empowerment (*locality development*).

3.2 The formulation of the Entrepreneurial Students Model of the Roudlotul Ridwan Islamic Boarding

School in Empowering Islamic Communities through Life Skills

Namely the Elements Depicted in the Chart

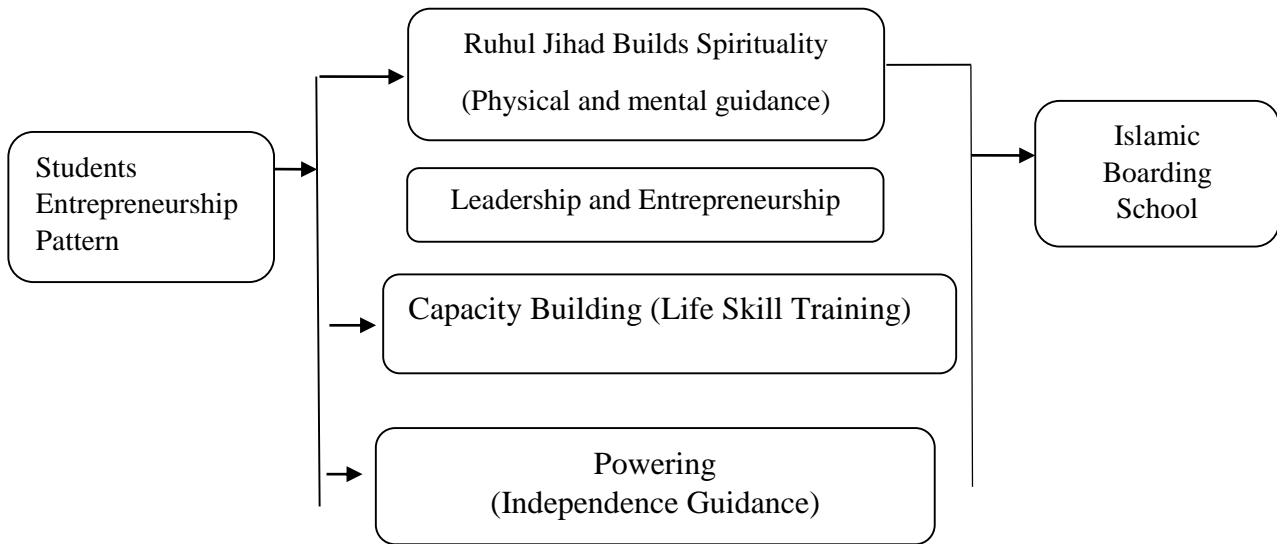


FIGURE 1. Empowerment Model of Entrepreneurial Students through Life Skills at the Roudlotur Ridwan Islamic Boarding School, East Lampung Regency

3.3 Results of Empowerment of Roudlotur Ridwan Islamic Boarding School through Life Skills in East Lampung Regency

- a. Character strengthening
In Islamic teachings the estuary of the process of community economic empowerment is not solely for obtaining improvement, independence and prosperity but also in order to achieve good afterlife happiness
- b. Economic strengthening
As explained in the previous theory, economic strengthening is an important effort in every empowerment. How empowerment that does not produce or leave a beneficial impact to improve the standard of living can increase the disappointment of the empowered community.
- c. Emotional Bonds Strengthening
Strengthening emotional bonds is the result of the empowerment process in the environmental sector, an activity that is needed so that environmental damage will not interfere with the sustainability or activities and integrity of the target community where collaboration between CSWI alumni Roudlotur Ridwan in the life skill program is influenced by a strong emotional

- bond. From the same background, namely a family that is completely deprived, has experienced difficult life, living on the streets makes them strengthen each other. When there are those whose lives have improved, they will help others to build their careers after graduating from the training program.
- d. Institutional strengthening
Institutional strengthening is the result achieved by Putri Tuan Islamic Boarding School in implementing life skills training in building networks both internally and externally. The results of institutional strengthening are marked by the formation of collaborations with other institutions.
- e. Roudlotul Ridwan Islamic Boarding School Partnership with Government and Community
The partnership model carried out by the Roudlotul Ridwan Islamic boarding school in the life skill training program is a mutuality relationship, namely a relationship that provides mutual benefits and benefits to achieve common goals.

5. CONCLUSION

Based for the research results and discussion, conclusions can to draw The Process of Empowering the Roudlotur Ridwan Islamic Boarding School through Life Skills is carried out in four aspects, namely: Ruhul Jihad as Strengthening Mental Spiritual Development, Leadership and Entrepreneurship, Building human capacity, Empowering. Formulation of the Entrepreneurial students at the Roudlotur Ridwan Islamic Boarding School through Life Skills in the CSWI Program.

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Creative Economy-Based Da'wah Approach: in the Deaf Community in Lampung

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ABSTRACT

This study aims to describe the empowerment-based da'wah approach among the deaf in the Lampung region. This research also identifies the elements of persuasive da'wah in the process of the empowerment process. This study used a descriptive qualitative method by collecting data through interviews and observations and searching literature sources that were considered relevant. The results showed that empowerment has two functions, first as an instrument to build economic independence, which is carried out through providing skills based on hobby development. Secondly, empowerment becomes a persuasive da'wah instrument. The process of preaching uses sign language with an orientation to change the dimensions of religiosity, so that there is a change in understanding, experience and appreciation of religion towards a positive direction and an increase in the confidence of members of the deaf community.

Keywords; da'wah approach; deaf; creative economy.

ABSTRAK

Penelitian ini bertujuan mendeskripsikan pendekatan dakwah berbasis pemberdayaan pada kalangan tunarungu di wilayah Lampung. Penelitian ini juga sekaligus mengidentifikasi unsur-unsur dakwah persuasif dalam proses pemberdayaan yang dimaksud. Penelitian ini menggunakan metode kualitatif deskriptif dengan mengumpulkan data melalui wawancara dan observasi serta penelusuran sumber pustaka yang dipandang relevan. Hasil penelitian menunjukkan pemberdayaan memiliki dua fungsi: *pertama* sebagai instrumen membangun kemandirian ekonomi, yang dilakukan melalui pembekalan keterampilan berbasis pengembangan hobi. *Kedua* pemberdayaan menjadi instrumen dakwah persuasif. Proses dakwah menggunakan bahasa isyarat dengan orientasi perubahan dimensi-dimensi religiusitas, sehingga terjadi perubahan pemahaman, pengalaman dan penghayatan kegamaan kearah positif dan peningkatan rasa percaya diri para anggota komunitas tunarungu.

Kata-kata kunci; Pendekatan da'wah; tunarungu; ekonomi kreatif.

INTRODUCTION

Unemployment rate in Indonesia is still relatively high. This is correlated with still narrow employment opportunities. Job opportunities are not able to accommodate school and university graduates maximally. As a result, both open and hidden unemployment rates are still high. The unemployment rate in Indonesia has fluctuated, along with government programs that have also undergone changes in reducing the unemployment rate (Kurniasari et al., 2020; Mahmudah, 2018). One of the groups that is vulnerable to not finding work and becoming unemployed is disability, including the deaf. Most of them become unemployed and only depend on their parents and family for their livelihood (Amalia, 2019; Sarry, 2018).

So far, there have been many approaches and paradigms that are not right on target in implementing development programs. One of them is relying too heavily on natural wealth, in the form of oil and gas or mining and energy. In fact, many of the approaches that focus on oil and gas and other assets have failed (Hidayaturrehman, 2018). Many development programs run by the government have failed. There are many factors that cause the failure of the development and empowerment programs carried out by the government, so the results are not clear (Hidayaturrehman et al., 2020).

Rehabilitation centers for persons with disabilities are already available in several cities in Indonesia however, the programs implemented by the central government or local governments are still less successful, not yet representing the voices of children with hearing disabilities. Less successful can be seen from the understanding and behavior change of children with hearing disabilities after participating in organized programs or empowerment activities, deaf group still have difficulty understanding what is actually they do (Azizah, 2010). The deaf group was still confused after participating in these activities. Programs for deaf children with disabilities were not well targeted and failed. The failure referred to in this case is that community empowerment is carried out not as expected and the objectives of the empowerment carried out are not achieved (Muslim, 2017).

Prior to this research, there had been research that discussed the empowerment of the creative economy. As was done by Linzzy Pratami Putri and her friends, who conducted research on the empowerment of housewives in North Sumatra through creative economy training (Putri et al., 2019). In addition, there is another study conducted by Roza Linda who

conducted creative economy research on waste processing in Pekanbaru, Riau (Linda, 2018). Dharma Setyawan also conducted research on empowerment through creative economy on tourism development in Lampung (Setyawan, 2017). As for the research on deafness that has been conducted discussing related to education, including that conducted by Sri Sulastri and Roko Patria Jati, who researched Islamic religious education for deaf students in Salatiga, Central Java (Sulastri & Jati, 2016). Likewise, research conducted by Tomy Syafrudin and Sujarwo Sujarwo discussed mathematics learning materials for deaf students (Syafrudin & Sujarwo, 2019). In addition, Rakhmad Fitriawan conducted research on deaf screen printing training activities in Yogyakarta (Fitriawan, 2016).

The article from this study aims to find out how the da'wah approach through creative economic empowerment can be a means of communication and an entry point for approaching deaf groups to foster religious aspects both in terms of religious understanding and practice of reading the Qur'an for ritual worship, as well as their economic empowerment.

This article has benefits for ustadz, preachers, religious leaders, religious organizations, that the approach to da'wah varies, not always through religious activities, it could be through creative economic empowerment activities, which is a necessity, that da'wah to deaf groups has complex challenges, not only from how to approach them, but also how to teach them, with their limitations, which are not the same as the object of da'wah in general.

This article uses a descriptive qualitative method, by collecting data through in-depth interviews with various informants consisting of members of the Pringsewu Deaf Community, Lampung who have attended training and economic empowerment creative. Interviews were also conducted with sign language interpreters, members of Lampung's disability friends, members of the Indonesian deaf welfare movement, and parents of deaf children. Data collection is also done by observation. Researchers made direct observations, interacted with deaf people in creative economic business activities, and carried out daily activities in competitions and religions. Researchers also observed firsthand the behavior and actions that are usually carried out by deaf people as well as da'wah activities that involve them.

Document searches were also carried out to complement references in various mass media and journals related to deaf discussion, economic

empowerment and da'wah related to strategies and communication of the da'wah performed by ustadz, preacher and religious leaders. This research uses [Kenneth E. Andersen's](#) theory of persuasive communication.

RESULT AND DISCUSSION

Creative Economy Empowerment; From Hobby to Independent

Humans are always required to be adaptive to life, the goal is that humans always have the opportunity to exist and develop their lives. One of the efforts to increase the ability of individuals to adapt to the demands of life, including empowerment programs. In the process, empowerment is oriented towards increasing the power of individuals or groups to be able to compete with other individuals or groups ([Koeswanto, 2017](#)). The concept of empowerment is closely related to independence and participation, it departs from the view that community development is born from the ability of each individual supported by a spirit of participation and collaboration.

In Sumodiningrat's notes ([Kurniawati, 2013](#)), empowerment that takes place does not only focus on capacity development, empowerment must also cover three important aspects; firstly, building a conducive climate for the development of potential community (enabling). In other words, good empowerment must be directly proportional to environmental conductivity. Second, optimization of potential and independence (empowering). that is, individual abilities are expected to be identified and further developed according to their expertise or interest. Third, provide a guarantee of protection (protecting). Finally, empowerment is also expected to be able to provide assurance in the form of comprehensive assistance, both the certainty of getting a conducive environment and increasing independence.

The empowerment in question can be very specific, depending on the subject and the abilities to be improved, for example empowering the creative economy for deaf people. Through empowerment based on creative economy, children with hearing impairment are expected to be able to realize their advantages as a fun thing. With guidance, mentoring and empowerment, strengths through talents and interests can be developed into skills that are capable of producing work. this work can generate income to meet the daily needs of deaf children. .various empowerment efforts and activities carried out on deaf children in

Lampung. The empowerment activities carried out are based on hobbies and tendencies.

First, one of the empowerment activities given to deaf children is with talent and interest in drawing or painting. Beni has also carried out many processes of interaction and communication with other deaf/normal children. Because Beni has participated in many painting or drawing competitions held by the government, universities and those held by the private sector, as stated by Beni when interviewed by the researchers as follows: *“I really like painting but in the past every time I draw I am embarrassed when people see it. But after participating in an activity with listening friends, being invited to take part in a painting competition and winning, I was happy and excited to draw. by drawing and participating in competitions I also earn money.”* (Interview Beni Pujiono, a member of the Pringsewu Tuli Community, at his home, 17 June 2019).



Source: Observation data, January 2019

Figure 1. Beni Pujiono's Painting Result.

Second, developing the potential of the deaf community through dance training activities. Dancing to a song is an activity that probably everyone can do. However, deaf children dance to music and have to follow the beat, which is very difficult to do. To be able to listen to music and follow the beats of music, the five senses needed are the sense of hearing, while deaf children cannot hear any kind of sound. Constraints and lack of sensory functions owned by Revinda, a deaf child who from a young age likes dancing. Revinda who was born normal, because of an

accident when she was a toddler, she had to lose her hearing and speech skills, did not prevent Revinda from continuing to do her fun dancing. Dancing for Revinda is not only to get rid of sadness, but by dancing and appearing in front of many people, Revinda can provide motivation for deaf children and other disabilities to always work and don't be ashamed of their shortcomings it has, because behind the shortcomings there must be advantages. *“I became deaf when I was six years old, I rode a bicycle and I crashed, according to my parents, my ears bled and I couldn't hear anymore, after that I couldn't speak. I liked dancing since I was little. after I became a deaf child, I danced to forget my sadness. But after I joined an activity with my listening friends, I was happier, and it made my parents happy too.”* (Interview by Revinda, a member of the Pringsewu Deaf Community, at the studio, 17 May 2019).

Revinda is one of the deaf children who tries to always motivate children with hearing impairment and other disabilities to be able to work and try, so that they can become personally independent and economically independent without having to be ashamed and lamenting the fate of being deaf or disabled.



Source: Observation data, April 2019

Figure 2. Revinda prepares to appear at the opening of the launching of the non-cash food assistance program (BPNT) of the Pringsewu Regency Social Service, Lampung.

Third, developing the potential of the deaf community, namely by training in “batik tulis”. Deaf children also need a place where they can carry out interaction activities to communicate with others. By interacting and communicating, it will open a person's mind and develop, resulting in positive actions and activities. Batik is a skills program that is offered and is an activity for deaf children. Arum who participated in the batik skills activity admitted that she felt happy because she could learn to make batik and meet many people and get a job. By producing batik cloth, Arum can sell it and the money he gets can be used to meet his daily needs. “*I am happy to be able to learn to write batik, rather than me at home and not doing anything, I prefer it here, here I have many friends, can chat and can make money to buy quota pulses and buy clothes. Every day I draw a batik pattern and give it a color, once a week I can produce batik cloth to make clothes.*” (Interview with Arum Dwi, a member of the Pringsewu Deaf Community, at the community office, 17 June 2019).



Source: Observation data, September 2019

Figure 3. Hand-written batik work by the deaf community attracted the attention of the Pringsewu Regent, Lampung.

Fourth, development of the creative economy to build the independence of the deaf, namely training in make-up and salon. Before participating in community empowerment for deaf children who already have extraordinary talents and interests. but with talents and interests

alone, without assistance, children with hearing impairment will have difficulty developing their talents and strengths. In empowering an Islamic community based on a creative economy, deaf children are given direction and assistance to promote and market their work or creative economy-based skills that they already have or have done. With the right empowerment strategy for and in accordance with children with hearing impairment, will make the results even more optimal.

Dressing up and grooming are activities that Caca or Cahyadi have enjoyed since childhood. By dressing up, Caca feels like she has found herself in a different form. caca who was born as a man, but due to the journey of life, lack of guidance and wrong relationships made Cahyadi metamorphose into a Caca. With the empowerment of Islamic communities based on the creative economy Caca can develop a wider community salon business and get more customers. *“In the past, before I joined activities with listening friends, the only ones who came to my salon were deaf friends and my siblings. Maybe they are confused, because I am deaf. But now, I have many customers. Yesterday there was an official's wife who came to hang her hair here, it's all because a friend heard about helping me promote.”* (Interview Caca, a member of the Pringsewu Deaf Community, at her salon, 17 May 2019).



Source: Observation data, February 2019

Figure 4. Salon practice results from the training of the deaf community.

Fifth, development of coffee mixing skills (barista). Barista skills take a long time, even now the process is still being done. Providing training in coffee-making skills (barista) is a very difficult thing, because it requires a lot of tools and accuracy in doing it. Deaf children do have better accuracy than normal children. However, deaf children have very limited knowledge

about coffee tools and coffee names that come from various regions in Indonesia. The oral language comprehension of deaf children is also not as good as they can understand sign language. So that to carry out community empowerment involving deaf children must use a language they understand, namely sign language. And the empowerment process takes a long time. It is not easy to carry out community empowerment involving deaf misbalance. It takes time, planning and preparation so that community empowerment is carried out according to the desired goals. *“It's hard for me to be able to memorize all the tools and all the ingredients for mixing coffee. Because sometimes what my listeners say in explaining I don't understand the language used, coupled with the many different names and types of coffee that I have to mix. Before I started selling, I learned how to mix coffee for about 4 months. I studied from morning to night with my listening friends.”* (Interview Ravi, a member of the Pringsewu Deaf Community, at a coffee shop, 17 June 2019).

The continuous mentoring process, skills training and the process of empowering the Islamic community based on creative economy, are expected to be a solution for the community, especially children with hearing disabilities who are able to develop their potential and be independent personally and economically independent.



Source: Observation data, December 2019

Figure 5. The deaf serve coffee to buyers in coffee shop Isyarat.

In the picture above, several baristas are making coffee. There are still many obstacles in the process. Among the obstacles found were the process of memorizing the tools and ingredients for making coffee. Because sometimes it's difficult to find the right language, so it can't be understood. Besides that, there are many types of coffee that must be

mixed, even the barista training activities have been going on for four months, but still some obstacles are found.

The continuous mentoring process, skills training and the process of empowering the Islamic community based on creative economy, are expected to be a solution for the community, especially children with hearing disabilities who are able to develop their potential and independent personally and economically independent. Based on observations, the following is the inventory data for the deaf community empowerment program participants, along with the abilities developed.

Table 1. Deaf, Talent and Skills.

Deaf Name	Talent Interest	Name of Trainer	The place of practice
Beni Pujiono	Paint	Nafidah Sani, S.Pd	Residential house
Arum Dwi	Batik	M. Rifa'i, S.Pd	The house of batik creations "Ramoners Art"
Revinda	Dancing	Maratus Sholihah, S.Pd	Pendopo Pringsewu
Cahyadi/Caca	Salon	Yanto Salon Kursus	Salon Yanto
Ravi	(Barista)	Asih Wulandari, S.Kom	Residential house

Source: Data observation, September 2019

In the table above, it can be seen that there are six deaf members who are participants in the empowerment-based da'wah program. In order for the empowerment process to run well, each participant is guided by a companion. This illustrates that the deaf community empowerment process requires special attention, and cannot run instantly. Even so, the assistance provided is expected to be able to become social support for the deaf community so that they can build self-confidence.

According to Fatimah (Jarmitia, Sulistiani, & Yulandari, 2016: 64), that what is meant by self-confidence is the accumulation of positive attitudes of an individual, in the form of a sense of being able to face situations or the environment. With the existence of such intensive assistance, it is hoped that the deaf community will get social support,

which includes attention and empathy, information, encouragement to progress and appreciation.

Empowerment as a Persuasive Da'wah Instrument

Besides being empowered through various trainings, deaf children are also invited to take part in a series of activities that support community empowerment activities and creative economy-based skills by participating in competitions and attending events disabilities, events organized by the government and religious activities outside of existing skills training activities. They are given the opportunity to socialize and interact in the community. By socializing and interacting, it will generate new motivation and experiences, so that it will produce new innovations to be developed. Often deaf children are present in the community, making communication between deaf children and normal children also well established. Although initially between deaf children and normal children communicate only with symbols, the process will result in new interactions and communications.

Economic empowerment efforts carried out by the deaf community to other deaf people are also accompanied by religious da'wah activities. One of them is the effort made by the sign coffee shop in collaboration with the LAZ ABA Tahfidz Qur'an House, which is managed to pass young Al-Quran memorizers in Pringsewu Regency. Every Monday, Wednesday and Saturday after performing the Asar prayer in congregation at the mosque, they learn the Qur'an and memorize the Qur'an at the sign coffee shop. The activities of reciting and memorizing the Qur'an were indeed carried out by the students of Rumah Tahfidz, but with the holding of this collaboration, deaf children knew the hijaiyah letters and finally many ustadz, ulama and religious leaders knew where the child was deaf.

The deaf group actually has innovation and wants to change for the better. Deaf children also want to be able to know about religious teachings and be able to recite the Qur'an, but due to language limitations which result in limited information entering the understanding of deaf children. Coupled with, the unwillingness of human resources to support the desire of deaf children to be able to recite the Qur'an using sign language. The human resources referred to here are ustadz or ustadzah who specifically teach deaf children the Qur'an using sign language as long as this research was conducted there was not yet.

With empowerment through creative economy-based skills, they can be invited back to the nature of Islam. One of them was experienced by

Caca or Cahyadi who returned to his natural state as a man. admitted by Caca or Cahyadi, so far there has been no guidance from parents (Caca's parents died when he was young, and Caca was cared for by his mother's siblings). He also got along wrong and made Cahyadi turn into Caca. Empowerment based on creative economy can help change the environment of deaf children who were not good enough to be much better. With assistance, skills training for children with hearing impairment can participate in activities that have good intentions and goals for them. Cahyadi's symptoms are important to pay attention to, because Cahyadi has a less conducive environment and tends to keep asking Cahyadi to abandon his male identity. however, as time goes by, Cahyadi begins to be able to give assertiveness and choose to continue life as its natural fit. This awareness was present, after Cahyadi studied religion a lot.

It is not easy to change someone's behavior. Must go through approaches, mentoring and coaching to be able to approach and change the behavior of deaf children. Da'wah activities through creative economic empowerment, can be an alternative to one of the problems of deaf children in terms of religion, namely making them believe and devoted to Allah SWT. As long as creative economic empowerment skills activities are carried out, deaf children are invited to perform congregational prayers at the mosque or at the location of the activity.

Not only invited to perform worship, but deaf people who are involved in the activities of the deaf community are also guided and given a good religious understanding, in accordance with Islamic guidance and teachings. Changes in economic ability and behavior by deaf children are appreciated by both parents and their families. Their parents think there are significant changes after participating in empowerment. For example, Beni, since he was a child, liked to draw, but has never been appreciated or sold, after joining the empowerment program Beni became more enthusiastic and spent more time at home to hone his skills.

Table 2. Changes in the Behavior of Deaf Children Before and After Empowerment Based on Creative Economy.

Child Deaf	Before Empowerment	After Empowerment
Arum	Not working, not diligent in worshipping, depending on parents, children who are angry and less grateful.	Already working, diligent in worship, independent, the child is full of enthusiasm and motivates others.
Beni	Painting is just a hobby, not praying diligently, often going to play (traveling to the sea, to malls and other entertainment venues).	Painting makes money, pray diligently, prefer to be at home to draw or paint.
Revinda	Dancing to oneself, seldom praying, grumpy, often going out for games.	Motivate other disabilities, pray diligently, rarely get angry.
Ravi	Not knowing his talent, rarely praying, spoiled, quiet and closed.	Knowing his talents, praying diligently, being independent, being more open-minded.
Caca	Rarely pray, look like a woman, do not know what is sin and what is hell.	Praying, wearing a male appearance, knowing what is sin and what is hell.

Source: Observation data and interview results, May 2020

Based on the table above, it can be identified that there is a change in religiosity in the deaf community. Religiosity itself is interpreted by Glock & Stark (Mierrina, 2018) as a condition of the quality of individual religiosity which includes; the first dimension of belief such as aqidah and doctrine. Both dimensions of practice or dimensions of how a person practices sharia and religious rites. The three dimensions of appreciation, namely placing religion as a source of hope. the four dimensions of cognition, or how the individual understands the concept of belief that he embraces. The five dimensions of experience, or dimensions that show how individuals are able to display behavior or morals in accordance with their religious teachings.

Based on this theory, it can be concluded that the deaf community has experienced significant changes, especially in several dimensions. The first is the practical dimension, if previously members of the deaf empowerment participants rarely performed prayer activities, after joining the program they started practicing it. Second, there has been a change in the experience dimension, if previously some of the participants were irritable and showed aggressive attitudes, but after participating in the

empowerment program, now they can socialize better. Third, there is also a change in the dimensions of cognition and appreciation. Now they can understand about the consequences of heaven and hell, so that this becomes an added value to their religious quality.

Empowerment of the Islamic community, especially deaf residents pay attention to unique characteristics, different from other normal children. So that in the process of implementing empowerment and coaching cannot be equated with the general public. Communication model suitable for deaf empowerment is persuasive communication. Persuasive communication according to [Kenneth Andersen](#) is a communication process that occurs between the communicator and the communicant by using certain symbols. the use of symbols is intended to influence the communicant, so that changes in the form of knowledge and behavior ([Andersen & Clevenger, 1963](#)).

From [Andersen's](#) explanation, related to persuasive communication, there are several things that are relevant to the da'wah approach or da'wah communication carried out against deaf groups in Lampung.

First, the communication process. Communication is the process of conveying messages from communicators to communicants ([Burns et al., 2003](#); [Light & McNaughton, 2014](#); [Stevens, 1950](#)). In empowerment activities for deaf children in Lampung, it involves intense communication, through persuasive communication. Persuasive communication has a changing effect on the deaf people who are the object of communication. Communication process with deaf groups in Lampung by providing skills training based on creative economy. Today's era of looking for a job is not that easy, especially for those with physical limitations. Not many companies accept deaf children as employees. Not because children with hearing impairment are unable to work, but there is also doubt that children with hearing impairment can work well, understand commands properly and correctly.

In addition to providing training, communication processes also take place in the form of providing business capital for deaf children. The deaf group also has the desire to open their own business with their own abilities. By providing business capital for the head of the deaf group, automatically giving them the opportunity to open a business independently. Next is to help the deaf group to market the products they produce. Market products and products of deaf groups by including them in activities outside of training activities, namely participating in

competitions held by campuses, bazaar activities held by schools, and social activities held by the private sector or local government. The aim is to introduce products that the deaf group has produced and market their skills training results. In addition, they are also given lessons and understanding on how to market their work through social media, online media, print media and promotion from friends to friends.

The process of communication with the deaf group did take longer than the process of communicating and mentoring with other groups. The deaf group needs longer assistance, so that after being trained, assisted with business capital, assisted with marketing and so on, they also provide more intense assistance, when they are able to run a business. One of the weaknesses they have is that they get bored quickly with what they are doing, so assistance is needed so that they are more patient and diligent in running the creative economy business that has been initiated.

Assistance here is carried out continuously, meaning that even though children with hearing impairment already have skills and businesses based on creative economy, they must still be accompanied. Deaf children cannot be let go, because deaf children are still special children who must be accompanied and always directed. In the process of assisting them, the children are always motivated to always be enthusiastic and always inspired to encourage others.

The communication process also involved parents of the deaf group who felt happy and helped. So far, their parents feel alone in educating and fighting for the existence of a deaf group so that they are personally and economically independent. Now with the empowerment being carried out, parents of deaf groups feel that they are no longer alone in fighting for the fate of their children. They are very happy, if there are other people who care and pay attention to the deaf group, both from the aspect of economic empowerment and from the aspect of religion. At first the parents of the deaf group were hesitant, but in the end their parents believed, were happy and proud to see their child able to carry out creative economic empowerment activities, through their talents and interests, they were able generate income to meet their daily needs and make them independent individuals.

Second, communicator. Communicators or message givers in communication activities are actors who actively give messages to communicants or objects/ targets. Communicators have the aims and objectives of the communication activities carried out. Actors have the

initiative in carrying out communication activities (Liu & Priest, 2009; Revuelta, 2014; Watanabe et al., 2010). The actors in the communication for the empowerment of the deaf group are the Pringsewu Regency Government, the Pringsewu District Social Service, the Ramones Art creation house and the trainers of talent and interest skills who voluntarily provide skills training according to the talents and interests of children with hearing impairment.

Communicators or actors provide skills training according to the talents and interests of the deaf group. With the talents and interests that children with hearing impairment have, make them comfortable doing it, do not feel compelled to do empowerment activities and implement them until they are successful. The activities carried out by actors and communicators are varied and varied, ranging from various economic activities to various religious development activities.

Third, communicant. Communicant is the target/ object of communication activities. As an object, initially the communicant is a passive group, whose nature is waiting for what the actor does. But then the communicant can also be active in response to what the communicator is doing (Bretherton et al., 1981; Mehrabian & Wiener, 1966; Ruddle et al., 2002). Communicants in the creative economy empowerment-based da'wah approach are deaf groups in Lampung. They become targets of actors, including government, religious leaders, and civil society groups in their efforts to empower their abilities based on the creative economy. Besides that, they are also the object/ target of preaching to foster and direct them to become religious, to worship better, in accordance with the demands and teachings of Islam.

Fourth, the use of symbols. Communication involves language, in general what is commonly used is verbal language. However, in certain instances, communication does not use verbal language but uses symbols. Symbols in communication represent verbal language. Symbols can be descriptions of verbal language that does not reach the recipient of the message. Symbols have the same important function as verbal language in communication (Loula et al., 2010; Mayer & Musatti, 1992; Stephenson & Linfoot, 1996).

Communicating with the deaf needs to pay attention to their specifics and basic needs. They cannot treat normal children the same. Normal children and deaf children have very prominent differences that must be observed carefully. The difference that really stands out and what really

matters is language. Language is the most important factor in communication and interaction. with differences in the language used can hinder the communication process carried out.

Deaf groups often show asocial attitudes or withdraw from the environment. This situation is increasingly unfavorable, coupled with environmental attitudes or other pressures that come from outside him, his family and friends, in the form of ridicule, ridicule, and other similar forms of rejection. Deaf children often get unpleasant treatment in the environment and society. They are only seen as children with disabilities who have disadvantages, regardless of the advantages that children with hearing impairment have. This certainly makes deaf children even more insecure, uncertain, and doubtful about their existence. As an integral part of the listening society, deaf children cannot be separated from the prevailing social values and must be implemented.

To facilitate communication and interaction with deaf children, communication skills in sign language are needed. Each area for deaf children has its own dictionary of sign language or sign movements. By using and understanding sign language, deaf children will feel comfortable and have confidence in the activities carried out, so that the empowerment process based on the creative economy can be easily carried out.

The similarity of language in the communication used raises the comfort of the deaf. Feelings of comfort make it easier for them to follow the empowerment process based on the creative economy. the use of language different from the language they normally use, can create misunderstanding among the deaf. with the use of sign language (symbols) in the communication process, empowerment can run according to the plans and goals that have been made. most importantly and fundamentally, the deaf group understood only their own language, which was sign language.

Language is the initial capital of communication activities, which in turn result in interaction. If each party, the communicator with the communicant does not understand and understand the language used, then there is an error in meaning and an error in understanding will have an impact on other errors. Interactions that use symbols that can be understood can describe more than hundreds of words. With sign language, deaf children understand well all the commands and information conveyed.

Fifth, influence. Persuasive communication carried out by communicators has an influence on the communicant (Buchan et al., 2006;

Michael et al., 2014; Ray & Miller, 1991). Communication between the government, religious leaders, and civil society groups in Lampung with deaf groups has an impact that can be seen after communication occurs. Ongoing communication makes deaf children feel safe and comfortable in the same environment as them. As they feel they are in a community whose members are deaf children. They also feel they have something in common and feel valued, understood and understood what their wishes and hopes are trying to achieve.

Sixth, change. Communicators to communicate want to get a response from the communicant. The expected response varies. In persuasive communication, actors who communicate expect changes from the communicant or the object/ target (Damian et al., 2007; Hovland & Weiss, 1951). The process of change in deaf children to be able to socialize and interact with the surrounding community who are not deaf. the environment can also motivate children with hearing impairment to take part in skills training activities, talents and interests. A supportive environment, makes deaf children feel comfortable, safe and accepted by society. Thus the deaf child feels given the opportunity to appear, to do the same as other normal children. An opportunity that was rarely given to a deaf child before. With the opportunities that have been given, children with hearing impairment feel motivated to do something that can make works that can be appreciated by the wider community. The self-confidence that emerges can turn a deaf child who was previously helpless into helplessness. Talent skills training and an interest in creative economy-based empowerment are assisted by trainers who are professional in their fields.

Seventh, knowledge. The changes that occur during the communication process are cognitive. Namely changes in knowledge, understanding obtained by communicants after communicating with actors. Knowledge will add insight after the communicant receives a lot of information conveyed by the actor or communicator (Kruijver et al., 2000; Rohrmann, 1992; Winefield & Chur-Hansen, 2000). Empowerment of the creative economy becomes an entry point for inviting deaf children to have the ability and empowerment and to be economically independent. Based on the talents and abilities possessed by each deaf person, provided with training and mentoring both in theory and practice.

Henceforth, their religious knowledge is also provided as provisions for carrying out their obligations as Muslims. So far they have very little

understanding of religious knowledge and practices, and do not know the procedures for carrying out worship. Not only ignorance and incomprehension of deaf children towards religious teachings and religious guidance, but the process of religion has not been fully felt by deaf children. All this time, deaf children need a thorough and comprehensive religious learning process. Deaf children need help in terms of religion and understanding religious teachings.

Eighth, behavior. The communication process not only changes the knowledge of the communicant, but also changes attitudes and behavior (Hartmann et al., 2012; Valente et al., 1998). Empowerment is the process of making objects/ targets capable or empowered (Hennestad, 1998). Empowered means being able to increase dignity and get out of dependence that is a trap of poverty and underdevelopment (Abelev, 2009). Coaching has the aim of exploring and discovering the strengths or potential of the deaf group. Coaching to get what is the strength and potential of the deaf. After coaching it is continued with mentoring. Assistance is an effort to develop the potential or strengths that children with hearing impairment already have in the long term and sustainably. With talents that children with hearing impairment continue to develop have produced innovative product.

Increasing ability in the economic field further increases the confidence of deaf children when they are around (Pratiwi & Laksmiwati, 2016). After gaining self-confidence they feel comfortable and safe in the midst of such a different environment for deaf children. Thus deaf children can make decisions from all the actions they do, no longer do everything according to the decisions of others. Henceforth they are independent in fulfilling the necessities of life, including in carrying out religious practices, and have a high responsibility for what they do.

After participating in a creative economy-based empowerment process by carrying out activities for skills, talents and interests, in which there are also religious development activities. Deaf children experience changes in behavior, deaf children understand much more about their duties and obligations as creatures of Allah SWT. As a Muslim, a deaf child becomes a person closer to Allah SWT by continuing to carry out obligations, such as praying five times a day and returning to his nature as a born human. Deaf children understand better what heaven and hell are, deaf children better understand religious commands that they have not understood and understood.

By drawing or painting, Beni, a deaf child, is able to generate income to meet the needs of his daily life and make Beni a human being who carries out his obligations as a good Muslim. By making batik, Arum can prove to others that with the work of children with hearing impairment they can inspire others. With salon skills, Cahyadi was able to return to being a man who had been his nature from birth. By dancing, Revinda is able to prove that limitations are not an excuse to stop learning, what is the ability of normal people, children with disabilities are also able to do it. By making coffee, Ravi and several other deaf children can also open their own business. Deaf children are able to produce coffers of income to meet their own needs and they are even able to open jobs for others.

With empowerment based on creative economy through talent skills and interest in making coffee (barista), deaf children are able to open a sign coffee shop. A coffee shop where all employees are deaf children. Thanks to the innovations made by deaf children, the signal coffee shop has also been named the first and only coffee shop in Pringsewu Regency and Lampung Province which is managed by people with disabilities, especially deaf children. One of the innovations in sign coffee shops is to have the concept of "drinking coffee while learning sign language." In the coffee shop business, the signal deserves to be side by side and even compete with coffee shops in Pringsewu Regency. What is sold in coffee shops is a sign that the deaf child does not have a deficiency or "disability". Superior products, as well as selected menus remain the taste of choice for coffee lovers. innovations created not only through menus that are different from other coffee shops, but also from shop buildings and the buying and selling process that uses sign language. In other words, in a sign coffee shop, not only economic activities are running, but educational activities, especially the socialization of the use of sign language.

Community empowerment can provide news and information to the scholars, preachers, ustadz and ustadzah to be able to provide Qur'an lessons using sign language and give da'wah by using sign language too. Or you can use a sign language interpreter so that the message can reach the deaf child. And these changes are not only felt by the deaf child himself, but also by the parents, family, friends and even the environment around the deaf child. Islamic community empowerment has a positive impact for the life of deaf children.

The persuasive da'wah process through empowerment of the deaf community can be described as follows:

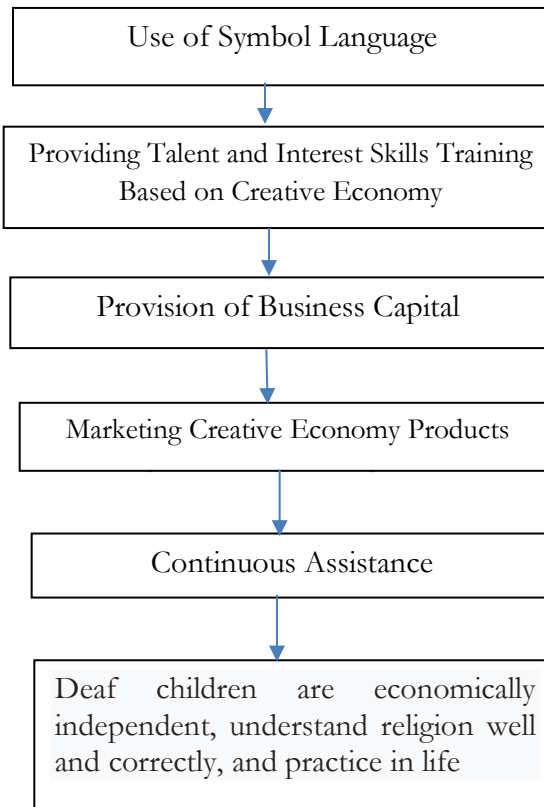


Figure 6. Islamic Community Empowerment Strategy Based on Creative Economy.

Based on the table above, it can be concluded that the persuasive communication process is complex. Starting from the use of sign language to the expected changes in attitude and behavior. To borrow the terms used by (Caroline & Yohana, 2018), the persuasive communication process above uses the cognition and affection approaches. First, persuasive communication with a cognitive approach, meaning that established communication tries to provide religious understanding so that spiritual awareness is expected to emerge among the deaf community. The second approach is affection or emotional, namely by providing intense accompaniment and nurturing, so that the deaf community get social support and are able to build independence.

CONCLUSION

Islamic community empowerment needs to pay attention to unique deaf characteristics, which are special and different from other normal children. So that the process of empowering the Islamic community cannot be equated. An innovative Islamic community empowerment model that is suitable to be applied and used in deaf children with a creative economy empowerment approach. Empowerment of the creative economy has two functions at once. first, empower them economically. Second, to become an entry point for deaf people to learn good religion, which is religious ceremonial, as well as to learn the spirit and substance of Islamic teachings from everyday life.

The findings above can be used as a reference material for community propagation and community empowerment activists, especially preaching and empowerment aimed at people with disabilities. The goal is that the preaching of Islam can touch more elements and dimensions of community life. Besides that, the concept of da'i who are able to speak sign language needs to be improved and reproduced, because seeing empirical facts, many deaf people are enthusiastic about studying religion, but are constrained by communication.

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Empowerment Of Khatib In Regional Development In Lampung Province

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Abstract

The empowerment of preachers (Khatib) is defined conceptually as the acts of giving the power or the authority to the preachers to increase their competence so they can participate in the regional development. The position of preachers seems so strategic for the regional society's outlook. According to this consideration, the local government supposes to utilize its roles as a partner to support the success of regional development. Unfortunately, this condition has not been utilized optimally by the government. The purposes of this research are to reveal the scientific truth and explain the empowerment of the preachers in the effort of increasing their roles in regional development so they will be recognized in regional development. Moreover, this research is not only time to find out the roles of local government in the attempt of the empowerment of the preachers but also to develop the appropriate strategies to empower the preachers of regional development in Lampung Province. This research was qualitative research with a case study approach to investigate a case deeply. The results showed that the preachers have a strategic role in regional development. The Empowerment of the preachers can be done by some activities such as preacher training, incentives giving, the establishment of an institution as the medium for fulfilling the infrastructure, cadre program, and career development for the preachers. In conclusion, this study found that the preacher has an important role and strategic position of regional development. Unfortunately, the empowerment of the preacher in Lampung Province has not been utilized optimally by the local government. Moreover, their participation in empowering the preacher role also needs to be improved. This research recommends the local governments so they can empower the preachers in conveying the messages of development. Considering, their potential whose existences and roles in society are so important and strategic.

Keywords: Khatib, Empowerment, Development.

I. Introduction

The development of science and the dynamics of national and regional development increasingly position the science of da'wah to be a community development need that is recognized as an integral part of development da'wah that has value for national development. Therefore, the science of da'wah and the development of the Islamic community are -not justified in their respective implementations of violating or even

contradicting the national and regional development systems. However, it is realized that the right to obtain the truth of Islamic teachings is for every citizen who adheres to the Islamic religion, including human rights based on the -constitution and regulated in various provisions in accordance with the norms, values and culture of a dynamic society.

The context of the life of the nation and state that is being hit by various crises (ethical, moral,

political, and spiritual); and if examined from the aspect of the position and function of Islam within the framework of the Unitary State of the Republic of Indonesia which is based on the Pancasila philosophy, and as a religious society, it is clear that its position is very urgent and strategic in the effort to build national civilization, ethics and moral development which should be applied in a holistic manner. correct, consistent, professional and sustainable. The preacher is a role model. He is a preacher, warner and testament of truth. He invites the congregation to always do noble and leave all evil deeds. Therefore, what he says must be in accordance with his actions. All words should be reflected in the practice of life. What is done must be an example and *uswah hasanah* both for himself and for others.

A preacher must be able to give advice, warnings and teachings about Islam . Usually Muslims call it *da'wah*. Anyone has the right to be a preacher . And besides that, every Muslim should be ready to become a Khatib at any time, so that when a Khatib is unable to attend for some reason, any Muslim can replace him without having to wait and find a replacement. So a preacher is required to have good manners, including neat and polite clothes, morality *karimah* (noble personality), speaking politely, honestly and *uswatun hasanah*. The focus of the research is the specific area to be researched, namely the empowerment of Khatib in regional development. The first sub focus is the role of Khatib in regional development. This sub focus is to find out the extent of the existence, position, and role of a preacher in society. Does this preacher indeed occupy a strategic and important position in the community, so that he can become a development mover and innovator? Then what roles have been carried out in society in order to realize a civilized Islamic society ? based on Islamic values, democratic (upholding the principle of deliberation), upholding justice, carrying out *amar ma'ruf* and *nahi munkar*, and oriented to virtue . The second sub focus is the

implementation of Khatib empowerment in Lampung Province. Have empowerment programs such as training, providing incentives, institutional functions, fulfillment of infrastructure, cadre, and career development been carried out by local governments, communities and other organizations and the extent of their implementation in the field. The third sub focus is the role of local governments in the context of empowering preachers, this sub focus is to find out to what extent local governments have carried out their main tasks and functions as facilitators of community empowerment, including empowerment of religious officers in which there is a preacher . The fourth sub focus is the strategy of empowering Khatib as an innovator and driver of regional development. In this sub focus, it is hoped that it will provide solutions and empowerment models for local governments to be used and applied in implementing development programs .

Based on the above background, the main problems in this study can be formulated: 1) How is the implementation of khatib empowerment in Lampung Province? 2) What is the role of the Regional Government in the context of empowering Khatib in Lampung Province ? 3) What is the strategy for empowering Khatib as an innovator of regional development in Lampung Province ?

The aims of this study are: 1) Explaining the empowerment of Khatib in Lampung Province. 2) Knowing the role of Local Government in the context of empowering Khatib in Lampung Province. 3) Develop a strategy to empower Khatib as an innovator of regional development in Lampung Province.

Based on the focus of the research problem designed for the dissertation and the characteristics of the research object, this research is predicted to be useful for: a) The theoretical substantive results of this study are useful in developing the discipline of sociology

of religion, especially in seeing the function of religion (da'wah) in the implementation of development, especially empowering the duties of the Khatib in the implementation of regional development. b) Empirically, the results of this research are a contribution of thought to policy makers, including improving the quality or quality of preachers in conveying development messages through activities to empower Khatib both by the government and the private sector. c) Normatively, the results of this study support religious messages about the obligation of da'wah in all aspects of life, including the field of community development. Besides, it also supports government programs in regional development towards a prosperous society as a whole. This research is expected to be able to bring up theories about development da'wah and on the other hand give birth to models of Khatib empowerment that are in accordance with the interests of religion and the government.

2. Empowerment of preachers in regional development

Islamic Community Development as a science is actually recognized as an empirical model in the form of Islamic community empowerment, which emphasizes the problem-solving model of the ummah in an effort to awaken the basic potential of the people in social, economic or environmental life in accordance with Islamic concepts and teachings. As a socio-religious movement, Khatib's empowerment can be directed at increasing scientific competence, da'wah skills and insight into regional development. The role of the preacher who has a strategic position as a partner of the government in development should be further optimized with the aim of preventing further damage due to the moral and moral crisis in the community and development implementers.

The research findings conclude that the empowerment of Khatib in Lampung Province still needs to be improved. Khatib empowerment

activities such as training, incentives, institutions, infrastructure and cadre are still very minimal. Efforts by the local government have begun, marked by several activities involving religious officers, such as providing incentives for Marbot Masjid officers, Ngaji teachers and Kaum. Although specifically for Khatib there is not yet, but all of this shows that there is good faith from the local government in terms of empowering the community in carrying out development, where the government needs partners in managing and utilizing all the potential resources they have. Khatib empowerment activities are the responsibility of all parties, not only local governments but also the responsibility of all components of society such as individuals, groups, the private sector, community organizations and non-governmental organizations. The awareness of all parties is still very lacking and needs to be improved. The potential of the preacher who has a strategic and important position in the community has not been able to be read as an opportunity as a strategic partner of the government as an agent of change and renewal in regional development. Likewise, the government which has a function as a regulator, dynamist and development facilitator has not been optimally carried out.

Training activities are one of the capacity building efforts that have three dimensions, namely human resource development, organizational strengthening and institutional reform. Khatib training activities whose aim is to improve abilities and skills are very important to do. Training activities are not only the responsibility of the government but are a shared responsibility. Community participation in development needs to be increased. Local governments, which in fact have many limitations, such as a very wide development area and budget constraints, of course need to be assisted by all components of the community. However, local governments that manage budgets and have 3 (three) main functions,

namely service, empowerment and development as well as regulators, dynamists and development facilitators should be better able to read the potential of a preacher so that they can be empowered as government partners in development.

Incentives for preachers according to the author are also very important in order to increase motivation / enthusiasm. Even without incentives so far, Khatib is still active in carrying out his duties, namely conveying religious da'wah and messages of development. The existence of incentives from the local government according to the author is an important thing and needs to be programmed in the future as an encouragement that it turns out that the local government really cares about the existence of the preachers.

The Khatib institution, according to the author, is also very important in order to equalize public perception, improve coordination and communication, and ensure cooperation and share knowledge and experience. To move the preachers needed a special forum (organization) which aims to facilitate coordination and communication. The existence of a forum and organization will strengthen the position of the Khatib in the community as one of the agents of renewal and change in society.

Facilities and infrastructure are very important to be owned by a preacher. The results of interviews and observations that the author conducted obtained data that the preachers were still independent in providing infrastructure such as books, internet networks, laptops and others. There is nothing wrong if the government subsidizes the Khatib 's infrastructure as well as a form of attention from the local government. The development of science and technology today if not followed continuously, then a preacher can be out of date. Government assistance is needed in providing these needs, especially for Khatib whose economic level is still minimal. The lack of limitations in adapting science and technology is feared that the competence of a preacher will

be doubted by the public. Therefore, following the times, the flow of globalization and information becomes obligatory for a preacher. So far, da'wah studies have only focused on delivering messages from preachers to da'wah partners. When the preacher delivers counseling da'wah, of course he needs a place, room, notebook, stationery, table, chair and other supporting facilities. In addition to supporting educational and da'wah activities, a mosque library is also needed, providing brochures and wall magazines. These are all facilities and infrastructure for a preacher that must be owned in order to become a professional preacher and his existence is increasingly recognized by the community. The availability of these facilities and media is also expected to be useful for the congregation, not only Khatib in improving reading culture.

Cadreization is very important considering that the frequency and volume of regeneration activities for Khatib by the community is very small and so far there has never been any regeneration that has been facilitated by the local government. It takes the role of all parties, namely the community and local government as development facilitators considering that regeneration requires a large budget and a very wide area coverage.

From some of the problems above, the authors can conclude that the activities of empowering preachers are still very minimal, both in frequency and volume, among others, due to several factors, namely:

1. The government's limitations in allocating the empowerment budget and the wide coverage area.
2. Khatib 's participation in the development planning process (musrenbang) is still very low at the village/output level.
3. Community participation is also very low so that the Khatib empowerment activities

seem to be the responsibility of the government alone.

4. The community has not been given the widest opportunity by the local government to participate in development, starting from decision making, development planning activities, implementation activities to the utilization of development results.

3. The role of local government in the context of empowering preachers

The main concepts that the Qur'an recommends for the science of governance are: the first is the concept of balance, the second is the concept of accountability, and the third is the concept of leadership. And to build good governance according to the Islamic conception is to uphold justice, community participation, upholding the rule of law, transparency, effectiveness, efficiency, accountability and strategic vision. To achieve this, of course, we need support from all components of society.

The role of local governments in the context of empowering preachers is still not maximally carried out, it is proven that activities involving preachers have not been included in the Regional Government Work Plan (RKPD). The government has an essential function and tasks in society such as service, empowerment and development. Of the three functions, the function of empowering the preachers who are also the author's research locus, has not been maximally implemented by the government. The results of the author's analysis based on findings in the field through interviews, observations and document searches, it can be concluded that the role of the government as a regulator, dynamist and facilitator of Khatib empowerment activities has not been maximally carried out. This is due to, among other things:

- 1) The existence of the Khatib who has a strategic position has not been able to be read as an opportunity by the local

government, so that the Khatib empowerment activities have not become a priority in development activities.

- 2) The limited budget of the local government has not been able to accommodate all empowerment activities including the empowerment of Khatib, however, activities for other religious officers such as Koran teachers, mosque marbots and community members have started to be carried out even though it is only limited to providing incentives.
- 3) The refocusing of the national budget has resulted in development priorities being directed at handling and overcoming the COVID-19 pandemic.
- 4) The coverage of such a wide area, such as East Lampung Regency, requires a large budget so that it needs to be phased in the implementation of Khatib empowerment activities.
- 5) Khatib empowerment activities are still charged and become the responsibility of the local government only.
- 6) The planning process is carried out on a bottom-up basis starting from pre-musrenbang at the RT/RW level, then pre-musrenbang at the village/kelurahan level, then musrenbang at the sub-district level and musrenbang at the city/district level, so it is necessary to have an active involvement from a Khatib at each level of the musrenbang so that Khatib empowerment activities can be accommodated in the RKDP, therefore increasing the competence of the Khatib is absolutely necessary.
- 7) Khatib institution, making it difficult to coordinate and communicate.

4. Strategies, Objectives and Programs for Empowering Khatib

as an innovator of regional development in Lampung Province

Khatib empowerment strategy is prepared based on a strategic environmental analysis. In compiling a strategic environmental analysis, there are internal and external factors that must be considered. Internal factors that are considered are aspects of human resources for government officials, aspects of human resources for preachers, financial resources, infrastructure, institutions and strategic vision. Components of external factors include government policies and the position of the preacher in society.

Based on the determinants of the success of Khatib empowerment by utilizing all the information obtained from strategy formulation by analyzing Strengths, Weaknesses, Opportunities, Threats (SWOT) using the TOWS Matrix, it can provide an overview that how external opportunities and threats in Khatib empowerment can be adjusted to the strengths

and weaknesses identified. exists, so that the strategy taken can be formulated as follows:

- a) Strengthening the role of Khatib as a partner of the government in order to accelerate development in the region.
- b) Khatib empowerment activities.
- c) Improving the competence of Khatib through training activities.
- d) Providing incentives for preachers.
- e) Strengthening cross-program and cross-sectoral collaboration.
- f) Procurement of infrastructure for the preacher.
- g) Establishment of the Khatib institution.

After finding a strategy, the next step is to formulate goals and programs to be implemented. The complete formulation of the implementation of Khatib empowerment activities as an innovator of regional development in Lampung Province can be seen in the table 1 below.

Table 1. Strategies, Goals and Programs for Empowering Khatib as Regional Development Innovators in Lampung Province

Strategy	Destination	Program
Strengthening the role of Khatib as a partner of the government in regional development	Increasing the empowerment and role of the preacher in society	Community assistance program, Community self-reliance program, Social intervention activities, Development socialization .
Improving the competence, abilities and skills of the preachers	Improving competence, professionalism and preaching according to the demands of the times	Training, technical guidance, workshops, regeneration, career development etc
Giving Incentives for preachers	Increase the spirit and motivation of the preachers	The provision of incentives is gradually adjusted to the capacity of the region
Strengthening cross-program and cross-sectoral collaboration	Improved coordination, cross-programme and cross-sectoral collaboration	Regular cross-program and cross-sectoral coordination meetings

Procurement of infrastructure for preachers	Supporting the activities of the preacher in the community	Assistance
Establishment of the forum/institution of preachers	Equalize public perception and facilitate coordination, communication	Establishment of management arrangement institutions, preparation of work programs

The formulation of the strategies, objectives and programs above, will be recommended to the Regency/City Regional Governments throughout Lampung Province, the private sector, social organizations, individuals and community groups who care about the existence of Khatib as a strategic partner as well as a development innovator in Lampung Province.

5. Conclusion and Recommendation

5.1 Conclusion

Activities of a Khatib are not only limited to being Faith and Khatib at Friday Prayers, but also having other activities that are very important in society such as: filling routine recitations, conducting Islamic studies, fostering Risma, fostering Taklim Council, filling interactive dialogues on radio and television, conduct regeneration of bilal and khatib, getong royong residents, teach the Koran, become a leader of community organizations, pray in congregation, exercise regularly, read books. This activity can certainly be a very effective medium in the effort to empower Khatib as a government partner in accelerating development. The existence and role of Khatib are recognized by the community as occupying a very strategic and important position. These roles include being able to convey messages of development, being able to maintain and preserve local cultural wisdom, being able to maintain pluralism and diversity and maintaining inter-religious harmony. 1) Empowerment of Khatib in Lampung Province is still not optimally carried out, however, the empowerment of other

religious officers such as Guru Ngaji, Kaum and Marbot Masjid has begun even though it is only limited to providing incentives. Empowerment of Khatib can be done through several activities, including: training, providing incentives, establishing institutional organizations, fulfilling infrastructure and cadre. 2) The role of the Regional Government in Lampung Province in the context of empowering Khatib is still not optimally carried out, this is due to limited local government budgets, wide area coverage, large number of Khatib, community participation is still low, the involvement of the preachers in every level of musrenbang is still low.

The strategy of empowering Khatib as an innovator of regional development in Lampung Province can be carried out through the following programs: a) Strengthening the role of Khatib as a strategic partner of the government. b) Budget optimization for Khatib empowerment activities. c) Improving the competence of the preacher through training. d) Increasing the motivation of the preacher through the provision of incentives. e) Increasing cross-program and cross-sectoral collaboration. f) Procurement of Khatib infrastructure facilities. g) Establishment of the Khatib institution.

5.2 Recommendation

To the Regional Government: so that the Khatib Empowerment program can be further optimized in order to accelerate the process of implementing development in the regions. To the community, individuals, groups, private parties, other social organizations to take an active role, considering

that Khatib Empowerment activities are the responsibility of all components of the nation.

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Entrepreneurship Education Based on Islamic Work Ethic: Educational Management Review

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Abstract:

This study aims to understand entrepreneurship education by implementing an Islamic work ethic in the patchwork community in Pringsewu Regency. This research was conducted on the community of patchwork craftsmen in Pekon Sukamulya, Banyumas sub-district, Pringsewu Regency from 2019 to 2021 with a qualitative approach type of research was phenomenological. Data can be obtained using observation and interviews, and documentation. Researchers used data analysis techniques starting from preparing units, data categorization, and data interpretation. The results showed that Islamic work ethic-based entrepreneurship education carried out by the patchwork community in Pringsewu Regency in order to improve social welfare was carried out through; maintaining the quality of the products produced, setting prices that are adjusted to market analysis, carrying out promotions, providing exemplary service to customers. This research has implications for the importance of implementing management and educational values in every organizational activity carried out to be able to provide maximum results according to the expectations of all parties.

Keywords: *Entrepreneurship Education, Islamic Work Ethic, Educational Management, Quality*

Abstrak:

Penelitian ini bertujuan untuk memahami tentang pendidikan entrepreneurship melalui pelaksanaan etos kerja islami pada masyarakat pengrajin kain perca di Kabupaten Pringsewu. Penelitian ini dilakukan kepada masyarakat pengrajin kain perca di Pekon Sukamulya kecamatan Banyumas Kabupaten Pringsewu sejak tahun 2019 sampai 2021 dengan pendekatan kualitatif dan jenis penelitiannya fenomenologis. Data dapat diperoleh dengan cara observasi dan wawancara dan dokumentasi. Peneliti menggunakan teknik analisis data yang dimulai dari penyusunan satuan, kategorisasi data, dan penafsiran data. Hasil penelitian menunjukkan bahwa Pendidikan interpreneurship berbasis etos kerja islami yang dilaksanakan oleh masyarakat pengrajin kain perca di Kabupaten Pringsewu guna meningkatkan kesejahteraan sosial dilakukan melalui; menjaga kualitas produk yang dihasilkan, penetapan harga yang disesuaikan dengan analisis pasar, melakukan promosi, memberikan pelayanan yang baik kepada costumer. Penelitian ini memberikan implikasi tentang pentingnya penerapan nilai-nilai manajemen dan pendidikan dalam setiap kegiatan organisasi yang dilakukan, sehingga mampu memberikan hasil yang maksimal sesuai ekspektasi semua pihak.

Kata Kunci: *Pendidikan Entrepreneurship, Etos Kerja Islami, Manajemen Pendidikan, Kualitas*

INTRODUCTION

The development of development in various sectors of life is rapid and has contributed significantly to the development of scientific and technological progress (Muali et al., 2019; Livingstone, 2019). As is the case, the development system is designed to realize social welfare in people's lives (Arseven et al., 2019). The definition of social welfare in a broad sense includes various actions humans take to achieve a better standard of living (Boonpunth, 2014; Kuswaya & Ma'mun, 2020).

Social welfare is an organized system of various institutions and social welfare efforts designed to help individuals or groups to achieve a more satisfactory standard of living and health (Fadilah, 2020; Tuwu et al., 2021) although it does not explicitly state that Social welfare as an activity can describe social welfare as a service system (activity) designed to improve people's living standards (Rachmawati & Faedlulloh, 2021). Communities participate in the decision-making process, starting from the planning, implementation, and evaluation stages of activities developed by and for them. The existence of this community participation in the core of the community empowerment process. Welfare and understanding of justice and gender equality regarding earning a living need to be made aware of the community in ordinary people (Priesteta et al., 2019; Suhendar, 2020).

To improve the community's social welfare, it is necessary to collaborate with management and academic knowledge into a single unit to run effectively and efficiently. Meanwhile, education science provides direction and guidance on efforts to develop the potential of the community through education and learning activities, both directly and indirectly, to be able to improve competencies, skills, and human standard of living in a better direction and by what is desired.

Entrepreneurship education activities carried out by utilizing management knowledge are making handicrafts (handmade) as a business base that can improve competence and skills and the community's economy, focused on homemakers in Sukamulya Village, Banyumas District, Pringsewu Regency.

Entrepreneurship education is an educational concept that encourages people to be creative and innovative in doing things (Mubarok, 2018; Othman et al., 2020; Afandi, 2021). This form of education requires the community to be productive. Finally, the application of education can be balanced, both religious and general education (Wardani & Nugraha, 2021). Handicrafts as part of entrepreneurship education are carried out in patchwork because they are considered more suitable for women than men. In addition, in Sukamulya village, Banyumas sub-district, Pringsewu district, women have more free time at home than men, who primarily work as laborers and farmers in the fields and fields.

It is hoped that the improvement of community welfare through handicrafts in the form of household-based patchwork can become a home industry to improve the economy, which will have an impact on welfare. In addition to utilizing free time and filling it with valuable activities, of course, what is expected in the next stage is that this patchwork craft can continue until

it can provide additional income for families and communities, with the creation of jobs or entrepreneurial activities for the community it will provide additional income and life. They could be more materially prosperous.

The exciting thing to study is the very high work ethic of the community as patchwork craftsmen. As the essential character of society, ethos becomes the basis of behavior for oneself and the surrounding environment, which is reflected in people's lives. Because ethos is the basis for human life, ethos is also related to evaluative aspects that are judgmental in people's lives. Ethos is a belief that guides a person, group, or institution (guiding beliefs of a person, group, or institution) (Amir, 2019).

So work ethic can be interpreted as a doctrine about work that a person or group of people believes to be good and right and manifests specifically in their work behavior (Ferine et al., 2021). Therefore, ethos cannot be separated from the cultural system (Sheikhalizadeh & Piralaiy, 2017; Harris et al., 2019). As the essential character of a society, ethos is rooted in the culture of the community itself (Mundiri, 2017; Umiarso, 2019). As a system of knowledge of ideas that a society possesses from the learning process, culture is the mother of that ethos (Ehrhart et al., 2013). So every society (with different cultures) has a different ethos, including work ethic (Hariandi et al., 2021)

There are indications of people or groups who have a high work ethic. The work ethic in Islam is the result of a Muslim's belief that work is related to his life goal, which is to gain the approval of Allah SWT (Falah et al., 2021). In this regard, it is essential to emphasize that Islam is a religion of charity or work (praxis) (Mundiri, 2011). The essence of his teaching is that the servant approaches and seeks to gain the pleasure of Allah through work or good deeds and purifying the attitude of worshiping only Him (Muntholib et al., 2018).

Departing from the importance of the Islamic work ethic in improving people's living standards, the researchers are interested in studying the Islamic work ethic implemented by patchwork artisans in the Pringsewu Regency, which indirectly implies the meaning of Islamic education management. Islamic management and education are carried out well by the community. Therefore, the researcher focuses explicitly on implementing the Islamic work ethic in the community of patchwork craftsmen in the Pringsewu Regency?

RESEARCH METHODS

This study uses a qualitative approach, and the type of research is phenomenological. This research is a type of research that produces findings that cannot be achieved using statistical procedures or other methods of quantitative (measurement). The goal is to explore and break through the symptoms by interpreting the problem of concluding a combination of various meanings of the problem presented by the situation.

This research was conducted on the community of patchwork craftsmen in Pekon Sukamulya, Banyumas sub-district, Pringsewu Regency, from 2019 to 2021. Researchers searched for and collected various data sources related to the studied problem. Primary data can be obtained through observation, interviews, and documentation. Observations were made on the activities or

activities carried out by patchwork artisans in making their handicrafts, in the form of bedding, pillowcases, and doormats, including patchwork artisans and husbands/partners of patchwork artisans. Sources of secondary data in this study are all things related to concepts, theories, references, whether sourced from books, magazines, journals, and other research results related to the social welfare of the community through the Islamic work ethic of patchwork artisans in Sukamulya Village, Banyumas sub-district, Pringsewu district.

Data that has been collected through data collection methods is first clarified systematically. The researcher used data analysis techniques in analyzing the data, namely the preparation of units, data categorization, and data interpretation.

RESULTS AND DISCUSSION

Entrepreneurship education based on the Islamic work ethic carried out by the patchwork community in Pringsewu Regency in order to improve social welfare is carried out through;

Maintaining Product Quality

A product is a unit of goods and services offered by a company to be purchased or consumed by the market to satisfy needs (Andriyani & Ardianto, 2020). A product is an item that plays a significant role in the buying and selling process (Dudin et al., 2017). If no products are being traded, it means that there are no buying and selling transactions (Hadiyati, 2016). A traded product must have high quality because high-quality products significantly affect the increase in sales (Cahyani & Alvianto, 2020). This was expressed by Nova Kurohman, who said that "Even though I sew and sell patchwork, it can be said that the fabric is leftover from the production of companies, but I still maintain the quality of my merchandise. I still choose the best material, the right material, and suitable for making bed sheets, pillowcases, and doormats. Even for sewing and producing motifs, I do not carelessly; I do what is best for my consumers."

To improve the quality of this product, the community is given guidance and training by the government. This training effort is intended to enlighten people's thinking, so they can innovate again with these products so that the products produced can compete with other similar businesses (Roziqin & Rozaq, 2018; Azeem et al., 2021). The Cooperatives and Trade Office conducts skills training and provides periodic assistance to new business actors in Pringsewu Regency. Peni Widayati justifies this as the Head of Cooperatives and Start-up Enterprises saying, "there are training and mentoring programs for novice entrepreneurs. We do this activity 3-4 times a year and involve novice entrepreneurs in Pringsewu Regency. We invited resource persons from outside the city, such as entrepreneurs from Jakarta, where the training was held at the Sukamulya village hall. The content of the coaching is to provide understanding or knowledge such as how to process materials, both in terms of marketing and promoting them."

Based on the interview above, it is known that the government has facilitated novice entrepreneurs to receive training and assistance to provide information and assistance to novice entrepreneurs who are still having

difficulty developing their businesses. It can be understood that business actors' patchwork traders try to maintain the quality of their trade products. High product quality makes consumers believe in the goods they consume to increase customer loyalty (Pratiwi et al., 2019).

This training is intended to enlighten people's thinking to innovate again with these products so that the products produced can compete with other similar businesses. The Cooperatives and Trade Office conducts skills training and provides periodic assistance to new business actors in Pringsewu Regency. In addition, the government also assists the community to help entrepreneurs be better and faster in producing patchwork. With the results of this technology, their products begin to compete in regional and national markets. The assistance provided was not only in the form of support, training, or mentoring but directly in the form of production tools to make patchwork crafts such as sheets, pillowcases, and doormats. The assistance provided is solely to support the community to be more productive and creative.

Pricing

Price is the number of money consumers has to pay to get the product (Adonis & Silintowe, 2021). The price has a vital role in running a business: an agreement between the seller and the buyer (Woen & Santoso, 2021). As stated by Ani Laily, "When it comes to price, I sell according to the market, if the price of raw materials for trading is high, I tell the consumer, and I increase the price, but if the price is average, I sell it at the regular price too. I do not want to increase the price of goods because raising the price of goods at will, is cheating. Islam does not teach that in buying and selling transactions."

This shows that the price is the value of the feasibility of a product to be traded. Pricing also plays a vital role in achieving profits or income obtained in conducting a business (Jalaham et al., 2018). However, if an Islamic work ethic does not accompany it, traders will tend to increase the price of goods and increase the price of goods according to their own will. With the Islamic work ethic, patchwork artisans and traders will realize that playing games and raising the price of goods is a fraud. While cheating is an act that Islam strictly prohibits. If you have cheated, what you will get will not get blessings and benefits that last long.

Islamic community development improves the quality of life through individuals, families, and communities to gain self-power in developing their potential and skills, insights, and available resources to make decisions and take actions regarding their welfare by Islamic guidelines. Sewing patchwork is a job that does not need to require great skill. The materials used are sewing needles, thread, and sewing machines. The artisans buy patchwork from the remnants of textile companies in Jakarta, Bandung, and Tangerang at a price per kilogram of 1.4 million. Moreover, what is produced is in craft mats, pillowcases, and mattress sheets with a selling price of Rp. 5000 up to a price of Rp. 110,000.

The patchwork produced by women in Sukamulya Village, Banyumas District, Pringsewu Regency, is marketed to several sub-districts in Pringsewu

Regency and has even been marketed reached regencies and provinces around the Pringsewu Regency area, such as Tanggamus Regency and Palembang Province. Patchwork sewing mothers can earn Rp. 2000, the cost of pillowcases is Rp. 1000, and the cost of sewing sheets is Rp. 8500, as stated by Azizah, who said that "The income from the cost of sewing patchwork is good enough to buy snacks for the children. Sometimes when the sewing is crowded, the money for sewing wages can also be used to buy vegetables and buy gas for cooking. This can help the husband's finances as well, so the children's pocket money and the money to buy vegetables do not ask the husband."

What was conveyed by the informant can be understood that the work done seriously and correctly will produce blessings and satisfactory results? As a patchwork craftsman, the income generated is not always a lot, sometimes a little, and sometimes a lot, but it will always be enough if you are grateful. Every time there is a business, there must be a way to earn income. The initial goal is to help the husband meet the needs of daily life, but with diligent effort and always being grateful for the blessings of Allah SWT, the family welfare will increase. With the increase in family welfare, the community's welfare will also increase.

The patchwork artisans still maintain quality and do not play with the selling price when the number of orders increases. As stated by Nova Kurohman, "Working to earn sustenance lawfully, the benefits will be far greater than having to lie to buyers. There are patchwork tailors who sew carelessly not to use the thread too much. For me, I will sew as well as possible so that customers do not give up buying merchandise from me. I do not want to cheat, if you cheat, the quality will also be bad, and customers will move to other traders. The point is to sell lawfully and in a lawful way."

The informant's statement shows that a trader must have an Islamic work ethic. An Islamic work ethic is a work ethic that pays attention to the rules contained in the Qur'an and the Sunnah of the Prophet Muhammad SAW. With that, a patchwork trader does not cheat, will not change the quality, and will not change the price arbitrarily. By applying an Islamic work ethic, patchwork artisans will also prioritize worship and charity to people who need help. We do not always think about worldly profits and savings for the hereafter with an Islamic work ethic. If business actors do not only think about themselves but the welfare of others, then patchwork artisans who apply an Islamic work ethic will also increase the welfare of their families and the welfare of society in general.

An Islamic work ethic by the prophetic mission related to social welfare is also related to the Prophet's personality, activities, and behavior. The Prophet's personality was very respectful towards the underprivileged, the poor, orphans, and the disadvantaged because the Prophet had a gentle personality and cared for them. This personality is the basic foundation of a perfect person (*insan kamil*) because the Prophet has a perfect soul (Arif & Pratama, 2019). Every Muslim strives for goodness both in this world and in the hereafter. This goodness includes the achievement of welfare conditions.

Doing Promotion

Promotion is one of the ways used by all business actors to attract buyers (Kristanto et al., 2021). The power of promotion is very influential on increasing sales. In this promotional activity, Siti Astari Ambarupi said, "We rarely do promotions, yes the most promotion is from the sales banners that we put up in front of our houses, we are patchwork craftsmen in Sukamulya village and from cellphones or Facebook

Based on the interview above, it can be seen that there are many ways that traders use to attract buyers, starting from promoting through sales banners, promoting from cellphones, and other online media. It depends on the artisans and patchwork traders who maximize their products, such as doormats, bed linen, and pillowcases. Because if it is not promoted optimally, then not many people know about the patchwork products produced. In this era of practicality and increasingly sophisticated technology, it is easier for patchwork business actors to promote and sell their products (Purwowidodo & Yasin, 2021). Of course, you do not need to spend much money on promotions on your social media.

The efforts made by the Pringsewu Regency Cooperatives and Trades for the development of small and medium enterprises are the first through training regarding marketing management. In training, entrepreneurs are given knowledge on how to capture potential markets. The second is by participating in exhibitions so that with promotions through exhibition activities they can open access to a broader market which later patchwork products can be known among the wider community, as expressed by Sulistiawaty "So far, the cooperative and trade office of Pringsewu Regency has often held training and exhibitions of the handicrafts of novice entrepreneurs in Pringsewu Regency. Recently, we held an entrepreneurship competition where participants from startups or applied businesses participated. From tens or even hundreds of participants who registered, we selected and categorized them until finally we got 20 groanings and applied business participants."

Based on the information from the informant, it can be seen that the Pringsewu Regency government, through the cooperative and trade office, facilitates business actors to be able to promote and develop it using training held by the Pringsewu district cooperative and trade office and entrepreneurship competitions which are participated by all business actors in Pringsewu Regency.

The role of the Regional Government in Empowering Small and Medium Enterprises in Sukamulya Village, Banyumas District, Pringsewu Regency is quite significant. One of the programs carried out by the Regional Government is to prioritize the empowerment of Small and Medium Enterprises to encourage and develop local economic strength and lead to Small and Medium Enterprises based on the people's economic strength. Therefore, the activities of Small and Medium Enterprises are one of the main driving factors in economic development. The Small and Medium Enterprises sector is one of the best alternatives in creating jobs and increasing economic growth. The Pringsewu

district government coordinates with the Sukamulya village, Banyumas sub-district, to foster small and medium-sized businesses of patchwork.

The data obtained by researchers in the field shows that there are many ways a seller promotes or trades his wares so that they sell well and earn much profit (Hamdi, 2021). However, sometimes traders do not realize that it can be a door of sustenance if you do good deeds and do good to others. Trading is one of the Sunnah of the Prophet Muhammad SAW, and in trading, one should also follow and imitate what the Prophet Muhammad SAW did. In trading, think about big profits and want to share for others.

Providing Good Service

Service is an activity given to buyers to meet the needs or desires of buyers as a form of respect for buyers. Siti Astari Ambarupi said, "There are many characteristics of buyers, but in principle, the buyer is a king who must be served what he wants. I treat buyers, as well as Islam, treats guests. Treating guests and Islam also has to be special, although sometimes it can be annoying because there are too many wishes and too many protests. However, as a trader and as a Muslim, I have to treat my buyers and guests with the best, with hospitality and a smile."

Based on the interview above, it can be seen that if the quality of service provided is good, then the buyers will be satisfied with the services provided so that the buyers will be comfortable. Moreover, as a craftsman and patchwork trader with an Islamic work ethic, the Islamic concept of treating buyers like guests should be treated specially. Hospitality and a smile are always the main things in serving buyers who are a king when viewed from the principle of a merchant. There are many characteristics of buyers; not a few of the artisans and patchwork traders have to accept harsh criticism and unpleasant protests from a buyer. However, it would help if you remained patient and continued to serve the maximum and the best without having to increase the price or reduce the quality of an item or product.

The work ethic in the Islamic perspective is a set of ethical values contained in the teachings of Islam-al-Qur'an and al-Sunnah, regarding the necessity and virtue of working, which are explored and developed thoughtfully by Muslims from time to time (Munawar, 2019), and it dramatically affects their actions and works in various areas of life in achieving the expected better and more productive results. Nova Kurohman said, "I work not only to be rich but also to worship. I sew and sell patchwork to help and lighten my husband's burden. Wife helps relieve a husband as part of worship, right?"

The research data shows that Islamic teachings inspire and motivate Muslims to work their best to achieve the best results, and this is, of course, without neglecting the ethical foundation or basic and general principles that exist in Islamic teachings. The goals of life include alleviating poverty, fulfilling the needs of every human being, and providing opportunities for every human being to live an honorable life and a fair and equitable distribution of income

and wealth. Moreover, to achieve these life goals, there need to be opportunities for people who try according to their abilities and expertise. One of them is establishing a small and medium-sized business, as expressed by Ani Laily "I cannot just stay at home waiting for my husband to come home from work from the fields. The rice fields also have people; my husband is only a farm laborer, so his income is two times a year. While the necessities of life, every day you have to spend money. If I stay silent, I do not help my husband work to make money, then my children will feel what I feel, which is being poor, and I do not want to be like that."

Based on the interview above, it is known that the goal of every human being is to live in abundance and not be in poverty. With their abilities and the opportunity to open their own business, women in Sukamulya village, Banyumas district, Pringsewu district find solutions to improve their standard of living. As the standard of living increases, the welfare also increases. The mothers in Sukamulya village, Banyumas sub-district, are no longer utterly dependent on their daily needs with their husbands. Moreover, with the wife helping her husband work and earn his income, the husband will be significantly helped, and the family's welfare will also increase. If one mother has opened her own business at home, it will inspire other mothers to do the same. With increased family welfare, it is expected to prosper the community.

The work ethic in Islam is closely related to the values contained in the Qur'an and al-Sunnah regarding "work," which is used as a source of inspiration and motivation by every Muslim to carry out work activities in various fields of life. The way they understand, live, and practice the values of the Qur'an and al-Sunnah about the drive to work is what shapes the Islamic work ethic (Hidayat & Najah, 2020). Patchwork artisans in Sukamulya village, Banyumas sub-district, Pringsewu district, predominantly Muslim, initially carried out patchwork buying and selling activities only with the buying and selling process, not seeing the guidance of the Qur'an and Hadith.

The problem of work ethic is quite complicated. It seems that there is no single theory that can explain all aspects of the symptoms and how to grow from the weak to the stronger or better. Sometimes, belief systems, such as religion, influence work ethic. Sometimes it seems like nothing more than the result of a certain level of economic development of society (Wahyuningsih et al., 2019). In the Qur'an and Hadith, it is taught how to do good, and correct muamalah after patchwork artisans experience changes in behavior and income from sales. One theory relevant to observe is that work ethic is related to belief systems obtained due to the observation that certain people with specific belief systems have a better (or worse) work ethic than other people with other belief systems. Talking about work ethic in Islam means using the premise that Islam, as a system of faith, certainly has particular positive views on the issue of work ethic (Sari & Nugraheni, 2019).

The work ethic in Islam is a perspective that a Muslim believes that work is not only to glorify himself, to show his humanity but also as a manifestation of righteous deeds and therefore has a very noble value of worship. People who

have an Islamic work ethic emanate from the system of faith or Islamic *aqidah* regarding work that departs from the teachings of revelation in collaboration with reason. It is a source of motivation and value for the formation of an Islamic work ethic. The Islamic work ethic here is explored and formulated based on faith and righteous deeds (Rozikan & Zakiy, 2019). Without a foundation of faith and good deeds, work ethic cannot be Islamic. There is no good deed without faith, and faith will be sterile if it does not give birth to pious deeds. All of these indicate that faith and good deeds are a series that are closely related, even inseparable.

The work ethic in Islam is closely related to the values contained in the Qur'an and al-Sunnah regarding "work," which is used as a source of inspiration and motivation by every Muslim to carry out work activities in various fields of life (Munandar et al., 2020). The way they understand, live, and practice the values of the Qur'an and al-Sunnah about the urge to work is what shapes the work ethic of Islam. The Islamic Work Ethic mentions several characteristics of the Muslim work ethic, and all of them are based on noble character, one of which is; have a soul, discipline, respect for time, have a leadership spirit, have an entrepreneurial spirit, social care (Abidin & Prananta, 2019).

CONCLUSION

Improving the social welfare of the families of patchwork craftsmen is the impact of applying Islamic work ethic principles in conducting entrepreneurship education activities by applying Islamic work ethic. Entrepreneurship education based on Islamic work ethic carried out by the patchwork community in Pringsewu Regency to improve social welfare is carried out through; maintaining the quality of the products produced, setting prices that are adjusted to market analysis carrying out promotions, providing exemplary service to customers. Through the implementation of Islamic education management values, maximum results are obtained and expected to provide benefits and increase the standard of human life, as the spirit of the science of education management itself.

AKCNOWLEGMENT

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Understanding Da'wah and Khatib

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Abstract---This paper presents understanding da'wah and khatib. Da'wah contains the meaning of an activity to invite people in a wise way to the right path for good, whether in oral, written, or deed, which is done consciously and planned in an effort to achieve welfare and happiness in this world and in the hereafter. In line with that, da'wah according to the term (semantics), contains the meaning of activities that are coaching as an effort to maintain and improve something that has existed before; and can also be defined as development as an activity that leads to renewal or holding something that does not already exist. Khatib in certain situations are sometimes the same as ulama, who as the informal opinion leader are not only considered as Islamic leaders, but are often treated as leaders of social groups or communities whose influence extends beyond the boundaries of religious areas, penetrates into political, social, political aspects, culture, and government.

Keywords---da'wah, empowerment, khatib, regional development, social.

Introduction

Based on the root word search (etymologically), the word da'wah is a masdar form of the words yad'u (fiil mudhar'i) and da'a (fiil madli) which means to call, to

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invite, to suggest, to urge and to pray. Conceptually, da'wah is understood by various experts. Ibn Taimiyyah, for example, defines da'wah as an effort to invite people (mad'u) to believe in Allah and His Messenger and at the same time obey what Allah and His Messenger have commanded. Da'wah as an effort to change the situation for the better and perfect, both for individuals and society (Al Farisi et al., 2021). Da'wah as an effort to motivate human beings to do good, follow instructions and order them to do good and prevent evil deeds so that they get happiness in the hereafter. Da'wah etymologically can be interpreted to invite, call and urge (Fikriyah, 2021). When interpreted in a wider scope, da'wah can be interpreted as: "Encouraging (motivating) to do good, following (Allah's) instructions, ordering people to do good, forbidding doing bad things, so that they are happy in this world and the hereafter". Da'wah comes from Arabic which means to invite and encourage (Fitria, 2020). The usual connotation is to invite and encourage the target to do good and stay away from evil. Etymologically the word da'wah means: prayer, appeal, call, invitation, encouragement, seduction and request. Rooted from the verb da'a which means to pray, to call, to suggest, to invite, to urge, to seduce, to encourage and to complain (Hartono et al., 2020).

The word da'wah means prayer, appeal, call, invitation, suggestion, encouragement, seduction, and request, rooted in the verb da'a which means to pray, to call, to urge, to invite, to seduce, to encourage and to complain. The word da'wah according to language (etymology) comes from Arabic, namely the words Da'a, Yad'u, Da'watan. The word has the meaning of calling, inviting and serving. A broad understanding of the meaning, elements, forms and scope of da'wah: first, da'wah is not the same or identical with tabligh, lectures and sermons (Hamzah, 2021). However, it includes communication of da'wah with religious messages through oral (bil-lisan), written (bil-khitabah) and by deeds, example and social action (bil-hal). Second, the implementation of da'wah involves a number of elements as a system, namely preachers (preachers), mad'u or people who are invited. In addition, there are messages that are sourced from the Qur'an and Sunnah and the goals to be achieved are for human happiness both in this world and in the hereafter. Third, the target of da'wah (mad'u) includes individuals, families and communities. This elaboration shows that da'wah activities include fardiyah da'wah, Islamic activities and counseling, and broad Islamic broadcasting or communication. Each of these activities has a different goal from one another. Fourth, implicitly the above definition also implies that da'wah must be well organized and planned. Because da'wah activities are continuous and never ending programs and need to be done together. The explanation of the many definitions of da'wah is intended to compare, map, and trace the development of the definition of da'wah.

Generally, experts make the definition of da'wah departing from the meaning of da'wah according to language. Exclamations, suggestions, invitations, and calls are always in the definition of da'wah. This shows that they agree that da'wah is persuasive, not repressive. They agree with informative da'wah, not manipulative. It is not considered da'wah if there are actions that force others to choose between living as a Muslim or being killed. It is not called da'wah, if the invitation to Islam is done by distorting the message of Islam for the worldly interests of a person or group (Safdar et al., 2008; Jabareen, 2015; Widiarto & Emrouznejad, 2015). If we refer to the Qur'an, the verses related to da'wah have two different meanings,

firstly, da'wah is defined as an invitation to people in the form of an appeal and a call to heaven (al-da'wah ila Allah), Second, da'wah as an appeal, invitation and call. To hell (al-dakwah li syayatin) Da'wah is etymologically derived from the words da'a, yad'uu, da'watan, which means inviting, calling, calling, or praying. Da'wah means "invitation, appeal, call, and invitation; and scientifically known as the science of da'wah".

Examining the meaning of da'wah, based on the words of Allah in Surat al-Anfal verse 24 whose translation reads: "O you who believe, fulfill the call of Allah and the call of the Messenger, when the Messenger calls you to something that gives you life, and know that Allah limits between man and his heart and indeed to Him you will be returned ". Furthermore, the expert in da'wah explains based on the letter of Al-Ahqaaf, verse 31, whose translation is stated: "O our people, accept the call of those who call on Allah, and believe in Him, surely Allah will forgive your sins from a painful punishment". Based on some of the verses that can be understood, in fact, the da'wah invites others to believe and practice the Islamic beliefs and rules that have previously been believed and practiced by the preacher himself (Maselena et al., 2021). Da'wah in the sense of amar ma'ruf nahi munkar is an absolute condition for the perfection and safety of society. Basically can be formulated, da'wah is in fact an actualization of faith (theology) that is manifested in a system of human activities of believers in various areas of life (kaaffah) that is carried out regularly to influence the way people think, behave and act. Reality shows that factually, the recognition of the status of the preacher as a da'wah performer can be studied and actualized on the field of individual and socio-cultural reality in order to seek the realization of Islamic teachings in all aspects of life by using certain approaches and ways (Nuraedah & Mutawakkil, 2020).

In line with that, an expert defines da'wah as the actualization of faith (theology) manifested in a system of human activities of believers in the field of society that is carried out regularly to influence the way they think, behave and act human beings on the field of individual and social cultural reality in order to work the realization of the teachings of Islam in all aspects of life by using certain means. Meaning, it is clear that Islamic Da'wah can be formulated as an effort of every individual, family or group of Muslims in realizing personal life, family, congregation and society to understand, live and practice the teachings of Islam correctly, consistently and continuously since every human being is born until the end of his life. Academically it can be stated, Islam teaches "for the realization of khoiru ummah" with self-awareness without coercion, because of the motivation, stimulation and guidance that he received. People who have faith and knowledge, of course, preach in a wise way to call and invite to the right path in accordance with the command of God for their welfare and happiness in this world and the hereafter (Maselena et al., 2019). In reality, da'wah is always in contact with various factors that become the reality that surrounds it. In a historical perspective, the struggle of Islamic da'wah with socio-cultural realities encounters two possibilities, namely: 1) Da'wah is able to provide output (results, influence) on the environment in the sense of providing a philosophical basis, direction, encouragement and guidelines for change in society until the formation of a new social reality. 2) In da'wah is influenced by changes in society in the sense of existence, pattern and direction. This means that the quality of da'wah is determined by the socio-cultural system. In the latter possibility, the da'wah

system can be static or dynamic with a rate that is almost insignificant for the socio-cultural change of society (Suroso et al., 2021; Gibbs, 2000).

The object and scope of Da'wah

Scientifically, the concept of da'wah can be understood as an effort to introduce, teach and convey religious beliefs to other people or groups. Islam teaches, da'wah is based on the Qur'an so that every Muslim conveys, spreads the truth, and invites those who do not believe in it to be believed as a sacred duty. Islam can be realized in society through da'wah, so that its teachings and values can be disseminated to all mankind as a blessing lil alamin throughout the world. b. The object of Da'wah 1) Material objects The material object of da'wah science is the Qur'an and Sunnah. This is in line with the view of Sayyid Quthub and A. Mukti Ali that Islam is a da'wah religion 2) Formal objects. The formal object of da'wah science is an object that can distinguish it from the object of study from other disciplines. So the formal object of da'wah science is the process of processing, delivery and internalization of religious messages in all human behavior (Rasyid & Nurdin, 2021). From time to time, the understanding and scope and thinking of da'wah continues to develop very rapidly. In the past, da'wah was only defined in practice, that is, the same as tablig and was understood as the delivery of Islamic teachings through word of mouth alone. However, now the development of Islamic da'wah thinking has progressed very rapidly. In modern terminology da'wah has been understood as an effort to social reconstruction of society in accordance with Islamic social ideals. All areas of life can be used as areas for da'wah and all activities of human life can and should be used as means and tools for da'wah. The Qur'an's demand for believers, to be religious in kaffah, is the demand to make all areas of life for devotion and total surrender to Allah SWT. as well as economic activities, social enterprises, cultural movements, science and technology activities, art creation, legal codification and so on, for a Muslim is a tool of da'wah (Syarifuddin et al., 2020).

In each field it must be developed and enforced and managed in accordance with Islamic principles. Along with the development of terminology, the scope of da'wah also became developed. Da'wah in general has been grouped into three forms, namely orally, through writing and da'wah through social action, development da'wah and by example or commonly referred to as bil-hal.

- Preaching Bil- Oral Oral da'wah has actually reached a very old age, which is as old as human age. Bilateral da'wah which is almost synonymous with tablig is generally divided into 2 types. First Da'wah directly or without media, that is, between da'i and mad'uww face to face. Second, da'wah that uses media (channel), that is, between da'i and mad'uww do not face each other and this model of communication is called secondary communication. Da'wah through media such as television, radio, film, tape and other media.
- Dakwah Bil-Kitabah. Islamic da'wah is not only limited to oral da'wah activities, but also da'wah through writing (bil-kitabah). Dakwah bil-kitabah is not a new form of dakwah that appeared on the surface, when the printing press was first invented, but was implemented by Rasulullah SAW, fifteen centuries ago. According to historical records, in the sixth year of the Hijrah of the Prophet Muhammad SAW, began to develop the area of

da'wah. The method was done, among other things, by sending letters to the leaders and kings at that time, in which the Prophet invited them to embrace Islam. No less than eight letters were sent by the Prophet to the head of state and the king who were accompanied directly by eight very wise companions.

- Dakwah Bil-Hal Dakwah bil-hal is a term that emerged in Indonesia, as well as the term halal bihalal. Both terms are not known in Saudi Arabia or other Islamic countries (Schwarz & Steininger, 1997; Lagendijk & Cornford, 2000). It is estimated that the term dakwah bil-hal, emerged around the 70s. However, no reference has been found that explains who was the first originator of the term. Dakwah bil-hal actually has a very broad meaning, as well as the field it covers. The da'wah of bil-hal is identical with the da'wah of development or Muslim development. Da'wah bil-hal is expected to support aspects of community life, so that in the end each community has the ability to address the needs and interests of its members, especially in the fields of economy, education and public health.

Khatib

The word Khatib comes from the word khataba yakhtubu khatiibun. Katiibun is isim fail (doer) means the person who preaches, the person who preaches or the preacher. So a Khatib is a person who delivers sermons, lectures, or speeches. Because the Khatib delivers the sermon on Friday, it is termed the Khatib Friday. Khatib Friday means people who lecture (preach) on Friday, which is a series of rituals carried out before Friday prayers. In accordance with his duties, apart from delivering sermons, the Khatib automatically becomes the bearer of a religious mission, namely dinul-Islam. With his retroika skills, Khatib conveys advice that is in accordance with religious teachings. So that religious teachings can be understood and realized by listeners in life. Every preacher must be a preacher, but not all preachers can become a preacher (Darus et al., 2017; Basco, 2015). The existence of the Khatib in social reality indicates that society is often stated as a pluralistic society on the one hand, but on the other hand it is also often stated that on a national scale a large group of the population (some even say that around ninety percent embrace Islam). If Indonesia's population is close to 260 million, it means that there is some truth in stating that Indonesia is a country with the largest number of Muslims in the world, which is 234 million. In contrast to the conditions in the area where the locus of this dissertation study is planned, although the scale is at the district and city levels, its role and influence is relatively significant for community development based on development ethics.

Because a group of Muslims believe, every Muslim with certain conditions, performing Friday prayers including listening to the sermon carefully is obligatory. Khatib plays a role in what calls "the great tradition". The little tradition is like local culture and "the great tradition". It becomes a link between the masses of the people and the rulers between the inner world and the outside world of the social community (Suhaimi & Raudhonah, 2020). The status of the preacher has so far been recognized by the community, government and state; despite the gloomy picture that contradicts the socio-religious reality in which these normative conditions occur in society. Based on field investigations, it was

found that there were at least five initial constellations of the practice of prayer ceremonies and sermons, such as:

- Friday sermons were few, even sometimes not, containing messages related to real problems in people's lives;
- only revolve around abstract religious messages and general recommendations about morals so that they are not actual;
- delivered in a monotonous and ritualistic manner";
- "paradigm" (perhaps the word insight is more appropriate);
- Khatib is limited: religion is defined narrowly with excessive emphasis on "the hereafter" and therefore becomes barren, does not produce a work ethic that can elevate the dignity of its adherents;
- the ability of the preacher to link religious messages with development problems is very limited.

The role of the Khatib

The Khatib actually had a very strategic role and position in the community. Therefore, he said, the preachers should continue to improve their quality, knowledge, and skills to build a moderate society by prioritizing Islamic teachings, namely rahmatan lil alamin. Khatib's role is very strategic in society. That is why they should be able to create *uswatun wasathan* (moderate society). The role of the Imam and the Khatib in daily life is not just being the leader of congregational prayers and Friday prayer officers. More than that, both of them have an important role in finding solutions to the problems faced by the people today with the guidance of the Qur'an and Hadith. The role of the Khatib and Imam is so important in the life and religious development of Muslims. In this case, it is not only graduates of Islamic boarding schools or madrasas, anyone who has the quality and competence to become Khatib and Imam should be accepted by the community. Vice President Ma', Ruf Amin asked the Khatib or Friday prayer lecturers to have a national commitment. "Khatib has a national commitment because we are in a state system." This was conveyed by Vice President Ma'ruf Amin when opening the National Working Meeting (Rakernas) II of the Association of Indonesian Khatib and Indonesian Khatib Halaqah at the State Palace, Friday 14/2/2020. In addition, Vice President Ma'ruf Amin asked the Head of the National Counter Terrorism Agency (BNPT) Suhardi Alius to involve the preachers in the program to deal with radicalism and counter terrorism in the country.

According to Vice President Ma'ruf, the speaker has an important role in conveying peaceful messages and teachings of Islam to the community, especially Muslims. Development needs to get support from all elements of society, including the preachers who have a central position in the community. The role of the preacher is not only to convey religious messages in his Friday sermon, but also to convey messages of development. In addition, the preachers should participate in solving the problems of life in the community. With the Khatib's very strategic position, the local government must take advantage of it as an opportunity to empower the Khatib in mobilizing and building communities to be able to be independent in improving their quality of life. Therefore, preachers must be equipped with sufficient knowledge and skills so that they are able to

solve problems that exist in society, especially basic human needs, namely food, clothing and shelter. One of the activities that can be done is to provide trainings or workshops to the preachers. By involving the preachers, it is hoped that they can help reduce the level of poverty that occurs. Poverty is still a scourge by all countries, including Indonesia, where most of the population is Muslim (Cherayi & Jose, 2016; Gilat, 2015).

The poverty of the lower class of society is poverty which is very dangerous for the survival of its maintenance of life, both soul, religion, lineage and intellect. It is the poverty of the lower community which is the most fundamental target of da'wah that must be approached with a comprehensive approach, especially regarding the fulfillment of primary and urgent needs such as food, education and shelter (Usman, 2020). Da'wah issues are socio-cultural issues such as poverty, education, health and welfare. In addition, the pressure on the morals of community leaders and leaders must be a priority in setting an example for the community. Muslim elites are too busy dealing with political affairs and power, which are generally matters of personal achievement. Socio-cultural issues of the people are neglected and even forgotten. Community empowerment efforts need to include all the potential that exists in the community. In this connection, local governments must take a bigger role because they are the ones who know best about the conditions, potentials and needs of their communities. Do you work as a teacher, lecturer, extension worker, social worker, ustadz, pastor, assistant, cadre, volunteer, development mover, development agent, or whatever you call it? The profession of work is very noble, because its main task is to help fellow human beings. This profession is also an agent of change or hereinafter referred to as an empowerment agent in improving the abilities and quality of life of his clients towards a better direction. As empowerment agents, they become the spearhead of change who directly deal with clients or target students in the field. Agents of change are efforts made by a da'i or da'wah organization to help a person or group of people to understand and solve their own problems, of course the problem in question is indeed a problem according to the Islamic view.

Islamic da'wah is essentially a normative and holistic agent of change, not just an agent of moral and social change, because Islamic teachings are normative, practical and cover all aspects of human life. The development efforts of a society are always marked by the presence of a number of people who spearhead, mobilize, and disseminate the process of change. These people in the literature of social sciences are known as change agents. Here the Khatib who has a strategic position and an important role in the community can take part. A change agent is someone who helps implement social change or a planned innovation. Multidimensional development activities that result in interdependence between key factors require a strong partnership and must be based on mutual trust and mutual reinforcement. The partnership pattern can only be achieved by empowering elements from individuals, families and communities. The process of community empowerment is an effort to help the community to develop their own abilities so that they are free and able to solve problems and make decisions independently.

In line with this, the existence of preachers has been recognized in the global community, even among them are those who have important positions and roles

in various fields of social, religious, political, economic and government life (Zarkasyi, 2021). So far, the khatib is not only recognized as the leader of ritual worship ceremonies in Friday prayers, but also as a driving force for the community and at the same time an innovator of regional development. Empowerment of Da'i is an effort to give ability or empowerment to those in need. By referring to the concept of community empowerment, the empowerment of Da'i can be interpreted as a set of actions developed by Da'i with community groups in order to overcome their social problems or all forms of social intervention whose main goal is to improve the welfare of individuals or groups of society as a whole. The core of the Islamic da'wah movement lies in the preacher. No matter how good the Islamic ideology that must be spread in society, it will remain as an unrealized ideal if there are no people who spread it. Subjects who have a strategic role in da'wah require a number of qualifications for the success of da'wah.

It is undeniable that Islamic da'wah cannot be separated from the role of the da'i as the subject of da'wah. It is Da'i who will determine the steps and movements of da'wah. Will da'wah be carried out with confrontational, accommodative, traditional, modern strategies and so on. In da'wah, as already mentioned, the da'i borrowed the term Sayyid Quthub to become himself as a bearer of the Islamic banner and as a developer of Islamic society.

Conclusion

The purpose of da'wah is one of the important elements in Islamic da'wah activities as in other activities. Without a definite and clear goal, an activity is difficult to run well. The purpose of da'wah can be likened to a dream or goal to be achieved by the da'i. That goal will ultimately determine the strategy and even determine the size of the spirit of a da'i in carrying out Islamic da'wah activities. The purpose of da'wah consists of: 1) General purpose. The general purpose of da'wah activities is the same as the purpose of the revelation of Islam. The word Islam in terms of language comes from Arabic, namely from the word salima which means safe, peaceful and peaceful. Then it becomes the word aslama which means surrender to enter peace. 2) Special Purpose. The purpose of da'wah in more detail or specific objectives can be formulated based on certain reviews. At least that goal can be viewed from two aspects, namely in terms of mad'uw and in terms of the material presented. The existence of mad'uw is actually very plural or heterogeneous. Nevertheless, they can generally be classified into individuals, families and communities. The three classifications when viewed from the purpose of da'wah, da'wah have different goals. a) Personally; namely the formation of a true Muslim person, namely the human figure who can translate Islamic teachings in all aspects of his life. b) Family; can foster an Islamic life in the household, namely a family that always reflects Islamic values both among family members and with neighbors. c) Public; fostering a harmonious and peaceful life, being obedient in carrying out religious teachings and having high social concerns. Regarding the purpose of da'wah, basically it has a very broad target and involves all aspects of human life.

Therefore, da'wah has a direction to be able to achieve something, certain values or great ideals. The values or great ideals to be achieved by da'wah are called

da'wah goals. The purpose of da'wah is the same as the purpose of the revelation of Islam itself, namely the mercy of the whole world. The function of grace from the teachings of Islam is socialized by da'i so that humans know al-Khalik, and obey His instructions. So that we can get happiness both in this world and in the hereafter. It means that happiness and prosperity in life in the world and in the hereafter are values or noble ideals that are desired through da'wah efforts. This means that da'wah efforts in other forms are the goal so that the target group invited is willing to accept and embrace Islam. After they declare themselves to embrace Islam, then we must conduct guidance to them so that they can lead them to a happy and spiritual standard of living both in this world and in the hereafter.

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Women Online Da'wah In Cyberspace Content Trends

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ABSTRACT

Trends in content began to fill the virtual space that was built through the da'wah delivered by women on social media, the women's da'wah movement as one of the passions for preaching on social media platforms grounded the identity of women from the dominant environment. Even though some of the preachers are not women who have a religious education background and experience in preaching as well as female preachers in offline rooms, but likes, shares and comments make online preachers become popular figures and referrals more than offline preachers because they have many followers, subscribers, or followers. the following viewers. How do women preachers form an identity that is built through social media da'wah. This study uses a netnographic method, namely da'wah on three social media Instagram, YouTube and Facebook can be a soothing oasis in the midst of the heat of religious narratives that lack appreciation, the themes presented are attractive to the demands of women in the modern era.

Keywords: Online Da'wah, Women, Cyberspace

I. INTRODUCTION

Technology in Islam is not something that is prohibited, even though at the time of the Prophet Muhammad, there was no technology as developed at this time. The development of da'wah requires attention to technological developments by expecting da'wah to be easily accepted and reached by mankind so that da'wah does not seem out of date.[1]With the development of technology, da'wah can be done in various ways. Da'wah at this time not only has to be delivered in every recitation or events commemorating the Islamic day, and does not always take place in mosques, ta'lim assemblies or other muslim places of worship. In the delivery of da'wah must use the media.[2]

The emergence of various kinds of media makes it easy to reach the wider community. The media used for preaching vary, audio media is media that only uses sound to be heard, visual media is media that uses images and writing that

can only be seen and audio-visual media uses sound and images that can be seen and heard. Of course, audio-visual media that is widely used by someone to preach because it is easier and faster to be caught by the target of da'wah, seeing and hearing is more memorable than just seeing or hearing. One of the da'wah media used is social media, which provides various conveniences, is faster, can convey da'wah in a short, simple and broad manner.

The role of social media in preaching has now also become very important, considering the condition of society, especially Indonesia, which is increasingly using social media.[3]Da'wah delivered today can be delivered through social media, in this study Facebook, YouTube and Instagram media. Using the latest technology such as social media in making da'wah can help spread da'wah to a wider range of target audiences, this is also because those who use social media come from various walks of life.

Now, social media has become the most effective tool to convey da'wah messages because almost every home now has internet access. Therefore, media such as TV and radio are seen to have lost their popularity which is now a lot of people spending more time using the internet as a source of information and entertainment. By seeing the rise of social media users from various circles, Facebook, YouTube and Instagram are the most popular media and become propaganda media for Da'i and Da'iah in delivering their da'wah. This is then used by social media users to be able to access da'wah messages on social media, because it is considered easier to access besides attending recitations, listening to lectures at tabligh akbar events. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah. because it is more accessible than attending recitations, listening to lectures at the tabligh akbar. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah. because it is more accessible than attending recitations, listening to lectures at the tabligh akbar. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah.[4]

Women who in fact focus on housework, but that does not mean that women are unable to contribute to preaching, they actually have a very big opportunity.[5] a simple example of them educating their children to obey Allah besides that in this technological era women also have the opportunity to preach whatever the menu can be delivered using technology that already exists and is developing at this time for example they can

use social media Facebook, Twitter, Instagram and others for propaganda purposes. In relation to the role of women in da'wah, women today or known as modern times must be literate and able to master technology so that the existence of women is not only seen as a group in the domestic realm, namely weak creatures who always need the protection of men, but women must be able to show their existence, especially in the world of da'wah by packaging different menus to be delivered to the general public.[6] Currently, da'wah has undergone many changes and also continues to innovate both in terms of its methods, media and materials along with the times and according to the needs of the times, adapted to the audience. If you look at current developments, women also have the same rights as men [7] In the world of da'wah, the difference lies in the level

Da'wah movement is defined as every activity in the context of carrying out Islamic da'wah [8] To invite people to goodness, to command the rightful and prevent what is evil, while in particular, the da'wah movement is often referred to as the Islamic movement (al-harakah al-islâmiyyah) or also called the da'wah congregation or also called kutlah da'wah (da'wah group), which is a group consisting of people who together carry out da'wah in one work unit and coordination. [9]Therefore, the flexibility of da'wah must continue to be carried out with the times. "People are no longer able to capture da'wah messages only from conventional approaches, but switch to using exclusive recitation media and social media," but the rapid development of technology has become an opportunity for da'wah, when da'i dare to take the right position in various social spheres. politics, then upgrade its ability to master communication media technology that is developing as it is today.[10] By equipping oneself with the ability to practice the cyber world with all its incarnations, as the author has described above. Meanwhile, the development of information

technology in social media will be a formidable challenge, because technology users have various backgrounds and diverse motivations. Likewise for women preachers (da'iyah) the spirit of preaching on social media platforms ground the identity of women from the dominant environment, [11] Even though some of the preachers are not women who have a religious education background and experience in preaching as well as female preachers in offline rooms, but likes, shares and comments make online preachers become popular figures and referrals. [12] more than offline preachers because there are many follower, subscriber, or viewer who follows. According to the character of social media, one of which is popularity, a person can be ordained as a "religious leader" if he has many followers, subscribers, or viewers. They become a place of reference for digital citizens' religious issues. Things that are difficult to happen in offline da'wah activities (offline). Religious authorities in these online da'wah activities also belong to followers,[13] as a representation of the congregation who generally become the "legitimacy" of religious leaders in society. The phenomenon of women's da'wah on social media [14] which is currently a trend for virtual space content in Islamic-based religious activities so that women's da'wah on social media tends to have a lot of devotees.

2. RESEARCH METHODOLOGY

This study uses a qualitative netnographic research method approach [15] on three platform accounts, namely Facebook, Instagram and YouTube. Using a qualitative case study method holistically (thoroughly) by considering elements that are related to each other seen in various contexts with the data collection and analysis process including in-depth interviews conducted on admins combined with document studies and observations involved in online spaces. The research was conducted over the span of 2020

3. CONCEPTUAL FRAMEWORK

Advances in technology provide various conveniences in communicating, social media itself appears as an ease in answering modern problems that cannot be answered by conventional media. [16] Social media is a means of interaction between a number of people through sharing information and ideas through the internet to form a kind of virtual community. Communication on social media is no longer limited by distance and time. Wherever users can communicate with each other, find information, and add new friends with various features [17] owned, such as Facebook, YouTube and Instagram, as the author will examine. Likewise, da'wah through virtual or online is a medium that is in great demand by social media users, preaching with social media is certainly more practical, including for female preachers whose scope of movement is limited and preaching through social media is very helpful in delivering da'wah. Social media is present as part of the development of new media that has quality, reach, frequency, usability, immediacy, and its permanent nature. [18] The convenience provided by social media also affects the realm of religion very large, especially for the development of Islamic da'wah activities. Preaching is no longer limited to lecturing from the pulpit of the mosque, but can be done through social media. There are also forms of da'wah broadcasts that we can see through social media such as on Instagram, packaged in different forms. The emergence of new technology also affects the process of da'wah development cannot convey the message of da'wah that is more feminist in an open and comprehensive manner, therefore the role of da'iyah in the delivery of da'wah is very much needed. This research uses a conceptual approach to framing analysis, which is one of the text analysis methods in the category of constructionist research. Framing analysis can simply be described as an analysis to find out how reality (events, actors, groups or whatever) is

framed by the media. The framing is of course through the construction process.

Da'wah done through social media [19] is one of the comprehensive da'wah movements that can penetrate space and time and can hypnotize the listeners of da'wah from various circles. The formation of this movement is intended to create the main supporters or core jama'ah. This movement was formed in a bond of religious solidarity and has a responsibility for the development of Islam and its environment, expanding its territory and network so that Islamic da'wah can spread throughout the world, namely the Islamic broadcasting community through social media platforms.

4. DISCUSSION

The role of the da'iyah in providing various counseling to women in particular is very different from the role of the da'i, because the principals of the da'i are sometimes reluctant to express various problems related to women's problems, but if the role of the da'iyah can be carried out with good, then all women's problems can be explained in detail by the da'iyah, without feeling embarrassed because they are both from the women's group. Many women do not understand various laws in carrying out Islamic law, but because of their reluctance to ask the da'i these problems, they are forced to keep various problems.

The existence of space that is opened to share religious knowledge on social media means that many people, especially women, follow da'wah content on Facebook, Instagram and YouTube and many women also follow da'wah content filled with female preachers. This can be said to be interesting both in terms of themes, messages, packaging or memes or formats and even visual messages designed by the da'wah admin.

Group Dr. Aisyah Dahlan.facebook.com and a youtube channel called Media Da'wah Hikmah and on @dr.aisyahdahlan.official. is one of the groups on social media facebook, youtube and intragram which has da'wah activities that attract a lot of attention and has 73,780 followers on facebook and every content that airs on youtube channel 11,142 x watched and 170rb followers discuss various kinds of da'wah messages that are devoted for Muslim women with unique and clear packaging. Inspirational lectures that are always delivered by the group include family issues.

Now the Dr. Group account. Aisyah Dahlan.facebook.com or by another name Majelis Islamic Parenting and a youtube channel called Media Da'wah Hikmah and @dr.aisyahdahlan.official developed into a routine da'wah activity organized by admins, in addition to preaching on social media. the admin always makes regular studies by informing the congregation through the account about the days and hours of activities. In addition, the group becomes a forum for contributions, where followers or mad'u can share opinions, Islamic articles or other da'wah messages on the account. In the process of making and distributing it, of course, the admins are free and have their respective rights to update the message content, but if the message is sourced from outside, the admin must include the author's name.

Reinforced by the author's interview with Puput admin group Dr. Aisyah said that why the da'wah discussion group was formed with the aim of motivating Muslim women in facing or carrying out life in the world. To increase their role in society, this women's group needs to cooperate with the mass media, so that the image of women in the mass media no longer appears as a group that always exist in the domestic sphere even in the media industry women are placed at a disadvantage. Women are often objects to attract the attention of consumers, however, it is time for

women through the media to be able to describe and introduce their potential and positive image.



Figure 1. Homepage Facebook account @Majlis Islamic Parenting

In this condition of society, which incidentally has become a modern society. So, da'wah should not only be seen in a narrow sense, namely as tabligh or limited to lectures that are more oriented to matters of mahdhah worship (ritual),

but da'wah also has an orientation to issues of ijtima'iyah worship (social). [20] The material presented was varied apart from family issues but also discussed physical and spiritual health.



Figure 2. Message of Da'wah group Dr. Aisyah Dahlan

On the image picture. 2. Explaining one of the materials discussed in the group which was posted by the admin who explained that the da'wah material is not only about mere faith or

worship but also provides insight into women which many women complain about. Da'wah has developed from time to time, not only the methods used, but the development of da'wah has

included all elements of da'wah, both media, methods and so on.

For now, da'wah is not enough just to be institutionalized, however, the use of communication and information technology in people's lives has become a trend and has value (prestige) or class in socio-cultural life. As a result, someone who cannot adapt to technological sophistication is considered a traditional, conservative and ancient society.[21] In this condition, da'wah is deemed necessary to enter the realm of technology and information, the existence of da'wah in the mass media is

expected to be a filter for the community so that they do not get carried away with the sophistication of communication technology.

On the Facebook account, Mumpuni Handayayekti lovers, which was followed by 124,264 members and Instagram @dr.aisyahdahlan.official with 177rb followers and posted many videos about how women should behave and the media used a lot of memes. Meme is a visual and text aspect that becomes a form of format in a media. The display is attractive so that many readers listen and discuss in the comments of each material presented.



Figure 3. Motivating messages in the form of memes

From the meme post above, the result of an interview with Nurjanah admin on @mumpuni_handayayekti lovers, the messages in this account are more in the form of motivation for women, both teenagers and adults. Motivation messages can also be said to be a series of efforts to provide certain conditions, so that someone is willing and wants to do something. So motivation can be stimulated by external factors but motivation grows within a person. Likewise, the

poster format is a medium that presents information in the form of visual images, this da'wah message poster can be used as a medium for da'wah purposes. Because, now the message of da'wah is not only conveyed in the form of direct communication but can be conveyed through visual media such as posters with a combination of images,[22] So that the da'wah messages contained in it also look more alive and give a deep impression on the reader or mad'u.



Figure 4. Messages of da'wah in the form of posters

From posting propaganda messages in the form of posters according to admin @mumpuni_handayayekti Juminten that the da'wah messages posted by @mumpuni_handayayekti are not only about women but more about self-motivation and spiritual worship and social life. By using posters, listeners and followers will focus more on understanding the meaning in the images with text captions.

On Oki Setiana Dewi's Facebook account with 168,564 members, Instagram @okisetianadewi with 15.7 million followers and OSDokisetianadewi's youtube channel, which so far has been watched up to 132,834,742 times. The da'wah messages conveyed were very straightforward, firm and even sometimes delivered with poetry, Ustadzah Oki's material was more about worship, motivation and about family.



Figure 5. Da'wah messages in the form of posters and text

Based on the interview with Pratama and Nur Afiyah, the admin of the Oki Setiana Dewi account stated that the message in the picture is a message of da'wah that motivates working women to meet living expenses in helping their husbands and is done sincerely and patiently and

solely for worship and to gain the pleasure of Allah. And the cleric always reminded the congregation to always pray to be given ease in facing the journey to the end of life.

In this condition, da'wah is deemed necessary to enter the realm of technology and information, so that women do not continue to be victims of the media in interpreting the term feminism. However, when da'wah reaches the realm of media, the content, values and messages of religious messages are not a top priority for media authorities. They pay more attention to the retelling they will get. Because our society is more inclined to da'wah models that can relieve fatigue after activities, our society is interested in da'wah models that only present religious values.[23] This problem is a challenge for da'wah actors. Because in one da'wah must exist in the mass media, as we know modern society cannot be separated from the mass media. The role of women both in the household and in their social life is very significant, in the family of women as the key determinant of the formation of a quality generation both concerning the emotional, spiritual and intellectual of their children. For this reason, a woman should be aware of the importance of her own quality before she can quality others, in this case are children, family and members of the community around her. And here da'wah is challenged to maintain and spread religious values.

5. CONCLUSION

The themes discussed by the women preachers were very diverse, although they were still based on the big theme of women. Ranging from dense historical references to everyday events. In the media realm, some millennial women seem quite familiar with alternative media@dr.aisyahdahlan.official, @dr.aisyahdahlan.official and @okisetianadewi of the three accounts are on facebook, instagram and youtube media and during 2020, Islamic-based media that continues to rise, many followers and members because publicly known for his side with women and the themes, style of message delivery, and an attractive appearance. The use of additional features on the three social

media to make preaching easier so that preaching through social media can be easily accepted by various groups. The online discussions and writings displayed on the relevant pages aim to provide positive energy and learning tools for women and marginalized groups to achieve their empowerment. Da'wah for women feels more inclusive through social media, The existence of da'wah in the mass media is expected to be a filter for the community so that they do not get carried away with the sophistication of communication technology.

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Companion Strategy for Acceptance of HIV/AIDS Status in Women

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ABSTRACT

Background: Women infected with HIV/AIDS had a double burden, including health, economic, mental, and social problems, and access to health services. Self-acceptance of HIV/AIDS status has always been a problem when women are diagnosed with HIV/AIDS, and companions are often needed to solve it. This study aimed to know the success of self-acceptance and companion strategies for women's acceptance of HIV/AIDS status.

Method: The research is mixed-method with a sequential exploratory. Informants are companion's HIV/AIDS in Bandar Lampung City. The qualitative phase of data collection with in-depth interviews with nine informants from 3 HIV/AIDS communities/networks was selected by purposive sampling. The quantitative phase used an online questionnaire to women living with HIV/AIDS who live in Bandar Lampung City and are a support group from 3 HIV/AIDS communities/networks, obtaining 27 people during two weeks of data collection. Qualitative analysis with content analysis and quantitative analysis with univariate analysis. This research was conducted for eight months (January – September 2021).

Results: The results of the study where the success of acceptance of HIV/AIDS status in women in the excellent category was 25 (92.6%) where the companion used an empowerment strategy through the stages of collaboration, case finding, self-introduction, exploring problems, and self-potential, implementation of accompaniment and monitoring and evaluation by utilizing the media whats app group and methods of personal approach and peer support groups. Suggestions, so that the length of time for acceptance of HIV/AIDS status is faster, the companion needs to get self-acceptance therapy training for women living with HIV/AIDS to empower women.

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INTRODUCTION

HIV/AIDS cases in Indonesia are growing rapidly. Based on the Report on the Progress of HIV /IDS and Sexually Transmitted Infectious Diseases (PIMS) in the first quarter (January – March) 2021, 7,650 people with HIV/AIDS (PLHAs) were found with a maximum age group of 25 – 49 years (71.3%), male gender by 69% while female by 31%. The number of people living with HIV was found based on the three highest population groups, namely Male Sex Male (MSM) by 26.3%, pregnant women by 20.9%, and Tuberculosis (TB) patients by 11.5%. The number of people living with HIV with the highest third rank based on occupation is 21,249 employees, 18,848 housewives, and 16,963 entrepreneurs.¹

The cumulative cases of people living with HIV in Lampung Province until March 2021 were 4,291. While the findings of cases in January - March 2021 amounted to 109 people. The results of the Evaluation and Activity Plan for the HIV & STI Program in Lampung Province in April 2021, where HIV was 4,519 cases, and the number of AIDS was 1,271 cases. Bandar Lampung is the most significant contributor to HIV/AIDS cases in Lampung Province. Until January – June 2021, HIV was found in 103 cases, of which 20 cases were female, and six of them were pregnant women with housewives and an entrepreneur.^{2,3}

The number of findings of HIV/AIDS cases among women is smaller than that of men, with a ratio of

3:5. However, in reality, the condition of women living with HIV/AIDS is increasingly difficult because of the social construction of a society that places women in an unfavourable subordinate position to control their sexuality. Several cases show that when women are infected with HIV/AIDS, they carry a double burden. This further worsens the condition of women who are infected with HIV/AIDS even though their husbands infect them.

Some problems where women living with HIV/AIDS carry a double burden than men biologically; as many as 70.8% of pregnancies occur before HIV diagnosis.⁴ Mentally, as much as 10% of HIV/AIDS women were categorized as having clinically relevant depression or anxiety.⁵ Culturally, there is a role for HIV-positive men to have children living with HIV-negative women. It can potentially sacrifice women's reproductive and sexual autonomy and increase the risk of HIV transmission to women due to the absence of effective interventions.⁶ Stigma, women who keep their HIV/AIDS status a secret will hinder adherence to taking medication and have difficulty accessing additional services.⁷ As a result, it affects the level of poverty, unemployment, housing discomfort, and the need for access to services which are the dominant barriers for women to discontinue HIV cares.⁸

Acceptance of HIV/AIDS status is more difficult for women who do not behave at risk. Half of the women aged 29 years experienced depression before giving birth, and a third experienced depression. HIV diagnosis is the lowest point in a woman's sexual and emotional life experienced traumatically. An HIV diagnosis is usually associated with fear of death and social isolation.⁹

Assisting with other forms of support from people who care about HIV/AIDS can help overcome difficulties in life and relieve anxiety and psychological anxiety for women living with HIV/AIDS. The results of the study revealed that the empowerment process for people with HIV/AIDS could be carried out by assistants with the role of social workers, with the stages carried out when assisting, namely: 1) intake stage, 2) assessment stage, 3) implementation stage and 4) evaluation and termination stages.¹⁰

Facilitators can come from communities/networks that care about HIV/AIDS. In Bandar Lampung City, several HIV/AIDS communities/networks actively assist, including Ikatan Perempuan Positif Indonesia, Jaringan Odha Berdaya, and Saburai Support Group.

The results of an interview with one of the HIV/AIDS community/networks in Bandar Lampung City, where the problems that are often experienced by women living with HIV/AIDS are a long time to receive HIV status when first diagnosed, there is still stigma and discrimination in the family, and the community, as well

as irregularities, take medicine. The form of support from a companion for women living with HIV/AIDS has been provided, but it is not yet known how successful the acceptance of HIV/AIDS status is, and it is necessary to know the companion strategy for women's acceptance of HIV/AIDS status. This study aims to determine the success of acceptance of HIV/AIDS status and the companion strategy to acceptance of HIV/AIDS status.

METHOD

This research was mixed-method with a sequential exploratory.¹¹ The study subjects were nine companions who assisted at least one -a month of women living with HIV/AIDS in Bandar Lampung City, Lampung Province, Indonesia. This research was conducted for eight months (January – September 2021). Data collection, qualitative phase through in-depth interviews with two key informants, namely the HIV/AIDS program holder from the Dinas Kesehatan Propinsi Lampung, obtained data related to the HIV/AIDS community/network actively providing assistance and the health condition of women living with HIV/AIDS. Based on information from key informants, 3 HIV/AIDS communities/networks were actively assisting in Bandar Lampung City. Nine accompanying informants consisted of two people from the Ikatan Perempuan Positif Indonesia, three from the Jaringan ODHA Berdaya, and four from the Saburai Support Group. Selected informants using purposive sampling, which has experience in assisting women living with HIV/AIDS for at least one month in the city of Bandar Lampung. The data collected is the acceptance of HIV/AIDS status and the companion strategy given to women living with HIV/AIDS. For data storage of informants, researchers used handhphone cameras, voice recorders, stationery, and field notes. In the quantitative phase, data collection used an online questionnaire where a questionnaire link was given to 3 coordinators of the HIV/AIDS community/network to be distributed to HIV-AIDS-infected women who live in Bandar Lampung City. A total of 27 people were obtained during two weeks of data collection. The data was collected in the form of emotion when diagnosed with HIV/AIDS, acceptance of the current status of HIV/AIDS, and companion strategies in assisting women living with HIV/AIDS.

Qualitative data were analyzed using content analysis, and quantitative data by univariate. The validity of the research results using triangulation of sources on one woman living with HIV/AIDS selected randomly based on the data from the questionnaire and in-depth interviews in a cafe with prior approval. The data obtained are the form of emotion when diagnosed with HIV/AIDS, acceptance of HIV/AIDS status, and companion strategies

in assisting women living with HIV/AIDS. Ethical learning from the Health Research Ethics Commission of Universitas Malahayati, Number: 1710/EC/KEP-UNMAL/IV/2021 dated 19 April 2021.

RESULTS AND DISCUSSION

Table 1. Characteristics of informants

Code	Age	Sex	Education level
Ak	43	Female	Undergraduate Studies
Hs	35	Female	Senior High School
El	37	Female	Undergraduate Studies
Fd	34	Male	Undergraduate Studies
Bj	23	Male	Senior High School
Js	29	Male	Senior High School
Nn	43	Female	Senior High School
Rk	32	Male	Senior High School
Er	37	Male	Senior High School

Source: Primary Data, In-depth Interview, 2021

Table 2. Characteristics of respondents

Characteristics	f	%
Age (year)		
20 – 24	1	3,7
25 – 29	5	18,5
30 – 34	7	25,9
35 – 39	10	37
40 – 44	3	11,1
45 – 49	0	0
50 – 54	1	3,7
Education level		
Junior High School	10	37
Senior High School	11	40,7
Diploma	3	11,1
Graduate	3	11,1
Job		
Housewife	16	59,3
Tailor	1	3,7
Social worker	1	3,7
Online driver	1	3,7
Street vendor	4	14,8
Hausemaid	1	3,7
Employee	3	11,1
Length of time with HIV/AIDS		
< 5 years	17	62,96
≥ 5 years	10	37,03

Source: Primary Data, Questionnaire, 2021

The number of informants involved was nine from three HIV/AIDS communities/networks. The respondents are women living with HIV/AIDS, as many as 27 people. Table 1 shows that most male companions are

5 (55.5%), minimum age – maximum 23 – 43 years, with a high school education level of 6 (66.6%).

Table 2 shows that most respondents aged 35 – 39 years 10 (37%), junior high school education level 10 (37%), with housewife work 16 (59.3%), and duration of infection with HIV/AIDS < 5 years 17 (62.96%).

Table 3 shows that the most emotions experienced by respondents when diagnosed with HIV/AIDS were anger 12 (28.6%), disappointment 7 (16.7%), and sadness 6 (14.3%).

Table 3. Respondents' emotions

Emotion	f	%
Annoyed	4	9,5
Disappointed	7	16,7
Shock	3	7,1
Sad	6	14,3
Resigned	2	4,8
Angry	12	28,6
Separated hope	5	11,9
No belief	1	2,4
Afraid	1	2,4
Distracted mind	1	2,4

Source: Primary Data, Questionnaire, 2021

This negative emotion is justified by one triangulation of sources who are 30 years old with the occupation of a housewife:

"Awalnya terpuruk, kita tahu gitukan didiagnosa itu (HIV) pada saat di rumah sakit, takutnya gak sembuh ya... awalnya syok, kaget, kayaknya gak ada harapan lagi untuk hidup, bakalan meninggal neh." Primary Data, In-depth Interview (S1, 30 years old, housewife)

"Initially it was down, we knew that when we were diagnosed (HIV) we were in the hospital, we were afraid it would not heal... at first we were shocked, shocked, there seemed to be no hope of living anymore, we would die anyway." Primary Data, In-depth Interview (S1, 30 years old, housewife)

Table 4 shows that the distribution frequency of acceptance of HIV/AIDS status in respondents with the components is responsible, opinionated, trusting, aware of limitations, and accepting of humanity. All components are mostly in the good category.

Distribution frequency of acceptance of HIV/AIDS status in respondents using five categories, namely strongly agree, agree, neither agree, disagree, and strongly disagree. Based on the histogram, the data is normally distributed. To assess the acceptance of

Table 4. Distribution frequency of acceptance of HIV/AIDS status in respondents

Component	Statements	Catagories (%)				
		Strongly Disagree	Disagree	Neither Agree	Agree	Strongly agree
Opinionated	1. Avoiding people who have a bad influence on my life	25,9	29,6	37	7,4	0
	2. Trying to manage my emotions when I'm angry	0	22,2	51,9	18,5	7,4
Trusting	3. Avoid comparing myself to others to decide if I am a worthy persons	14,8	33,3	40,7	11,1	0
	4. Feel I'm a worthy person even when others don't approve of it	7,4	22,2	51,9	18,5	0
Aware of limitations	5. I feel the same as other people, each of which has advantages and disadvantages	11,1	11,1	51,9	22,2	3,7
	6. Able to take advantage of the advantages that I have to achieve success	7,4	11,1	59,3	22,2	0
Accept humanity	7. Take criticism as an opportunity to improve my behavior	7,4	22,2	40,7	25,9	3,7
	8. Happy if my actions can be useful for others	7,4	25,9	44,4	22,2	0

Source: Primary Data, Questionnaire, 2021

HIV/AIDS status through a companion, the data are categorized into 2, namely well and unwell, with a cut of point of an average value of 3.2.

Table 5 shows that most respondents have acceptance HIV/AIDS status with a good category 25 (92.6%).

Table 5. Acceptance of HIV/AIDS status in respondents

Self Acceptance	f	%
Well	25	92,6
Unwell	2	7,4

Source: Primary Data, Questionnaire, 2021

About the strategy, all companions from the 3 HIV/AIDS communities/networks had almost the same information in providing a companion to acceptance of HIV/AIDS status. First, collaborating with service providers is a way to make it easier to companion. Two communities/networks collaborate with hospitals, while a community/networks collaborate with Puskesmas.

"Kita MoU untuk mempermudah (kerjasama) dengan rumah sakit umum (RSAM), jadi kita tidak sembarangan masuk rumah sakit ... jadi kalo kita gak MoU itu gak enak,

jadi kita melakukan MoU, Alhamdulillah kita disambut baik dengan pihak rumah sakit" Primary Data, Indepth Interview (Ak, 43 years old, companion)

"We have an MoU to make it easier (cooperation) with public hospitals (RSAM), so we don't go to the hospital carelessly ... so if we don't have an MoU it's not good, so we do an MoU, Alhamdulillah we are well received by the hospital " Primary Data, In-depth Interview (Ak, 43 years old, companion)

Second, most of the informants said that after being diagnosed with HIV/AIDS by a doctor, the companion would be contacted to assist, and case findings could also be found when the client was at the VCT clinic, inpatient and outpatient.

"misal di VCT ada pasien HIV yang baru, habis itu diantar ke kita untuk di dampingi ... rata-rata seminggu itu pasti ada aja kasus baru ... kita bisa dapatkan klien dari rawat jalan di VCT atau kita dapat dari rawat inap, jadi ketahuannya karena dia sakit lalu langsung dirawat setelah itu baru dilakukan tes HIV, lalu ketika hasilnya positif akan kita damping juga ke ruangan, kalau misalnya pasiennya masih (terlihat baik) bisa kita ajak ngobrol, jika

kondisi pasiennya jelek, kita ngobrol dengan keluarganya ..." Primary Data, In-depth Interview (El, 37 years old, companion)

"For example, in VCT there are new HIV patients, after that they are brought to us to be accompanied ... on average a week there will be new cases ... we can get clients from outpatients at VCT or we get them from inpatients, so we find out because he was sick and then he was treated immediately after that an HIV test was done, then when the results were positive we would also accompany him to the room, if for example the patient still (looks good) we can talk to, if the patient's condition is bad, we chat with his family ..." Primary Data, In-depth Interview (El, 37 years old, companion)

Third, all informants said they should introduce themselves as a companion, especially to women living with HIV/AIDS, their families, if possible, and health workers in health services.

"setelah dari situ selain kita (melayani) di VCT juga ke ruangan, ke ruangan operasi, kita juga harus sosialisasi dengan bidan, dengan dokter kandungan, jadi kita lebih banyak kenal (tenaga kesehatan), jadi mereka hapal..." Primary Data, In-depth Interview (Ak, 43 years old, companion)

"After that, apart from us (serving) at the VCT, we also went to the operating room, we also had to socialize with the midwife, with obstetricians, so we knew more (health workers), so they memorized it..." Primary Data, In-depth Interview (Ak, 43 years old, companion)

Fourth, most informants explored women living with HIV/AIDS problems and their potential. It is conducted as a form of attention, transfer of emotional problems, and self-development capital for women.

"kasus kasus yang ada itu kebanyakan perempuan sudah hamil, jadi kita temukan dia positif. Dia bilang, mau bagaimana ini anak saya biar dia tidak ketularan? jadi kita beri edukasi tentang PPIA itu seperti apa, nanti kita telusurin sudah berapa bulan? viral load berapa? jadi kaauo misalkan viral loadnya tinggi, tidak bisa saecar oh no tidak bisa normal, tidak bisa menyusui ..." Primary Data, Indepth Interview (Ak, 43 years old, companion)

"The cases that exist are mostly women who are already pregnant, so we found him positive. She said, how can this be my child get infected? So we give education about what PPIA is like, how many months have we been tracking? how much viral load? so if you have a high viral load, you

can't go anywhere, oh no, you can't be normal, you can't breastfeed ..." Primary Data, In-depth Interview (Ak, 43 years old, companion)

Fifth, most informants use social media such as what's app groups to communicate with their peer support groups. However, there are also informants holding face-to-face meetings at certain events. In addition, the informants carried out the counselling method, especially when discussing sensitive issues. The informants still maintained the existence of peer groups because it was quite effective in transferring information to women infected with HIV/AIDS.

"Kalo aku lebih banyak tatap muka, kalau di rumah sakit lebih sering ketemu dengan aku tatap muka dan ngobrol jadikan menanyakan gimana keadaannya sekarang gimana setelah minum obat semalam? kalau misalnya dia belum pernah minum ARV kita arahkan untuk menunggu sampai hasil-hasilnya lab nya, yang sudah keluar (hasil lab) baru bisa untuk pengobatan, tapi kalau misalnya yang sudah pengobatan ARV pasti kita akan menanyakan bagaimana keadaannya setelah minum ARV" Primary Data, Indepth Interview (Rk, 32 years old, companion)

"If I'm more face-to-face, if I'm at the hospital more often I meet face-to-face and talk to ask how he's doing now, how about after taking the medicine last night? if for example, he has never taken ARV, we are directed to wait until the lab results are out, the ones that have come out (lab results) can only be used for treatment, but if for example those who have been on ARV treatment we will ask how he is after taking ARVs" Primary Data, In-depth Interview (Rk, 32 years old, companion)

Sixth, all informants did not give a long time for a companion. As long as a woman living with HIV/AIDS is comfortable being accompanied, she will be in a peer support group.

"Saat dia tidak mau, memang dia tidak mau, aku yakin dia sudah mampu. Misalkan, aku melihat kondisinya, pertama dia sehat, aku ngerasa dia sudah sehat, sudah mampu, fisik, jasmani dan rohaninya, sepertinya dia tidak perlu aku damping lagi" Primary Data, Indepth Interview (Ak, 43 years old, companion)

"When he doesn't want to, he doesn't want to, I'm sure he can do it. For example, I see his condition, first, he is healthy, I feel he is healthy, capable, physically, physically and spiritually, it seems that he doesn't need me to accompany him anymore" Primary Data, In-depth Interview (Ak, 43 years old, companion)

The companion strategy for women's HIV/AIDS acceptance status is through a women's empowerment approach with the following stages: 1) Cooperation phase; 2) Case finding phase; 3) Introduction stage; 4) Stage of excavating problems and self-potentials; 5) Assistance implementation phase, and 6) Monitoring and evaluation phase. There was a success in receiving HIV/AIDS status in women by 92.6% in the good category through this stage.

The acceptance of HIV/AIDS status that occurs in many women is influenced by the presence of companions with many roles given through a women's empowerment approach, which is a strategy in mentoring. Empowerment is a process of helping disadvantaged groups and individuals to compete more effectively with other interests by helping them to learn and use lobbying, using the media, engaging in political action, understanding how to work the system, and so on.¹² This activity is carried out to improve one's situation and condition by involving the community to participate.

The companion was carried out through several stages in women's empowerment carried out by companion to accept HIV/AIDS status, as follows:

1. Cooperation stage. It is important to collaborate with health services such as hospitals or health centres. This collaboration is carried out to access the same health services as other general patients without stigma and discrimination.
2. Case finding stage. Collaboration between the HIV/AIDS community/network and health services makes it easier to find cases to provide health care support.
3. Introductory stage. Things that need to be introduced are a) Introducing yourself as a companion and offering to be accompanied; b) Introducing the existence of a VCT clinic for consultation related to health problems of people living with HIV and HIV/AIDS-related services in health services; c) Educate people living with HIV related to HIV/AIDS to increase knowledge and provide positive suggestions for mental strength; d) Introducing the existence of peer support groups as a forum for communication between PLHAs.
4. Stage of digging problems and self-potential. Identifying the problems and potentials of PLHAs can be done individually or in groups.
5. Assistance implementation phase. The implementation stage of mentoring is the stage where the role of the mentor is very influential in accepting women's HIV/AIDS status. This stage can be divided into two methods: a) Consultation method, which emphasizes intervention on PLHAs personally based on the sensitivity of the problem; b) Group method

(KDS), which emphasizes intervention on PLHAs in small, medium, or large groups.

6. Monitoring and evaluation stage. The monitoring and evaluation stage assesses whether the PLHAs being assisted are carrying out what is recommended by the companion, such as adherence to taking ARVs, administering the Covid-19 vaccine, improving mental health, and having a healthy lifestyle. At this stage, the facilitator also assesses the level of empowerment (survival) of PLHAs.

This study is different from the results of research by Phoenix et al (2014), which revealed six empowerment processes carried out online by peer support groups, are: exchanging information, sharing experiences, interacting with others, dealing with emotional support, finding recognition and understanding, and helping others. The outcomes were identified as increasing optimism, emotional well-being, social well-being, better information, better disease management, and confidence in relationships with doctors. But it also has potential downsides, such as: not being able to connect physically, inappropriate online behaviour, decreased real-life relationships, and information overload and misinformation.¹³ It is also different from the research by Nufus, et al (2018) where facilitators with stages carry out the empowerment process for people with HIV/AIDS, are: 1) the intake stage where the facilitator facilitates VCT services to find out positive clients with HIV or not (as a facilitator, as an educator and as an enabler), 2) the assessment stage where the facilitator identifies problems and potential clients (as an enabler and as an expert), 3) the implementation stage where the facilitator helps people with HIV overcome problems on the social dimension (as an enabler, as an educator, as a representative, and as a facilitator), 4) evaluation and termination stage where the facilitator conducts data analysis to see the accuracy of PLHAs in utilizing treatment services and conducts briefings to PLHAs to see how far the results of the interventions that have been carried out (as a facilitator).¹⁰

The thing that distinguishes these two studies is the empowerment activities with specific targets, namely women living with HIV/AIDS. Where women living with HIV/AIDS experience a double burden, such as mental problems, economy, physical health, access to health services, pregnancy, future children, husband problems, and so on. So the approach taken by the companion is women's empowerment. Women's empowerment can be defined in several ways, including accepting women's perspectives or seeking them and improving women's status through education, awareness, literacy, and training.¹⁴ Several principles define women's empowerment such as, to be empowered, they must come from a position of powerlessness. They must acquire

empowerment themselves rather than being given to them by outsiders. Other studies have found that the definition of empowerment requires people to have the ability to make important decisions in their lives while also being able to act on those decisions. Empowerment and powerlessness are relative to one another at a previous time; thus, empowerment is a process rather than a product. The benefits of implementing women's empowerment, according to Nursalam (2022) can increase knowledge from the good category by 39.9% to 60.2%. The selected cadres showed their awareness of the importance of inviting other HIV/AIDS sufferers to seek treatment at the puskesmas.¹⁵

In empowering women, it is necessary to pay attention to the selection of appropriate methods and media. The method used by the companion in this research is a personal and group approach. The method chosen depends on the field situation and conditions, such as the character of women, the sensitivity of the problem, stigma and discrimination, the severity of the disease, and the level of acceptance of HIV/AIDS status. While the media used are social platforms. Women's empowerment activities for acceptance of HIV/AIDS status must be carried out continuously so that people with HIV are more empowered, or their dependence will be reduced. It is a success in assisting.

According to Yusuf, et al (2016), individual counselling is a face-to-face relationship between the counsellor and the client, where the counsellor, as someone who has special competence, provides a learning situation to clients who are normal people to be helped in knowing themselves, situations that faced and the future so that clients can use their potential to achieve personal and social happiness and further clients will learn about how to solve problems and meet future needs.¹⁵ The counselling method is used by counsellors when women living with HIV/AIDS come and talk about sensitive things that others do not want to know. In addition, the use of peer support groups can be done online and offline. Online by using what's app group while offline with a meeting at an agreed place. Of these two methods, the most frequently used is online discussion. Discussions that are often discussed are self-acceptance, sincerity, spirituality, adherence to medication, knowledge of HIV/AIDS transmission, clean and healthy living behaviour, and healthy food. However, only women living with HIV/AIDS who have androids can communicate with WAGs. According to Pustikayasa's research (2019), WhatsApp groups have the advantage that it can be used as a learning medium without being limited by space and time. By using WhatsApp groups, educators are expected not only to carry out learning based on the curriculum alone but also to provide encouragement to arouse, stimulate and increase students' learning

motivation so that the objectives of learning can be achieved properly.¹⁶ The advantages of WAG as a stimulus in the acceptance of HIV/AIDS status in women living with HIV/AIDS. WAG is an effective medium for exchanging information, experiences, and complaints among women living with HIV/AIDS, but it becomes an obstacle for those who do not have an android. So the companion makes a home visit to see conditions or holds a meeting related to HIV/AIDS or entertainment activities that can bring women infected with HIV/AIDS to an event. According to Silubun and Abdillah (2022), the social support for a woman living with HIV/AIDS will first, there is emotional support from the closest person willing to listen and understand without prejudice and differentiation. Second, appreciation support that makes the subject feel valuable and feel safe. Third, instrumental support such as subsidizing drug costs. Fourth, information support related to HIV/AIDS. Fifth, peer group support is obtained from fellow people with HIV/AIDS.¹⁸

Furthermore, peer support occurs when people provide knowledge, experience, emotional, social, or practical help to each other.¹⁷ The existence of peer support is beneficial in accepting HIV/AIDS status in women with the support of a companion of HIV/AIDS. The equality of being infected with HIV/AIDS, refusal to accept status, the problem of living burdens, and being in one community, namely peer groups, makes members mutually reinforce and support each other; this accelerates the acceptance of HIV/AIDS status in women. According to Aini et al. (2021), peer support increases the psychological adaptation of HIV/AIDS patients. The more optimal peer support, the more adaptive the psychological adaptation of the patient (p-value = 0.0005). So it can be concluded that peer support can increase the psychological adaptation of HIV/AIDS patients to be more adaptive.²⁰

The companion strategy for women living with HIV/AIDS was in a good category (92.6%) by paying attention to the stages of mentoring, the media and methods used, and the time of mentoring that was carried out continuously. The long time for women to accept their HIV/AIDS status impacts their quality of life. It will impact the success of women's acceptance of HIV/AIDS status. The thing that becomes an obstacle is the double burden experienced by these women. Physical, mental, social, and economic problems, access to health services, pregnancy, children, husband, and place of residence become problems to accepting their HIV/AIDS status.

The term acceptance of status is taken from the term self-acceptance. According to Maslow (1943), self-acceptance is an essential concept in the development of humanistic psychology. Thus, humans must be seen as a whole and should not be divided. Self-acceptance occurs through self-actualization, which is the result of self-

discovery and development. Self-actualization is considered high in a person's hierarchy of needs. In an effort toward self-actualization, a person is required to understand himself.²¹

How well a person understands himself when he is diagnosed with a life-threatening disease impacts therapeutic actions, physical problems, and social and spiritual problems also occur in women infected with HIV/AIDS. The study results on all women diagnosed with HIV/AIDS showed negative emotions such as not believing they were infected with HIV/AIDS, shock, crying, fear, anger at their husbands, despair, and feeling they would die, stressed and hit. The results of this study were strengthened quantitatively where women diagnosed with HIV/AIDS showed emotions such as anger 12 (28.6%), disappointed 7 (16.7%), sad 5 (14.3%), desperate 5 (11.9%), annoyed 4 (9.5%), shock 3 (7.1%), resigned 2 (4.8%), distrusted 1 (2.4%), scared 1 (2.4%) and thought mixed 1 (2.4%).

The emotion that occurs in women living with HIV/AIDS in this study is almost to the results of research by Seffren, (2018) and Rodriguez (2018), where women living with HIV/AIDS hurt their quality of life, as many as 10% experience clinically relevant depression. Even half of HIV/AIDS women do not behave at risk of depression before giving birth, and a third experience depression after giving birth.^{5,9} The result of the emotional process is self-acceptance, where self-acceptance is a catalyst for alleviating negative emotions and a stimulus that supports the quality of life of women infected with HIV/AIDS. Acceptance of HIV/AIDS status that has not been good is a natural response when a woman is diagnosed with HIV/AIDS by health workers or counsellors. Even with risky behaviour, not a single woman received a diagnosis of a chronic disease such as HIV/AIDS. However, it becomes unnatural if the acceptance of HIV/AIDS status that has not been good continues for a long time in the lives of women living with HIV/AIDS because it impacts the quality of life in the future. Efforts are needed to get women infected with HIV/AIDS out of the cycle of depression to accept the reality of living with HIV/AIDS immediately.

The nature of positive and negative actualization is influenced by the individual who will intervene in this case, PLHAs, and the person who will intervene in this case is the companion. The facilitator has a role in accepting HIV/AIDS status because the facilitator can meet the needs and assist in solving the problems of women infected with HIV/AIDS. So that there is good interaction between the facilitator and women infected with HIV/AIDS. It is important to have a positive companion in attitude and behaviour so that the acceptance of HIV/AIDS status can be adequately achieved.

The results showed acceptance of HIV/AIDS status in the good category by 92.6%, while the poor category was only 7.4% in many women infected with HIV/AIDS. In the results of this study, the most dominant factor was not tested, but the acceptance of HIV/AIDS status occurred as long as women infected with HIV/AIDS were in assistance from the HIV/AIDS community/network. According to Ifeanyichukwu Anthony Ogueji (2021), experiences and predictors of psychological distress in pregnant women living with HIV are depressive reports, loneliness, regrets, self-blame and guilt feelings, as the experiences of psychological distress, and respondents' socio-cultural contexts determined these experiences.²²

According Amie Koch, et al (2022), the six themes related to resilience and coping: are self-acceptance, disclosure, self-compassion, social support, will to live, and service. Social support was a driving protective element and an essential component to building and sustaining resilience and coping. Women who experienced positive support often expressed a will to live and a desire to support other WLWH. Resilience and social support were characterized by patterns of reciprocity, in that they were mutually sustaining, stabilizing, and strengthening.²³

The acceptance of HIV/AIDS status in women in the good category, indicated by positive actualization, such as being seen as surviving, being more independent, having no complaints, not feeling anxious, no longer feeling inferior to taking ARV to VCT clinics and looking to enjoy life more. Whilst the acceptance of the status of HIV/AIDS in women in the category is not good, indicated by negative actualization, such as not believing in the diagnosis of HIV/AIDS, physically and mentally depressed, much complaining, not being involved in activities organized by the facilitator.

Many variables influence self-acceptance. According to Bury (1988), self-acceptance occurs when a person is diagnosed with a chronic disease that significantly affects the way that person views his life, himself, and his future. It is related to the consequences of the disease and the significance of the disease, and the long-term meaning of one's life for the disease.²⁴

Uncertainty about the length of HIV/AIDS status is influenced by the presence or absence of risky behaviour in women, the condition of children with HIV/AIDS, physical conditions, opportunistic infectious diseases, psychological conditions, pregnancy conditions, women's character and HIV/AIDS status of husbands/partners and the experience of companions in assisting women with HIV/AIDS. It also affects the speed of acceptance of status. In addition, the study results show that all facilitators have not been able to determine the standard

length of time for receiving HIV/AIDS status for women from being diagnosed to being assisted by the HIV/AIDS community/network. The time range stated is one day to 12 months.

According to Elisabet Kubler - Ross (2009), the uncertainty of the length of time that one woman receives HIV/AIDS status from one woman to another is influenced by one of the women themselves. Before reaching the stage of self-acceptance, individuals will go through several stages, including the stages of denial, anger, bargaining, depression, and acceptance.²²

Almost to Stanton, Revenson, & Tennen (2007), psychological adjustment to chronic disease can be influenced by many factors, such as disease severity, functional impairment, level of self-management, disease prognosis, and even the level of symptoms experienced, and it should be noted that there are levels of high heterogeneity among individuals with the chronic disease along these dimensions as well as within adjustment.¹⁴

Acceptance of HIV/AIDS status is a psychological problem faced by almost all women. If this problem is resolved, it will positively impact physical, mental, social, and economic health. HIV/AIDS facilitators carry out the concept of empowerment to return women to everyday lives before being diagnosed with HIV/AIDS. There needs to be good cooperation between the facilitators as implementers of empowerment or facilitators and the participation of women infected with HIV/AIDS as targets in empowerment.

CONCLUSION

The success of receiving HIV/AIDS status in women with a companion role is 92.6% in the good category. The strategy carried out by the facilitator for accepting HIV-AIDS status with an approach to empowering women went through several stages, namely: 1) Cooperation stage, 2) Case finding stage, 3) Introduction stage, 4) Problem exploration and self-potential stage, 5) Assistance implementation stage, 6) Monitoring and evaluation stage. The method used is counselling and peer support groups, while the media used is by utilizing social platforms, such as WhatsApp groups. So that the length of time for receiving HIV/AIDS status is faster, the companion needs to get self-acceptance therapy training for women infected with HIV/AIDS to empower women.

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Analysis of The Empowerment Policy of The Ethnic Community in Building Social Harmony (Case Study of Lampung Transmigrant)

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Abstract. The research aims to conduct policy analysis on empowering ethnic communities in building social harmony—the research conducted in the transmigrant area of Lampung. The research method used is qualitative research. Data collection techniques were carried out through field observations and documentary studies. The findings reveal that government policies have an essential role to play in building the empowerment of ethnic communities in creating a much better social harmony. However, in the field, this has encountered various obstacles and challenges. Social harmonization constrains by anti-social behavior. Debates in different social communities and the lack of guidance and socialization on the empowerment of ethnic communities are practical and efficient. However, the social structure of Lampung transmigrants, which was built based on the principles of cooperation, openness, tolerance, and healthy competence, led to much better empowerment of ethnic communities. The implication of this research is to provide input on the policy direction of stakeholders in formulating strategies for empowering ethnic communities to build social harmony, avoid conflicts between ethnic groups, and create social welfare in Indonesia.

Keywords: Policy, Empowerment, Ethnicity, Social Harmony.

1 Introduction

The empowerment of ethnic communities is increasing globally. The aim is to build social harmony in society to live side by side without any socio-economic conflicts. In this case, of course, government policy plays an important role. Developing creativity and promoting social harmony is one way that can be done [1]. Social harmony campaigns can reflect the social qualities of a region [2]. In other words, to find out the social quality in an area can be seen from the behavior of the community in implementing ethnic community empowerment policies.

The development of community empowerment studies occurs in line with social, economic, religious, government, political, and cultural development. This dynamic has led to many changes in the structure of agriculture, plantations, trade, and industry. Also changes in the function of social institutions, transmigration, economic behavior, politics, and religion among more rational citizens. By encouraging social harmony through the empowerment of ethnic communities, these government policies can increase social resilience. Unfortunately, some cities are sometimes more difficult to activate. It is the reason why it is essential to

conduct further research. Previous studies have shown that stakeholder support can create healthy ethnic communities [3]. It further explained that if a country wants an ethnic community that can build social harmony, then the intervention must be designed together with all citizens of society. The social dynamics that occur in society indicate by the insight into the positive role of social harmony on various problems of social life and the dynamic plurality of local cultures. Psychologically, the balance between groups indicates the ability to absorb information and a culture that develops rapidly in line with science, technology, and communication [4].

In Indonesia, policies related to the empowerment of ethnic communities build social harmony based on the Marine Policy of the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006. It was carried out through a forum for empowering religious harmony. Recent studies reveal that the success of policies is highly dependent on the role of the government in granting authority to the management of the forum to take action as a management team for delivering information on policies formulated by the central/regional government [5].

Policies for empowering social, religious, local cultural communities and regional development can be more effective if a well-integrated social system is homogeneous. Although it also needs to be observed, the diversity and dynamics of the community in the plurality local cultures. There are complexities of power and adverse circumstances, each of which is central to understanding and leading to a more empowered and useful society. The idea and actualization of community empowerment are involved, both in itself and in the process of interaction with communities outside it, which in its dynamics often occurs cooperation, competition, and conflict in various social, political, and economic fields. Conceptual community empowerment policies have a variety of strategies to achieve the goals and objectives of disadvantaged groups [6]. These strategies can broadly classify policies and planning, social action, economy, politics, education, and self-awareness in various social communities.

Some of these historical and empirical arguments indicate how it must admit that no single approach can provide a complete and comprehensive explanation of the existing social harmonization because there is always a mutual relationship between concepts, theories, and policies with one another. Social harmony in social order can identify through ties to self-help groups, and the relationship between members of the self-help group and the wider community [7][8]. Given that each research approach used to uncover and explain scientific truth has its basis for arguments with the level of truth determined by how closely the views are built based on social, economic, cultural, and regional development problems observed and studied scientifically.

2. Methods

This research is a qualitative descriptive study conducted in transmigration areas, especially in Bagelen Village, Pesawaran District, Lampung Province, as the selected locus. After further investigation, the chosen objects were the Javanese Muslim Ethnic Community. And the Muslim Lampung Ethnic Community in the transmigrant area, which was active in carrying out harmonious community development activities in the first transmigration area during the colonial period in Bagelen village, Gedong Tataan sub-district, Pesawaran Regency. Therefore this research was deliberately carried out on the transmigrant community

of the Javanese Muslim and Muslim Lampung ethnic groups who could empower to build social harmony among the Bagelen transmigrants in Lampung. Strictly speaking, this research focuses on government policies and their activities in building social peace.

Data collection techniques carried out by field observations, interviews, and documentation studies; so that the real problems that occur can be studied, compared, and analyzed scientifically. Interviews can work with several community members. Who understood and knew the history of colonization in its early days, religious leaders, traditional leaders, sub-district government officials, and village officials. Then the information was cross-checked to test the validity and accuracy of field data. Meanwhile, documents based on records of past events related to the focus and sub-focus of research can trace from the presence of writings, pictures, or monumental works of a particular person, family, group, and social community.

3. Result and Discussion

The initial description of these findings base on the results of researching theories that implement correctly to become creative learning and training so that they stimulate a positive, informed, innovative and reflective approach to a society based on shared awareness to build the future. Based on the theory of community empowerment, which has been formulated by experts,

“Empowerment is a word that has been overused and is in danger of losing its substantive meaning. It is the center of community work ideas, and many community workers will choose to define their role in terms of an empowerment process. However, a simple work definition will suffice, namely: Empowerment aims to increase the charge of disadvantaged (the disadvantaged) [9].”

Based on this theory, it can conceptually clarify the existence of a pluralist perspective of empowerment. Empowerment through policy and planning achieved by developing or changing structures and institutions to gain fairer access to resources or services and opportunities to participate in community life. Positive affirmative action or discrimination policies recognize the existence of disadvantaged groups (sometimes expressed specifically in structural terms) and seek to remedy this by 'changing the rules' to benefit the disadvantaged group [9].

In the transmigrant area of Lampung, in Bagelen village, Pesawaran District, Lampung Province, there have been many events of changing social structures and empowering social institutions. The Javanese Muslim and Lampung Muslim Ethnic Communities in transmigrant areas are quite active in carrying out harmonious community development activities in the transmigration areas. The first was during the colonial period in Bagelen Village, Gedong Tataan sub-district, Pesawaran Regency. More focus can see the empowerment of ethnic communities to increase resources, access, and opportunities for the community. Interviews conducted with several traditional adat leaders and religious leaders in the transmigrant area of Lampung expressed the same view of efforts to build social harmony, namely by providing sufficient and safe resources to the people,

“The transmigrant community tries to avoid social conflicts. The city established a community forum as a forum for community aspirations. Regardless of ethnicity, people voluntarily cooperate, tolerate, and exchange ideas in creating mutual security and comfort. People live side by side and try to make a healthy competition in business.”

According to Jim Ife and Frank Tesoriero (2008), empowerment through social and political action emphasizes the importance of struggle and political change in increasing adequate power. How this is applied depends on our understanding of power in the political process (pluralist, elite, structural, or post-structural). But he emphasized an activist approach and sought to enable people to increase their power through direct (and often collective) action, or by equipping them to be more effective in the political arena [9].

In the process of building towards social harmony, the Javanese Muslim ethnic community and the Muslim Lampung ethnic group experience the process of mixing two or more cultures that meet. And influence each other or the operation of the entry of foreign cultural influences on society, some selectively absorb few or many elements of the foreign culture. And some try to resist this influence or the result of a cultural or linguistic encounter between members of a bilingual society, characterized by borrowing or bilingualism.

In the transmigrant area of Lampung, everything arranged like the Javanese village pattern, including the government structure with the *kamituwo*, *lurah*, and assistant *wedana*, which was different from the surrounding government structures. In connection with the village government system, which has a community service function and as a permanent residence for Javanese people, in the hinterland, it is a jurisdiction that is also the center of the lowest regional level government. Administratively, the village is directly under the control of the sub-district government and consists of *dukuh-dukuh*. A *dukuh* head chairs each part of the village [10].

The empowerment of the Lampung transmigrant community is dynamically in line with development developments, as indicated in the existence of the product in all fields. However, these government policies have not succeeded in alleviating poverty and the increasing number of unemployed workers, difficulties in obtaining job opportunities, and high basic needs and living costs. Development claimed to be the government's authority so that people must submit and obey the implementation process, which is planned by the government itself, which tends to without involving the aspirations of the community. "Mobilization to participate in development is the obligation of a society as a form of obedience and devotion to the state and not based on existing awareness in society. As a result, development becomes a centralized and biased center [11]."

Empowerment of communities of different ethnicities and adherents of religion can be carried out through human resource development in accordance with Islamic religious values [12]. The empowerment of the Islamic community is an empirical model for developing individual and collective behavior, emphasizing solving various concrete problems, including the management of conflict resolution faced by local communities.

Based on Figure 1, it can be understood that empowering as a basis for social movement towards a harmonious society, of course, needs to teach people not to be arrogant, proud of themselves, commit zolim; practice in order to be able to master and control feelings of envy, jealousy and jealousy of others. This means that religious empowerment (*ruhaniyah*) for social groups, communities of various ethnicities, as well as every family and individual of course must be based on faith, *taqwa*, morality and high and consistent religious moral values. It is interesting to study expert testimonials.

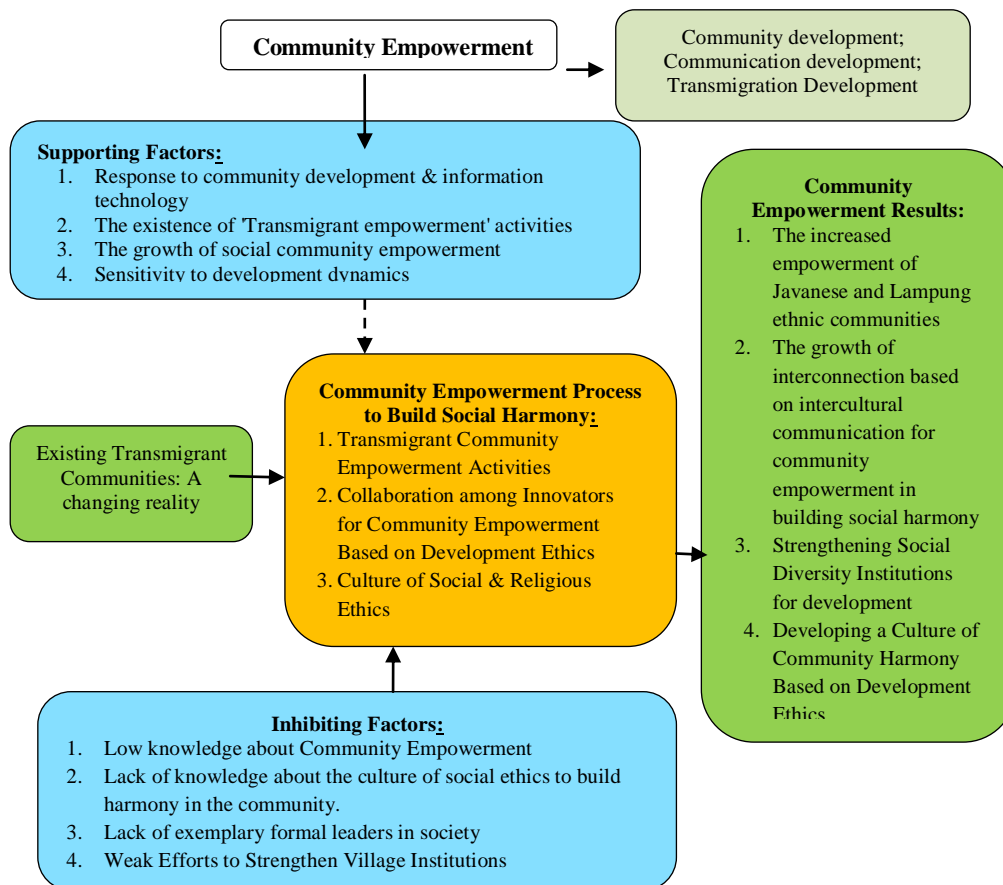


Fig. 1. Empowerment of Muslim Javanese and Muslim Lampung ethnic communities in building social harmony

The interconnection of social community empowerment can apply Community Development theory as a normative concept and efforts to improve and change the living conditions of each individual (which focuses on the social, religious, and local cultural community. Including the Javanese Muslim and Lampung Muslim ethnic communities, which are diverse and dynamic. In various districts and cities in the province of Lampung, which aims to change the pattern of orientation, attitude, positive moral behavior in the development process. For this reason, a community development strategy is implemented based on the principle of good cooperation from government elements, community organizations, religious institutions, and local non-governmental organizations, especially in underdeveloped villages. On that basis, the framework in this study refers to the model cited and modified from community empowerment researchers,[13] which is described as follows

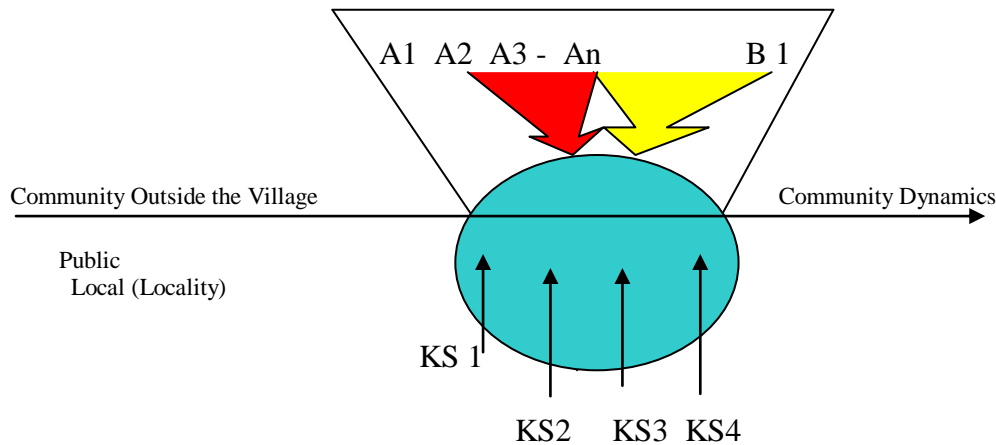


Fig. 2. Local Community Development Model

Information:

A1, A2, A3 – An = Government program

B1 = Non-government program

KS1-KS4 = Non-governmental organizations

In the context of implementing governance in the transmigrant area of Lampung, it certainly expected that all elements of society, together with government officials in the regions, can increase their capabilities, both extractive and regulative. Formulating various signs of participatory and proactive community development towards the needs and opportunities of regional development is a challenge in itself, especially about national and global competition. For that, it means that the development of local potential can also be done through innovation to increase the productivity of reformists, capable and willing to take risks in their implementation. Likewise, those who can develop cooperation or build networks. Both within (organization consolidation with all staff and workers) and outside the region and even abroad.

The empowerment process can carry out with an intervention model such as local community development, social planning and policy, and social action. The three models of intervention are: The process of community empowerment can carry out through consensus approaches such as local community development (locality dev), “compliance” such as social planning and policy approaches (social planning/policy), or through “conflict” approaches such as social action [14]. Another study states that in formulating new policies, it is necessary to consider the following, namely: 1) the government must be fair and sincere in public communication; 2) Stakeholders support and respect each other with integrity and dedication; 3) dedication to work and community by helping each other; and 4) creative and tolerance among religious communities [6].

Empowerment needs to be formulated and must respond to changes in society to anticipate various problems that will arise in implementing development programs in the field. It means that implementing community empowerment in different communities requires a participatory approach and building an equal relationship between the community and program organizers. Mean,

“Community development based on local culture can function as a process aimed at creating social and economic progress for the community through the active participation and initiative of community members themselves. Community members are seen not as a

problematic client system, but as a unique and potential society; it's just that this potential has not fully developed [14]."

Next, the study of community empowerment begins with understanding the meaning of "community" in a sociological perspective differentiated from society (in English), the Indonesian translation means "society." In this case, community development experts formulate,

"Community is a social unit or unit organized into groups with a common interest, both functional and territorial. The term community can translate as a local community. The community within certain boundaries can refer to residents of a hamlet (dukuh or kampung), village, city, tribe, or nation. If members of a group, whether large or small, live together to feel that the group can fulfill the main life interests, then the group is called a community [15]."

A community has various typologies and characteristics in its respective locality. Organizations that have permanent and permanent residence tend to have strong solidarity ties due to the unity of their home. It is interesting to look at the opinion of this expert, which states:

For a group of community members, development claimed to be the government's authority so that people must submit and obey the implementation process planned by the government itself, which tends to without involving the aspirations of the community. Such community development conditions indicate there is

"Mobilization to participate in development is the obligation of a society as a form of obedience and devotion to the state and not based on existing awareness in the community. As a result, development has become a centralized and biased center [16]."

It means. Clearly, this context emphasizes that community empowerment as a community-focused development approach increasing needed in the framework of developing a more dignified and democratic society in the future. Indeed, so far, the role of the state has been prominent in implementing a centralized and top-down development strategy and approach. A further implication is that patterns that emphasize uniformity dominated.

Overall, the findings indicate that social harmony in the transmigrant area of Lampung built on acculturation between religion and culture. Although sometimes there are differences of opinion in the ethnic community, these problems do not seem to trigger conflict. There is healthy mediation, a high sense of tolerance, cooperation, and implementing the norms that apply in society to carry out a social and economic life. This study is in line with research conducted by Stein (2013), which revealed that useful community mediation has a positive impact on social harmony [17]. The policies developed by the government to campaign for social harmony appear to be quite useful. In the future, government policies expect to bridge the gaps between various ethnic groups in Indonesia to create national peace and security.

4. Conclusion

A more interconnected approach in a cross-scientific manner, of course, hoped that the root causes of social and religious conflicts can identify, which can then be watched out for and attempted to prevent so that such problems can adequately manage to build social harmony. In the future, it will not happen again and develop widely so that it disrupts national disintegration. However, making social peace appears to be that the government does not have adequate instruments to pay special attention to social conflict issues so far. The handling seems sporadic, then late, disorganized, and even tends to drag on.

The benefits of the research expected to be useful for the development of science, both theoretically and conceptually in the field of Islamic community development, which focuses on (1) Empowerment of Javanese Muslim and Lampung Muslim ethnic communities to build social harmony in a plurality of local cultures. (2) The concept of empowering Javanese Muslim and Muslim ethnic Lampung communities can create social harmony in most local cultures, especially among Bagelen transmigrants.

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CONFLICTS THE HARMONY OF MULTIETHNIC VILLAGE IN OVERCOMING

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Abstract

In everyday life, the basic identity of an ethnic group is often manipulated. Basic identity can possibly be deactivated, activated and also narrowed down because the basic identity is not something that is rigid like a stone but more like liquid, so it can flow and develop in order to make adjustment in life. But sometimes, the flow of basic identity can possibly crash strongly like a flood breaking the dams, and destroy everything that goes through. In certain circumstances, the basic identity which manifests its existence in the form of primordial bonds gives space to powerful emotional cohesion or excessive ethnocentrism, thus becoming a source of calamity. Based on the problems as above, multi-cultural government needs to offer an alternative based on diversity utilization in society. The importance of conducting this research is based on the objective conditions of preliminary research data, when this problem is ignored in this time, it can become a problem in the future, and conflicts can be avoided due to the application of multiethnic based areas.

Keywords: Conflicts, Harmony, Multiethnic.

Abstrak

Dalam kehidupan sehari-hari, identitas dasar suatu kelompok etnis sering dimanipulasi. Identitas dasar mungkin dapat dinonaktifkan, diaktifkan, dan juga dipersempit karena identitas dasar bukanlah sesuatu yang kaku seperti batu tetapi lebih seperti cairan, sehingga dapat mengalir dan berkembang untuk membuat penyesuaian dalam kehidupan. Tetapi kadang-kadang, aliran identitas dasar mungkin sangat kuat seperti banjir yang menghancurkan bendungan, dan menghancurkan semua yang terjadi. Dalam keadaan tertentu, identitas dasar yang memanifestasikan keberadaannya dalam bentuk ikatan primordial memberi ruang bagi kohesi emosional yang kuat atau etnosentrisme yang berlebihan, sehingga menjadi sumber bencana. Berdasarkan masalah-masalah di atas, pemerintah multi-budaya perlu menawarkan alternatif berdasarkan pemanfaatan keanekaragaman di masyarakat. Pentingnya melakukan penelitian ini didasarkan pada kondisi obyektif dari data penelitian pendahuluan, ketika masalah ini diabaikan saat ini, itu bisa menjadi masalah di masa depan, dan konflik dapat dihindari karena penerapan area berbasis multietnis.

Kata kunci: Konflik, Harmoni, Multietnis.

A. Introduction

Indonesia is one of the biggest multiethnic countries in the world. It is reflected in the diversity in its sociocultural and geographical aspect. Specifically, Indonesia consists of approximately 17,000 large and small islands included in its territory with 228 million people as its population, consisting of 300 tribes using almost 200 different languages.

There are approximately 931 ethnic groups with 731 languages existed in Indonesia. They are divided into major and minor ethnic groups. The major ethnic groups in Indonesia are Java, Sundanese, Madurese, Malay, Balinese, Minangkabau, Batak, Dayak, Bugis and Chinese. As a multiethnic country, not only the physical form but also the religious, legal, architectural, medicinal, food and artistic systems of Indonesian people vary according to their ethnicity. Indonesia is also a country with a strong religious tradition. There are five major religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, and Buddhism. In recent years, after 1998, Kong Hu Cu's religion has also begun to revive in Indonesia.

With such differences, it becomes the basic identity of each ethnic in Indonesia. That basic identity is obtained descriptively and not easy to deny, it arises in social interactions among ethnic groups. In the interaction, people from different ethnic groups will realize that there are group differences between them. The basic identity then becomes a distinction between the various ethnic groups when they interact to each other. Basic identity is the source of their primordial bond, a bond that was born out of family relationships or blood relationship (lineage), race, religious belief or the environment, as well as specific language or dialect. An equation of blood relations, dialects, races, habits will lead to emotional bonds¹ that are sometimes excessive that they can become really destructive². These bonds can be considered a "legacy" of a social nature that has existed ... a "continual sustainability" and which most of them are linked by the family ties, but more than that it is a legacy that comes from birth in the midst of a religious community, which speaks in a particular language dialect, and following certain social practices.

In everyday life, the basic identity of an ethnic group is often manipulated. Basic identity can possibly be deactivated, activated and also narrowed down because the basic identity is not something that is rigid like a stone but more like liquid, so it can flow and develop in order to make adjustment in life. But sometimes, the flow of basic identity can possibly crash strongly like a flood breaking the dams, and destroy everything that goes through. In certain circumstances, the basic identity which manifests its existence in the form of primordial bonds gives space to powerful emotional cohesion or excessive ethnocentrism, thus becoming a source of calamity.

On the other hand, emotional cohesion derived from primordial ties can lead to a sense of security, warmth or trust among themselves. A sense of trust among the people for a particular ethnic group can be the basis for business activities. Many business activities are conducted without the assurance

¹Clifford Geertz, 1992. *Politik Kebudayaan* (terjemahan) Yogyakarta: Penerbit Kanisius) h.3

²Harold R Issacs, *Pemujaan Terhadap Kelompok Etnik* (terjemahan). Jakarta: Yayasan Obor Indonesia. 1993, h. 54

contracts, legal contracts or even a piece of paper. They do so on the basis of mutual trust, because they come from the same hometown, speak the same language or have the same surname, or of the same descendants. In short, the similarity of basic identity encourages mutual trust, at least at the first meeting they assume that they have the same behavior, because it comes from their ethnic community. Ethnic consciousness that comes from the basic identity of an ethnic group is something that everyone must experience. This basic identity is the source of primordial bonding. Primordial bonds can be expressed in various forms of human life activity. The Policy of the Reform Era provides regional autonomy not necessarily solving this diversity problem. One thing that is unique in Indonesia, a government in such a district generally dominated by one tribe. The condition of local people like this can make people become more ethnocentrism. With such ethnocentrism can cause conflicts between tribes, races and religions. it is necessary to support multi-ethnic government in order to reduce conflicts.

Kuripan is one of the areas in Padang Ratu district in Central Lampung Regency, with population of 6,629 people spreadsout in 8 *dusun* (villages) consisting Lampungnese, Javanese, Sundanese and Balinese as the tribes in their community and the distribution of religion consists of Islam, Hinduism, Christianity and Buddhism.

Based on the problems as above, multi-cultural government needs to offer an alternative based on diversity utilization in society. The importance of conducting this research is based on the objective conditions of preliminary research data, when this problem is ignored in this time, it can become a problem in the future, and conflicts can be avoided due to the application of multiethnic based areas.

B. Literature Review

How important the concept of harmony culture as the basis of the movement to embrace the local diversity, so that ethnic, religious and group differences can build multiculturalism, as well as its contribution in building a strong tolerance. In a multiethnic society, ethnocentric patterns and social models can be counterproductive. Economic activities which is progressing rapidly and are controlled by an ethnic group are like assembling time bombs that will cause a social explosion at anytime. Socialization of multiethnic awareness can be implemented through the concept of social process, that is a way of relating between individuals or between groups or individuals with groups that cause a certain form of relationship. From these relationships, they are expected to be more familiar with each other and get closer, more sociable so they can develop trust, and finally able to cooperate and work together. All of this can be understood as parts of human civilization.

The process of socialization starts from social interaction such as imitation behavior, suggestion, identification, and sympathy³. Social interaction will occur if it meets two conditions: social contact and communication. Every society interacts with each other, and fully adapts to the environment. This environment includes sociopolitical institutions of society and other organic elements. From

³M Pidarta, *Landasan Pendidikan: Stimulus Ilmu Pendidikan BercorakIndonesia*. Jakarta : Rineka Cipta.1997, h. 147

the social interaction, it is expected that there will be no social strata between ethnic groups, and there should be the formation of civilization or inter-ethnic acculturation. Civilization is a network of cultures. Commonly, every culture has its territory⁴. The civilization can be made through inter-ethnic interdependence. This interdependence can be a program (activities). Such activities can be: trade, art and education and that kind of activities will strengthen the power relationships.

Multiculturalism derives from a combination of three words namely, multi (many), culture, and isme (flow/understand). Multiculturalism is a paradigm of equality of all cultural expressions. It means that there is no stereotypical distinction between the "primitive" tribal culture and the civilization of modern industrial societies. Both have equality of values, and a deep role devotes to the specificity of their respective socio-historical roles⁵.

The multiculturalism in Islamic perspective can be found in many verses of the Qur'an. As we know, plurality in this world is inevitable reality that has become *sunnatullah* (provision of Allah). In the Holy Qur'an Sura al-Hujarat verse 13

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted⁶."

Moreover, Islamic treatises apply to all places. Islam also applies to all nations and classes therefore Islam is not reserved for Arabs only or Asian and others, but for all nations and classes whether it is black, white, red and brown-skinned people. In the Qur'an:

"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know." (QS. Saba': 28)⁷

According to verse 13 of al-Hujurat and Saba' verse 28 above, it is very clear that Islam basically considers the same to every human being, that is created and born from a pair of their parents (male and female). It leads every ethnic groups to know and understand the character of each group after each of them starts to create new group. Allah says in the Holy Qur'an:

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge." (QS. Ar-Rum: 22)⁸

This verse explains that differences in color, language, and culture must be accepted as something positive and a sign of the greatness of Allah Almighty. Therefore, a Muslim needs to have positive attitude in response to pluralism and difference, that the existing plurality will strengthen and beautify the humanity.

⁴M Pidarta, *Landasan Pendidikan: Stimulus Ilmu Pendidikan Bercorak Indonesia*. Jakarta : Rineka Cipta.1997, h. 147

⁵ Parsudi Suparlan, *Menuju Masyarakat Indonesia yang Multi-etnik*, Simposium Internasional Bali, Jurnal Antropologi Indonesia, Denpasar Bali, 16-21 Juli 2002.

⁶ Ibid., h. 172

⁷ Departemen Agama RI, *AL-Qur'an dan Terjemahnya*, (Surabaya : CV Mahkota, 1996) h.986

⁸Ibid., h. 874

With that kind of attitude, a Muslim will be able to act wisely and always motivated to do good deeds.

Semiotically, the verses of the Holy Qur'an that explains the need for unity and obedience in leadership shows that, in principle, Islam appreciates the difference of opinion and with the existence of a leader then the difference of opinion is directed to make better progress together, as explained in the Holy Qur'an:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." (QS. An-Nisa: 59)⁹

Then Messenger of Allah, Prophet Muhammad SAW said:

"One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim)¹⁰."

The above verse and hadith explain the prohibitions of Allah to man so as not to separate from the congregation in order to create unity and brotherhood to respect each other and maintain the harmony of life.

The internal pluralism of muslims is also found in the practice of social grouping, party politics and educational model. The dynasties and caliphates that have existed in Islamic history such as the Mughal dynasty, Fathimiyah, Abasiah and the last Ottoman dynasty are concrete examples of the diversity presented in Islam. From this internal multiethnic perspective, the pluralism of religious cultural identity for Muslim societies is not merely a fact, more than that, multiethnic has become a passion, attitude and approach in living with others. The term culture of tolerance seems to have been largely unknown in the sociopolitical discourse of Indonesia, because during the authoritarian period of the New Order, tolerance became one of the values mobilized and reproduced repressively in the ideological package of Pancasila uniformity. In the militaristic realm, any movement of religious, regional, or ethnic exclusiveness tends to be regarded as SARA's (ethnicity, race, region, sectarian) defiance, and is usually dealt with firmly by the state apparatus. Therefore, tolerance is understood as the ideology of the rulers rather than a part of the cultural process of the people.

C. Research Method

This research is considered as field research in which the researcher collects the data from field to be observed and concluded. The nature of this research is qualitative or naturalistic. The qualitative research is also intended so that the data can be obtained deeply in accordance with the meaning and facts founded in the field. According to Nasution, qualitative research is basically used to describe the problem comprehensively, holistically, integratively and deeply

⁹*Ibid.*, h. 1076

¹⁰ Al-Hafidz Ibnu Hajar Al-Asqalani, *Bulughul Maram Babu Qitaali ahliil baghy*, (Maktab Daar Ihya Al-Kitab Al-Arabiyah) h. 253

through the activity of observing people and interacting with them in their environment¹¹.

C.1. Data Sources

Sampling technique used in this research is snowball sampling in which initially the data obtained from the data sources is little then multiply during the data collecting process. This is done because the initial data can not provide satisfactory information, so that additional data is searched from other sources until the data can meet the needs of this research. By going through that process, complete data will be obtained. While the informants participated in this research was considered as reliable respondents, they were:

1. Head of *Kesbangpolinmas* Lampung (National Unity, Politics and Society Protection Agency of Lampung)
2. Heads of Sub-districts in Lampung
3. Heads of Villages in Lampung
4. Indigenous and religious leaders in Lampung

C.2. Data Collecting Technique

1. Interview

Interview is a means of collecting data used to obtain information directly from the sources¹². Interviews is conducted to seek information clearly and in detailed from competent parties which is done systematically and based on research objectives¹³. The conversation is conducted by two parties, the interviewer who asks questions and interviewee who is being interviewed and answers the question from the interviewer.

2. Observation

In this techniques, the researcher plays role as the observer as well as research participant. Observation is a technique which facilitates the researcher to experience the real situation supported by systematic data collection and recording of the research subject¹⁴. Spradley divides this technique into several stages, including descriptive observation that describes the situation and activities occurred in the field. An after that an analysis of the recorded data is conducted, and the data will be narrowed down in selection stage.

3. Documentation

Documentation is used to record or quote the data from documents or principles which is considered important to complete the data which has been obtained directly from the respondent previously. From this technique, qualitative data on portrait of harmony based on multiethnic village in Central Lampung can be obtained.

¹¹ Nasution. S, *Metode Penelitian Naturalistik Kualitatif*, (Bandung: Tarsito, 1991), h. 5

¹² Riduan, *Belajar Mudah Penelitian Untuk Guru Karyawan dan Peneliti Pemula* (Bandung : Alfabeta, 2004) h.74

¹³ Nana Sudjana Ibrahim, *Pengantar dan Penelitian Pendidikan* (Bandung: Sinar Baru, 1989), h. 64

¹⁴ Nasution. S, *Metode Penelitian...*, h. 10

C.3. Data Analysis Technique

The data analysis on qualitative research is carried out from the beginning to the end process when the research is being conducted with the expectation of consistency in data analysis. Descriptive analysis specifically Interactive Analysis Model from Miles and Huberman is used to analyze the data collected in this research. Miles and Huberman stated: we define analysis as consisting of three concurrent flow of activity, data reduction, display data and conclusion drawing/verification¹⁵. These three phases occur continuously during the implementation of the study, both in the data collection period and after the data collected entirely. The description of each component is as follows:

1. Data reduction, defined as a research process, focuses on simplification and transformation of coarse data arising from written records in the field. Reduction is done since data collection begun by making a summary, encoding, browsing themes, creating clusters, writing memos with the intention of excluding irrelevant data / information. Data reduction is a form of analysis to sharpen, classify, direct, discard unnecessary data to produce a potential data summary for answering research questions¹⁶.
2. Data display is to describe a set of arranged information that provides the possibility of drawing conclusions and taking action. The presentation of qualitative data is presented in the form of narrative text. The presentation can also be in the form of matrices, table diagrams, and charts. Everything is designed to combine information composed in a coherent and easily understood form¹⁷.
3. Conclusion drawing/verification is the last process of the data analysis. Drawing conclusions is in the form of interpretation activities which finds the meaning of data that has been presented. The ways used in this stage varies. It can be contrast comparison, find patterns and themes, clustering (grouping), and connecting with each other. Meanings that researchers have to be tested in terms of their validity, compatibility and consistency¹⁸.

D. Conclusion

Increasing population will make life difficult for middle-class society because the demand for employment is higher, while the number of available jobs is not increasing (constant). The high number of labor supply will affect the low cost of labor received, so that the life in the future will even be more difficult. "While the life of the capitalist (bourgeois) group will be more abundant with its luxuries. These symptoms lead to social inequality that can possibly cause social conflicts." "Conflict between social classes is usually a vertical conflict, in which happened between upper social class and lower social class. This conflict occurs because of the different interests between the two existing classes or social classes. "Conflict between social classes is usually more emphasized on the conflict between laborers and employers within the structure of industrial society and the conflict between patrons and clients in feudal society structures. A group

¹⁵Miles, Huberman, Michael Bray, *America, Qualitative Data Analysis a Sourcebook Ofnew Methods* (London: Sage Publication Ltd., 1995), h 10

¹⁶ Sugiono, *Metode Penelitian...*, h.338-340.

¹⁷ Sugiono, *Metode Penelitian...*,h. 341.

¹⁸ Sugiono, *Metode Penelitian...*,h. 345.

of workers demanding wage improvements to governments and corporations is a manifestation of one of the conflicts between groups. Termination of employment (PHK) is a form of social conflict between social classes that exist. The main factor that triggers the conflict usually lies in the difference of opinion in which the employer who owns the business capital has higher income, while the workers who have the vigor earn lower income, so this situation raises the issue of injustice, social inequality, and so on. The tension of production relation in the capitalist production system between the bourgeoisie and the proletarian class led to a form of massive social movement, a revolution. The tension of production relation occurs when the proletarian class has realized the exploitation of the bourgeoisie against them. People who are very convinced of radical social change and longing for it, regardless their moral and academic background, are the reality of class power against another weak class. This class conflict occurs because of exploitation and social change which is the dialectical process that is strongly related to the conflict And economic determinism. The conflict between the bourgeoisie and the proletarian is deep and difficult to resolve because it has difference in class consciousness not in the way of life. The difference between the bourgeoisie and the proletarian class is not only in their way of life, but also in the way of thinking. Despite the conflict that occurs in the life of a society that distinguishes private interests and discriminates the bourgeoisie and the proletariat, it can create a relationship that unifies societal states. However those situation can cause an impact or consequences in their lives. The multiethnic in practice is a strategy of social integration in which cultural diversity is truly acknowledged and respected, so that it can be effectively functioned in addressing every issue of separatism and social disintegration. Experience teaches, not the spirit of unity or oneness (*tunggal ika*) that is the most potential which can lead to strong unity, but rather the recognition towards plurality (*kebhinnekaan*) of this nation's culture that more guarantee the unity of the nation towards a democratic social reform.

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GOVERNMENT RESPONSE AND COMMUNITY PARTICIPATION OVERCOMING OUTBREAK AND MANAGING ITS IMPACT COVID-19

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Abstract

Covid-19 outbreak has become a world pandemic, hundreds of countries in the world are stricken with the deadly virus. The average country in the world has the power to eradicate an outbreak that was first reported to appear in Wuhan, China. Countries in the world make efforts to handle it. This study aimed to (a) analyze the forms of government response in facing and dealing with the impacts caused by Covid-19, and (b) and analyzing the forms of community participation in the world to deal with effects of Covid-19. This research, which uses descriptive qualitative methods, collects data by searching online for various data sources (online media, journals, and scientific reports). From the research conducted, it was found that responsive governments tend to be able to control Covid-19. In addition, the great support of citizens to participate, became the second secret of faster handling of Covid-19.

Keywords: *Covid-19, Public Partisipation, Government Strategic*

Abstrak

Wabah Covid-19 telah menjadi pandemi dunia, ratusan negara di dunia sedang terserang virus mematikan tersebut. Rata-rata negara di dunia memiliki kekuatan untuk memberantas wabah yang dilaporkan pertama kali muncul di Wuhan, China. negara-negara di dunia melakukan upaya untuk menanganinya. Penelitian ini bertujuan untuk (a) menganalisis bentuk-bentuk tanggapan pemerintah dalam menghadapi dan menangani dampak yang ditimbulkan oleh Covid-19, dan (b) serta menganalisis bentuk

partisipasi masyarakat di dunia dalam menghadapi dampak Covid-19. Penelitian yang menggunakan metode deskriptif kualitatif ini mengumpulkan data dengan mencari secara online berbagai sumber data (media online, jurnal, dan laporan ilmiah). Dari penelitian yang dilakukan, ditemukan bahwa pemerintah yang responsif cenderung mampu mengendalikan Covid-19. Selain itu, besarnya dukungan warga untuk berpartisipasi, menjadi rahasia kedua penanganan Covid-19 yang lebih cepat.

Kata Kunci: *Covid-19, Partisipasi Publik, Strategi Pemerintah*

A. Introduction

The Coronavirus Disease (COVID-19) outbreak has been designated by the World Health Organization as a global pandemic because it has infected and affected the lives of people in more than 200 countries. The spread of COVID-19 first appeared in Wuhan China late in 2019,¹ now evenly distributed in various countries.² The number of victims infected with COVID-19 from time to time continues to grow, the number of victims stated to be positive reached more than two million. Likewise, the number of deaths has increased, significantly approaching two hundred thousand.³

Not only civil society who were victims of COVID-19, many world leaders were victims, ranging from vice presidents, prime ministers, queens, royal families, ministers, regional heads, famous figures, sports athletes, and media personnel. This condition is increasingly worrying because of its massive spread, not recognizing the economic level and general lifestyle. The leaders and

¹Qianying Lin et al., "A Conceptual Model for the Coronavirus Disease 2019 (COVID-19) Outbreak in Wuhan, China with Individual Reaction and Governmental Action," *International Journal of Infectious Diseases* 93 (2020): 211–16, <https://doi.org/10.1016/j.ijid.2020.02.058>.

²Catrin Sohrabi et al., "World Health Organization Declares Global Emergency: A Review of the 2019 Novel Coronavirus (COVID-19)," *International Journal of Surgery* 76, no. February (2020): 71–76, <https://doi.org/10.1016/j.ijsu.2020.02.034>.

³M Khan et al., "COVID-19 Infection: Origin, Transmission, and Characteristics of Human Coronaviruses," *Journal of Advanced Research* 24 (2020): 91–98, <https://doi.org/10.1016/j.jare.2020.03.005>.

officials infected so far have a very clean and healthy lifestyle. However, due to intense interactions with people who have the potential to transmit, eventually become sufferers too, without knowing when and where infected.⁴

COVID-19 which has become a pandemic has devastated the state order in various sectors and fields; health, economics, politics, education, culture, and even religious rituals. In fact, COVID-19 disrupts life in large countries that have been known to advance in science and technology (especially in the field of health/medicine), such as the United States, European Union countries, Britain, Japan, and South Korea. This certainly becomes a historical record for human life in the modern era, which has never happened before, when science and information technology have entered the modern age, even postmodern.⁵

COVID-19 has become the biggest test in the field of health and medical of the world. How not, COVID-19 is transmitted from person to person through physical contact, especially through fluids coming out of the body. This is of course a problem in itself for doctors and medical personnel who treat patients with COVID-19.⁶ Even countries that have good health infrastructure, such as Italy and Spain, are still overwhelmed. In addition to treatment for the sick, to eliminate more massive transmission, quarantine is carried out on people who are still healthy, so that people do not interact sick. A fairly complicated choice in the world of modern health.⁷ Until now, no vaccine has been found that is effective against

⁴Duccio Fanelli and Francesco Piazza, "Analysis and Forecast of COVID-19 Spreading in China, Italy and France," *Chaos, Solitons and Fractals* 134 (2020): 109761, <https://doi.org/10.1016/j.chaos.2020.109761>.

⁵Alessandro Foddai, Juan Lubroth, and Johanne Ellis-iversen, "Surveillance to Improve Evidence for Community Control Decisions during the COVID-19 Pandemic – Opening the Animal Epidemic Toolbox for Public Health," *One Health* 100130 (2020): 1–8, <https://doi.org/10.1016/j.onehlt.2020.100130>.

⁶Francesca Scarabel et al., "Canada Needs to Rapidly Escalate Public Health Interventions for Its COVID-19 Mitigation Strategies," *Infectious Disease Modelling*, 2020, <https://doi.org/10.1016/j.idm.2020.03.004>.

⁷Silvia Amaro, "Lacking Beds, Masks and Doctors, Europe's Health Services Struggle to Cope with the Coronavirus," *CNBC*, April 2020.

COVID-19, so resistance can be done by wearing masks, diligently washing hands, using recommended protective equipment, and trying to carry out self-quarantine, and physical/social distancing.

The COVID-19 outbreak also tested the economic resilience of countries in the world. Taiwan is one of the countries outside China that has reported COVID-19 cases from the beginning. COVID-19 in Taiwan is not only a health problem, but also involves an economic problem because their geographical location is very close to the COVID-19 source center in China plus a fairly high Taiwan population.⁸ Countries in Europe are also experiencing economic pressure and population problems, namely a surge in unemployment due to termination of employment, the interruption of production and distribution of goods, the death of tourism, and the reduction or loss of income. Countries in Europe must make efforts to save. The worst economic impact is not only experienced by the state in general, but also disadvantaged groups of people, who are economically vulnerable to general economic downturn.⁹ The COVID-19 outbreak also affected transactions on global stock exchanges.¹⁰

Equally important is that COVID-19 has tested the bureaucratic order and government of the countries of the world. For example, Indonesia has to cut the state budget by tens of trillions of rupiah in a number of sectors, which were then diverted to overcome COVID-19 and deal with its impact. Pandemic which claimed thousands of lives in China made the Chinese government increase its spending budget to establish a special hospital for victims of COVID-19. China has to spend a lot of budget spending

⁸Vivian Chia-Rong Hsieh, "Putting Resiliency of a Health System to the Test: COVID-19 in Taiwan," *Journal of the Formosan Medical Association*, no. xxxx (2020): 3–4, <https://doi.org/https://doi.org/10.1016/j.jfma.2020.03.002>.

⁹Kayvan Bozorgmehr et al., "Comment COVID and the Convergence of Three Crises in Europe," *The Lancet Public Health* 2, no. 20 (2020): 10–11, [https://doi.org/10.1016/S2468-2667\(20\)30078-5](https://doi.org/10.1016/S2468-2667(20)30078-5).

¹⁰Alexandre I R White, "Historical Linkages: Epidemic Threat, Economic Risk, and Xenophobia," *The Lancet* 6736, no. 20 (2020): 1–2, [https://doi.org/10.1016/S0140-6736\(20\)30737-6](https://doi.org/10.1016/S0140-6736(20)30737-6).

that was not previously calculated, to cope with the increasingly widespread COVID-19.¹¹

COVID-19 also has an impact on the social life of citizens, as experienced by the United States. The government is closing down total activities in schools to prevent more massive transmission. School closures have an impact on the high costs of child care and care while at home, because the government must provide subsidies. Although school closures have the benefit of reducing the potential for the spread of COVID-19 in schools, the social impact of school closures cannot be eliminated.¹² In China, the COVID-19 epidemic had an enormous psychological impact on students. Students and students living in urban areas experience anxiety about income, and the effects on daily life, including concerns about disruption in academic activities.¹³ As one of the most populous countries in the world, India faces problems with the existence of COVID-19. Restrictions imposed by the Indian government caused turmoil in the community.¹⁴

Government response and community participation are important factors in dealing with outbreaks.¹⁵ Several studies related

¹¹Lin et al., "A Conceptual Model for the Coronavirus Disease 2019 (COVID-19) Outbreak in Wuhan, China with Individual Reaction and Governmental Action."

¹²Jude Bayham and Eli P Fenichel, "The Impact of School Closure for COVID-19 on the US Healthcare Workforce and the Net Mortality Effects," *MedRxiv* 2667, no. 20 (2020): 1–14, <https://doi.org/10.1101/2020.03.09.20033415>.

¹³Wenjun Cao et al., "The Psychological Impact of the COVID-19 Epidemic on College Students in China," *Psychiatry Research*, 2020, 112934, <https://doi.org/10.1016/J.PSYCHRES.2020.112934>.

¹⁴Balaji Krishnakumar and Sravendra Rana, "ScienceDirect COVID 19 in INDIA: Strategies to Combat from Combination Threat of Life and Livelihood," *Journal of Microbiology, Immunology and Infection*, no. xxxx (2020): 4–6, <https://doi.org/10.1016/j.jmii.2020.03.024>.

¹⁵World Health Organization, *Managing Epidemics* (Geneva, Switzerland: World Health Organization, 2018); Ilona Kickbusch and K. Srikanth Reddy, "Community Matters – Why Outbreak Responses Need to Integrate Health Promotion," *Global Health Promotion* 23, no. 1 (2016): 75–78, <https://doi.org/10.1177/1757975915606833>.

to this have been conducted. In the context of the Ebola outbreak,¹⁶ found that “Ensuring community participation has been acknowledged as a key strategy to not only control the disease in affected nations, but even remains a crucial link in those nations where no case of Ebola disease has been detected”. The conclusion is also in line with¹⁷ and¹⁸. Meanwhile, in the context of different outbreaks, it is also still in the same conclusion about the important role of government and community participation, for example Dengue,¹⁹ Cholera,²⁰ and other outbreaks in general.²¹ Research focusing on government response and community participation in dealing with the COVID-19 outbreak is still very rare. Even searches on the SCOPUS database until early April 2020 showed no study at all about the theme.

Studies related to these issues will be an important main reference for researchers in the world, or for studies of economics, politics, and government in tertiary institutions. The results of this study can also be an initial step in making the right decision in dealing with outbreaks, especially the COVID-19 outbreak. This study aims to (a) analyze the forms of government response in dealing with and dealing with the impacts caused by the COVID-19 outbreak, and (b) and analyze the forms of community participation in the world to deal with and deal with the impact of the COVID-19 outbreak.

¹⁶Shrivastava, Shrivastava, and Ramasamy (2015)

¹⁷Rugarabamu et al (2020)

¹⁸Vetter et al (2016)

¹⁹Joël Ladner et al., “Societal Impact of Dengue Outbreaks: Stakeholder Perceptions and Related Implications. A Qualitative Study in Brazil, 2015,” *PLoS Neglected Tropical Diseases* 11, no. 3 (2017): 1–16, <https://doi.org/10.1371/journal.pntd.0005366>; Karolina Griffiths et al., “Public Health Responses to a Dengue Outbreak in a Fragile State: A Case Study of Nepal,” *Journal of Tropical Medicine* 2013 (2013), <https://doi.org/10.1155/2013/158462>.

²⁰Elizabeth Lamond and Jese Kinyanjui, *Cholera Outbreak Guidelines: Preparedness, Prevention and Control* (Oxford, UK: OXFAM, 2012).

²¹Susan B. Rifkin, “Examining the Links between Community Participation and Health Outcomes: A Review of the Literature,” *Health Policy and Planning* 29 (2014): ii98–106, <https://doi.org/10.1093/heapol/czu076>.

This research uses a qualitative descriptive method, by observation, indepth interview with informants and collecting data through online searches, from various sources relating to COVID-19. The data obtained is then classified according to the type and nature as an appropriate part. The data is then analyzed using content analysis that refers to.²² The results of content analysis are directed at two approaches. *First*, the policy approach or government response. *Second*, the response or public involvement in responding to the outbreak of COVID-19. From both approaches, interesting results were found, related to the success rates of countries in the world in overcoming the COVID-19 outbreak.

Figure 1. Local government activities in Indonesia, socializing the use of masks to residents.



(Source: Author's personal documents)

²²Miles, Huberman, and Saldana (2019)

Figure 2. Resident in housing estates also do quarantine by not leaving and not accepting new arrivals in residential areas.



(Source: Author's personal documents)

B. Result and Discussion

Countries in the world make a major step in anticipating the spread of COVID-19, by limiting the interaction of many people, especially those whose conditions are vulnerable if contracting COVID-19 elderly people and children who can act as carriers. People in charge of serving health, both doctors, nurses, and workers in hospitals are equipped with self-protection equipment. Meanwhile, COVID-19 infected people who were positively infected by isolation efforts were made, so that they did not transmit to them or those who infect others.²³ However, the success and failure of various efforts by these countries if analyzed in more detail, depends on two things. First, the government response is fast and accurate to make policies in anticipation of the spread that has been infected. Second, community participation also

²³Hussin A. Rothan and Siddappa N. Byrareddy, "The Epidemiology and Pathogenesis of Coronavirus Disease (COVID-19) Outbreak," *Journal of Autoimmunity*, no. February (2020): 102433, <https://doi.org/10.1016/j.jaut.2020.102433>.

determines the success or failure of the handling of the COVID-19 outbreak. Government response cannot run optimally, if there is no support from the public, so that community participation also determines the success and failure of handling the COVID-19 outbreak.

1. Government Response

The governments of countries in the world are polarized in two conditions in response to the spread of COVID-19. There are groups of countries that are quick to respond, and some are slow and even tend to underestimate. Vietnam is one of the countries whose governments are relatively fast in acting to overcome the COVID-19 pandemic. The first case arose in Vietnam occurred in early February 2020 which struck a baby aged three months, after contact with his grandmother who was first confirmed to have COVID-19.²⁴ After learning that their citizens were victims of COVID-19, the Vietnamese government took a quick step by isolating infected people, tracking everyone who had contact with infected people, and then immediately quarantined them. Despite not lockdowns, the Vietnamese government closed schools, canceled all festivals, conferences and activities involving many people, and ordered residents to stay at home. The Vietnamese government strictly prohibits people from infected areas from entering Vietnam, while migrants who are already in Vietnam are quarantined in a place that is centered for two weeks. In areas where no COVID-19 cases were found, residents were advised to wear masks and wash their hands frequently when leaving the house. Vietnam's government efforts proved successful in stopping the transmission that occurred.²⁵

²⁴Hai T Le et al., "Case Report The First Infant Case of COVID-19 Acquired from a Secondary Transmission in Vietnam," *The Lancet Child and Adolescent Health* 4642, no. 20 (2020): 19–20, [https://doi.org/10.1016/S2352-4642\(20\)30091-2](https://doi.org/10.1016/S2352-4642(20)30091-2).

²⁵Trang H D Nguyen and Danh C Vu, "Summary of the COVID-19 Outbreak in Vietnam – Lessons and Suggestions," *Travel Medicine and Infectious Disease*, n.d., 101651, <https://doi.org/10.1016/j.tmaid.2020.101651>.

Saudi Arabia is one of the countries affected by the COVID-19 outbreak. The country was visited by 7.5 million religious pilgrims (umrah) who came from 180 countries in the world in 2019. In addition, this country was also visited by 39 million people outside of pilgrimage (umrah). The pilgrims (umroh) spend an average of 10 days in holy places, without any social distance. More than 40% of those who mingle are aged over 50 years, an age that is susceptible to COVID-19 transmission. Nearly 50% of them also have a history of respiratory problems. This condition is very vulnerable to the spread of COVID-19. Not wanting to play around with the dangers of COVID-19, Saudi Arabia then stopped the pilgrimage activities (umrah) and closed the activities at the Haram Mosque, the city of Mecca. In fact, if there is no significant change from the COVID-19 pandemic, then the government of Saudi Arabia will take the option to postpone the implementation of the Hajj in 2020.²⁶

Japan is the country that coincides with China for the first time exposed to COVID-19. However, this country also successfully overcome COVID-19 for the first time. Interestingly, Japan did not lockdown when the country was hit by COVID-19. This is inseparable from the Japanese government which acted aggressively in handling COVID-19. The government strictly prohibits activities that gather large numbers of people, and conducts temporary school closures consistently. Events that involve a lot of people are canceled. After the Japanese government implemented quarantine, the results were clear. The number of infected residents began to decline on the 25th day.²⁷

The response of the Singapore government is different from what the governments of other countries have also infected with COVID-19. As one of the countries that became the center of

²⁶Shahul H. Ebrahim and Ziad A. Memish, "COVID-19: Preparing for Superspreader Potential among Umrah Pilgrims to Saudi Arabia," *The Lancet* 395, no. 10227 (2020): e48, [https://doi.org/10.1016/S0140-6736\(20\)30466-9](https://doi.org/10.1016/S0140-6736(20)30466-9).

²⁷Kenji Mizumoto and Gerardo Chowell, "Transmission Potential of the Novel Coronavirus (COVID-19) Onboard the Diamond Princess Cruises Ship, 2020," *Infectious Disease Modelling* 5 (2020): 264–70, <https://doi.org/10.1016/j.idm.2020.02.003>.

international business and trade in Southeast Asia and even the world, the Singapore government took a step of transparency, by opening the data of COVID-19 sufferers. Transparency is intended to prevent transmission to others. Data is provided to the private sector, namely Upcode Academy to create a site that monitors COVID-19 movements. Thanks to the transparency of the data carried out, the Singapore government succeeded in suppressing the number of sufferers of COVID-19. Data transparency is also carried out supported by the existence of a very adequate and sophisticated health infrastructure, so the mortality rate is very minimal in Singapore.²⁸ Singapore is the most ready country to face COVID-19 in Southeast Asia. The Singaporean government from the beginning has taken quick steps to break the chain of transmission. The government also ensures that medical staff are ready to work in treating patients, professionally and safely. The Singapore government is inconsistent in providing guarantees and security facilities for working medical personnel.²⁹

Many other countries also have the readiness and readiness to use monitoring and supervision and apply health standards from the World Health Organization. Countries in Africa such as Egypt, Algeria and South Africa have a moderate and rapid response in overcoming the COVID-19 pandemic, so the spread rate is also relatively low. Conversely, there are a number of countries that have low response rates, so that they have a high risk of spread such as Nigeria, Ethiopia, Sudan, Angola, Tanzania, Ghana and Kenya.³⁰ Italy is a country in Europe affected by COVID-19 is quite severe.

²⁸Rachael Pung et al., "Articles Investigation of Three Clusters of COVID-19 in Singapore: Implications for Surveillance and Response Measures," *The Lancet* 19, no. 20 (2020): 1–8, [https://doi.org/10.1016/S0140-6736\(20\)30528-6](https://doi.org/10.1016/S0140-6736(20)30528-6).

²⁹Jeremy Tey et al., "Navigating the Challenges of the COVID-19 Outbreak: Perspectives from the Radiation Oncology Service in Singapore," *Radiotherapy and Oncology*, 2020, <https://doi.org/10.1016/j.radonc.2020.03.030>.

³⁰Marius Gilbert et al., "Preparedness and Vulnerability of African Countries against Importations of COVID-19: A Modelling Study," *The Lancet* 395, no. 10227 (2020): 871–77, [https://doi.org/10.1016/S0140-6736\(20\)30411-6](https://doi.org/10.1016/S0140-6736(20)30411-6).

Italy is too late in dealing with the COVID-19 crossing. Positive number of COVID-19 people who died is high. Beginning in April 2020, the number of positive Italians was 110,574, with a death rate of 13,155 and recovering 16,847. The number of deaths of COVID-19 victims in Italy is highest among the three most exposed countries, namely America with 5,137 deaths and Spain with 9,387 deaths (<https://coronavirus.jhu.edu/data/new-cases>. Accessed, April 3, 2020). The number of victims being treated at the hospital also from time to time continues to experience a surge.³¹

Indonesia is a country that is relatively slow in dealing with COVID-19, so the number of victims exposed has increased dramatically from time to time. Since the first COVID-19 case was found in March to April 2020, the number of positive COVID-19 victims in Indonesia has reached more than 10.000 people. As for the number who died approximately 1.000 people or as much as 10%.³² The Indonesian government in every disaster tends to face coordination problems within its own (internal) government. This can be seen from the many officials at the central level who are arguing with each other (Prahono & Elidjen, 2017). In addition, the government faces the problem of coordinating with a parliament consisting of multiparty parties, so the Government of Indonesia takes a “short cut” by making *Peraturan Pemerintah Pengganti Undang-Undang or PERPPU* (Enactment of Government Regulation in Lieu of Law). Indonesia also was conducted large-scale social restrictions (PSBB) and provision of social assistance for the poor people.

The policy was seen as an effort to cut a long and complicated coordination chain with parliament. Another problem faced by democratic countries such as Indonesia is the obstacles in coordination and communication between the central government and regional governments, ranging from provincial to district/ city governments that reach hundreds in number and are spread in far

³¹Andrea Remuzzi and Giuseppe Remuzzi, “COVID-19 and Italy: What Next?,” *The Lancet* 2 (2020): 10–13, [https://doi.org/10.1016/S0140-6736\(20\)30627-9](https://doi.org/10.1016/S0140-6736(20)30627-9).

³²Addi M Idhom, “Update Corona 3 April 2020: Data COVID-19 Terbaru Indonesia & Dunia,” *Tirto*, April 2020.

areas.³³ Indonesia also has a problem in the form of a minimal budget to make efforts to overcome COVID-19. This of course has an impact on the government's unpreparedness to provide guarantees to medical staff. One of the manifestations is the unavailability of personal protective equipment (PPE) for medical workers who work with COVID-19 patients. Including the unavailability of the budget to buy a rapid test kit for the general public.³⁴ As a result, the high mortality rate for medical staff, especially doctors and nurses.

Iraq is one of the countries whose governments can also be said to be late in responding to the COVID-19 outbreak. This is inseparable from the ongoing conflict conditions in the country, thus causing inadequate facilities to isolate infected citizens. The Iraqi government also does not have adequate laboratories that can be used to conduct trials. Even if there is, there is only in the city center, namely Baghdad. Personal protective equipment (PPE) that can be used by medical staff is insufficient, making it difficult for officers to deal with COVID-19 patients to the maximum. The means of transportation used to transport patients are also not available in large quantities. The Iraqi government also can not tighten in the border region and the entrance to other countries, because the conditions are still in an atmosphere of conflict. Iraq is very dependent on the assistance of the international community to fight COVID-19.³⁵

Various descriptions related to the response of the government in several countries which become a more concise example can be seen in Table 1.

³³World Health Organization, *State of Health Inequality: Indonesia* (Geneva, Switzerland: World Health Organization, 2017).

³⁴Rossanto Dwi Handoyo, Angga Erlando, and Nita Tri Astutik, "Analysis of Twin Deficits Hypothesis in Indonesia and Its Impact on Financial Crisis," *Heliyon* 6, no. 1 (2020): e03248, <https://doi.org/10.1016/j.heliyon.2020.e03248>.

³⁵Ehab Mudher Mikhael and Ali Azeez Al-jumaili, "Can Developing Countries Face Novel Coronavirus Outbreak Alone? The Iraqi Situation," *Public Health in Practice* 100004, no. 1 (2020), <https://doi.org/10.1016/j.puhip.2020.100004>.

Table 1. Responses of various governments in dealing with COVID-19

No	Country name	Form of action	The nature of the action
1	Vietnam	<ol style="list-style-type: none"> 1. Isolating infected people. 2. Track people who come in contact with infected people and then carry out isolation. 3. Quarantine the village / region. 4. Close the school. 5. Cancel all festivals and conferences. 6. Ordering residents to remain at home, must not leave the house at all. 7. Prohibit people who come from infected areas into Vietnam. 8. Migrants who have been in Vietnam are quarantined centrally for two weeks. 9. The government encourages people to wear masks and wash their hands frequently. 	Fast
2	Saudi Arabia	<ol style="list-style-type: none"> 1. Stop the pilgrimage activities (Umrah). 2. Closing activities at the Grand Mosque of Haram. 3. Postpone the implementation of the Hajj in 2020. 	Fast
3	Japan	<ol style="list-style-type: none"> 1. The government tightens interactions. 2. School closure consistently. 3. Cancellation of festivals and activities involving many people. 	Fast
4	Singapore	<ol style="list-style-type: none"> 1. Transparency of data of people with COVID-19. 2. Involving the private sector in managing data. 3. Setting up health infrastructure and facilities. 4. Ensuring the safety of health workers who handle patients. 5. Breaking the chain of transmission. 	Fast
5	Italy	<ol style="list-style-type: none"> 1. Establish an emergency situation. 	Slow

		<ol style="list-style-type: none"> 1. Promoting the health protection movement. 2. Returning citizens living in risk countries. 3. Define the entire region as a red zone. 4. Quarantine area. 5. Close the school. 	
6	Indonesia	<ol style="list-style-type: none"> 1. Close schools and colleges. 2. Quarantine a limited area. 3. Making Government Regulations in lieu of Laws. 4. Providing grant assistance and subsidies for poor and affected people. 5. conducted large-scale social restrictions (PSBB) 	Slow
7	Iraqi	<ol style="list-style-type: none"> 1. Treatment of victims. 2. Perform limited quarantine. 3. Applying for help from the international community. 	Slow

(Source: data processed from various sources).

2. Community Participation

In addition to the government’s response, one of the important factors that will determine the success of COVID-19 handling is community involvement. In countries where the community is aware of funds actively involved in dealing with COVID-19 the success rate overcomes the impact of COVID-19 is quite high when compared to countries whose citizens are fairly passive, or even do not want to be involved at all to participate (apathetic). The government has limitations, namely not being able to reach all components of public life. Thus, public involvement and participation will facilitate the government’s task in carrying out the policies that have been made. Moreover, if the community is proactive in assisting the government in carrying out the programs made, it is carried out consciously with all the potential it has.

The Chinese community, as the first place to find COVID-19 cases, mostly participated in efforts to overcome COVID-19 and deal with its spread. Society tends to obey various policies determined by the government. The most basic thing is a very large input from intellectual circles towards policy makers. Not all

citizens are motivated to participate in handling COVID-19, but citizens are also actively involved in preventive behavior, especially in terms of maintaining healthy living patterns and behavior, as directed by the Chinese government. The most visible participation is that they do not leave the house or interact outside the home. Chinese citizens choose to be indoors, as long as the conditions have not been declared safe by the government.³⁶

Canada has a pattern of building citizen participation by establishing the Canadian Public Health Agency, as a national coordinating body that occurs during emergencies. His job is to make cross-sectoral emergency response efforts, ranging from technical guidance, training, therapy and so forth. What is also done is to conduct screening and inspection in the border area, as well as building the spirit and culture of mutual cooperation among fellow citizens. Officers do not hesitate to ask for help from relevant parties if facing an emergency.³⁷

From 20 January to 15 March 2020 there were 8,086 cases with 72 deaths in South Korea. South Korea chooses close monitoring of infected citizens and leaves the city running normally. Interestingly, South Koreans have the initiative to secure themselves and be in their respective neighborhoods. Likewise with companies and offices that issue policies to dismiss their employees independently and isolate themselves at home. On the other hand, the South Korean government conducted massive clean-up efforts in public places, ranging from airports, terminals and other public places, by spraying disinfectants. South Korea's participation is most evident in the form of willingness to take rapid tests in large numbers, to find out whether or not they are infected by COVID-

³⁶J B Li et al., "Chinese Public's Knowledge, Perceived Severity, and Perceived Controllability of the COVID-19 and Their Associations with Emotional and Behavioural Reactions, Social ...," no. February (2020): 0–30, <https://doi.org/10.31234/osf.io/5tmsh>.

³⁷Theresa W S Tam and Bmbs Uk, "Preparing for Uncertainty during Public Health Emergencies : What Canadian Health Leaders Can Do Now to Optimize Future Emergency Response," 2020, <https://doi.org/10.1177/0840470420917172>.

19. Once they find out that they are infected, they take care and isolation in the hospital.³⁸

Indonesia is an example of a case of a country that failed to control COVID-19, especially in mobilizing the participation of its people. Policies made by the government are not fully supported by the community, such as a ban on gathering in public places and are not heeded by citizens. There are still many people who do gatherings in public places, both in the form of weddings, recitals, and gatherings with colleagues in public places. Even though the security forces have been urged and repeatedly reminded, the community still does not pay attention. In fact, the Indonesian Ulema Council as a religious authority has issued a fatwa (religious message) which forbids Muslims from carrying out joint worship activities in mosques, but tends to be disobeyed. The most visible thing is, the prohibition of returning home for residents who work in Jakarta (the capital of Indonesia, the epicenter center of COVID-19), is not given any attention at all. Residents still flocked back to their respective villages. This causes the rapid spread of COVID-19, because they are “carriers of COVID-19”. The disease is now increasingly spread to various corners of Indonesia on a massive scale without any control mechanism.

Valuable lessons from the success of governments in the world in overcoming pandemics and dealing with the impact of COVID-19, is to use strategies to increase public participation or citizens. Participation is interpreted as the participation of a person or group of people in a program run by another party, in this case can be done by the government. The forms of participation are quite diverse, ranging from providing thought input to policy makers, helping workers, sacrificing time, helping with their expertise, including also giving funds or materials (philanthropy). In the health sector, public participation is important and fundamental. The greater public participation in the health sector, the more important health problems that occur. Public participation means

³⁸Eunha Shim et al., “Transmission Potential and Severity of COVID-19 in South Korea,” *International Journal of Infectious Diseases* 93 (2020): 339–44, <https://doi.org/10.1016/j.ijid.2020.03.031>.

community involvement in activities related to global health issues. In this regard, according to³⁹ and⁴⁰, what needs to be done is to empower the community, and build the capacity of the community to be involved. There needs to be improved communication and coordination between the community and the government at the local, regional and central levels. This will spur the public's desire to participate in government programs. In line with⁴¹ and⁴², the community can be involved in activities directly in accordance with their expertise, as well as conducting campaigns, outreach, and also promotion of the wider community.

Community participation, of course, in accordance with the spirit of democracy which has become a symptom of the world community. The government can no longer run the program alone, but it requires public support. Government in the era of democracy must provide maximum opportunities and opportunities for public involvement. The democracy referred to by Abraham Lincoln "from the people, by the people, and for the people," carries the spirit that sovereignty is in the hands of the people. In the most visible form is the involvement of the public in programs run by the government, ranging from planning, implementation, to control and evaluation. The greater public participation means the better level of democracy in the country. Conversely, the lower the level of democracy in the country the lower the public participation. Democracy and participation become a kind of two currencies that are equally important and equally needed. Democracy breeds participation, participation perpetuates democracy. Rapid response from the government to respond to public needs, provide security and comfort in the health sector, is a reciprocal of the responsibility of the head of government that has been directly elected by the people through the democratic process. The speed of the government in responding to problems faced by the people is seen

³⁹Mukhtarov, Dieperink, and Driessen (2018)

⁴⁰Olsson, Strøm, Haaland-Øverby, Fredriksen, and Stenberg, (2020)

⁴¹Gastanaduy et al (2018)

⁴²World Health Organization (2017b)

as seriousness by the people to carry out the mandate and responsibility carried.

The context of government response and community participation is in line with previous studies in various epidemics studies,⁴³ and can be linked to Harold Laswell's theory. Laswell, a behavioralist political expert, focuses his attention on the behavior of individuals and groups.⁴⁴ For Harold Lasswell, the concept of policy science is relevant to the political and social world. Lasswell envisions democracy as a vital public discourse to play an important role in shaping the policy domain.⁴⁵ The political theory put forward by Laswell, can be an analysis tool for government responses and public participation in dealing with COVID-19, in relation to individual and group behavior. Behavior can be drawn on the line of action, in this case is a response to stimulus, which means the government's response to COVID-19. Likewise with the actions of citizens to participate, in response to COVID-19 which has become a world pandemic.

According to Laswell, politics is related to who gets what, when, and how.⁴⁶ Under the conditions of the COVID-19 pandemic, what did the people get from their government? In the

⁴³Rifkin, "Examining the Links between Community Participation and Health Outcomes: A Review of the Literature"; Griffiths et al., "Public Health Responses to a Dengue Outbreak in a Fragile State: A Case Study of Nepal"; Ladner et al., "Societal Impact of Dengue Outbreaks: Stakeholder Perceptions and Related Implications. A Qualitative Study in Brazil, 2015"; Lamond and Kinyanjui, *Cholera Outbreak Guidelines: Preparedness, Prevention and Control*; Vetter et al., "The 2014-2015 Ebola Outbreak in West Africa: Hands On"; Rugarabamu et al., "Forty-Two Years of Responding to Ebola Virus Outbreaks in Sub-Saharan Africa: A Review."

⁴⁴Robert A. Dahl, "The Behavioral Approach in Political Science: Epitaph for a Monument to a Successful Protest," *The American Political Science Review* 55, no. 4 (1961): 763-72, <https://doi.org/10.2307/1952525>; Ithiel de Sola Pool, *Humane Politics and Methods of Inquiry*, ed. L. S. Etheredge (New Jersey: Transacton Publisher, 2016); Byron Kaldis, *Encyclopedia of Philosophy and the Social Sciences*, vol. 1 (Los Angeles: SAGE Publications, Inc, 2013).

⁴⁵N. T. Block, "Handbook of Public Policy," *Psychiatric Services* 58, no. 9 (2007): 1231-1231, <https://doi.org/10.1176/appi.ps.58.9.1231>.

⁴⁶"Politics LASWELL.Pdf," n.d.

logic of democratic theory, the people should get the main thing (service excellence) from what is done and made by the government. For the people, the government also makes policies. Policy to create life together.

Aristotle clearly stated that politics has the dimension of creating a shared life, not a personal or group life, but a shared life or living together.⁴⁷ So, it is called humans as political beings (*homo politicon*), by politics will create a better human life. Talcott Parsons talks about politics also emphasizing politics on the problem of human actions oriented to a collective life rather than an individual life. According to him politics is an aspect of all actions concerning collective effort, for purposes which are also collective in nature.⁴⁸ When viewed more broadly, Laswell's political theory is also directly related to fair policy making and includes the distribution of justice. In the context of the outbreak of COVID-19 is creating government relations with the community, to the granting of rights to those who are victims of COVID-19 and having a direct or indirect impact on the COVID-19 pandemo. Thus, politics is interpreted not only to see the vertical side - how the government has the authority to make policies and control the policies made - but also related to the horizontal side that prioritizes equality between the government and citizens. This will give birth to the paradigm of social justice in a world situation facing the COVID-19 pandemic.

Politics is actually a key word to create a shared life among members of the community, with the presence of politics, then the problem of an individual nature becomes fused in a shared life, because what is put forward is the collective spirit, togetherness

⁴⁷"No Title," n.d.; Laura Valentini, "Justice, Disagreement, and Democracy," *British Journal of Political Science* 43, no. 1 (2012): 177–99, <https://doi.org/10.1017/S0007123412000294>; Fred Miller, "Aristotle's Political Theory," in *The Stanford Encyclopedia of Philosophy* (Center for the Study of Language and Information (CSLI), Stanford University, 2017).

⁴⁸American Philosophical Society and American Philosophical Society, "On the Concept of Political Power Author (s): Talcott Parsons Reviewed Work (s): Published by: American Philosophical Society Stable URL: <Http://Www.Jstor.Org/Stable/985582> ." 107, no. 3 (2012): 232–62.

among fellow citizens. Likewise with the government, it needs to be a good relationship with the community so that the community continues to support and participate in policies made by the government, as stated by John Rawls. Rawls refers to justice as a way to create a better social life for society, in the form of the realization of justice. According to Rawls, justice to achieve a good social order.⁴⁹ Politics is a way to create justice, justice perceived by the public, not justice that applies to a handful of the ruling government elite.⁵⁰

David Easton sees politics as a unified system and the overall interaction related to values and their distribution based on the authority obtained by those who have authority (authority) on behalf of the people or the public. The public provides input (input) to the owner of the authority to be used as a policy relating to the public.⁵¹ The government made policies based on the authority given by the people, in response to the COVID-19 pandemic. Then the people participated in the policies made by the government. It is clear that the cycle of power is united in a simple sentence “from the people, by the people, and for the people.” The people mandate the government to make policies that are related to the people’s destiny, these policies are then supported and criticized by the people, as a form of direct participation in their lives.

C. Conclusion

Countries in the world seemed to race to conquer the spread of COVID-19 which took place on a massive scale, from human to human. Since it was discovered late in 2019 in China, COVID-19 has infected tens of millions of people, and caused millions of people died worldwide. COVID-19 also overturned the global macroeconomic assumptions and the micro economics of the countries in the world. No matter big or small countries, developed or developing countries. All were hit by COVID-19. The

⁴⁹*No Title*, n.d.

⁵⁰Pilar Domingo, “Rule of Law , Politics and The Politics of Rule of Law,” no. January (2017).

⁵¹“David Easton Political System.Pdf,” n.d.

governments of the countries in the world responded to COVID-19, but not all of them succeeded. Only countries that are fast and appropriate in responding to and supported by their citizens are able to overcome the effects of the COVID-19 outbreak, like South Korea. The forms of government response in facing and dealing with the impacts caused by Covid-19. There are groups of countries that are quick to respond, and some are slow and even tend to underestimate. The forms of community participation in the world to deal with effects of Covid-19, there are community is aware of funds actively involved in dealing with COVID-19 the success rate overcomes the impact of COVID-19 is quite high when compared to countries whose citizens are fairly passive, or even do not want to be involved at all to participate (apathetic).

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DAKWAH BERBASIS BUDAYA LOKAL STUDI IMPLEMENTASI NASKAH PENGobatan FUADI AMRI DI KECAMATAN KELUMBAYAN KABUPATEN TANGGAMUS

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Abstarct

Da'wah is an effort to invite, convey, and spread the truth to the community to carry out the teachings of Islam according to the guidance of the Qur'an and the Sunnah of the Prophet Muhammad SAW. The cultural da'wah approach in the form of Medical Manuscripts is carried out in the Kelumbayan District community who still carry out the Hindu-Buddhist tradition. This study aims to reveal the implementation of Fuadi Amri's treatment script in Kelumbayan District and the results. This research is a qualitative descriptive field research. Data sourced from primary data and secondary data. Data collection techniques consist of interviews, observations, and documentation, as well as data analysis by collecting data, data reduction, data presentation, and conclusions. The results of the research on the implementation of the treatment script carried out by Fuadi Amri in Kelumbayan District were a process of deliberation, providing advice and guidance, instructing patients and their families to do dhikr and prayer, and provide final motivation. The result of the implementation of the Medical Manuscript is the achievement of the goals of da'wah both practical, realistic, and idealistic. Preservation of local culture with its usefulness, as well as uniting a multicultural society.

Keywords: *Da'wah, Local Culture, Treatment Script*

Abstrak

Dakwah merupakan upaya mengajak, menyampaikan, serta menyebarluaskan kebenaran kepada masyarakat untuk menjalankan ajaran agama Islam sesuai tuntunan Al-Qur'an dan Sunnah Nabi Muhammad SAW. Pendekatan dakwah kultural berupa Naskah Pengobatan dilakukan di masyarakat Kecamatan Kelumbayan yang masih menjalankan tradisi hindu-budha. Penelitian ini bertujuan untuk mengungkapkan tentang: Implementasi naskah pengobatan Fuadi Amri di Kecamatan Kelumbayan, serta hasil dari Implementasi Naskah Pengobatan. Penelitian ini termasuk jenis penelitian Lapangan sedangkan sifat penelitian ini bersifat deskriptif kualitatif. Data yang bersumber dari data primer dan data sekunder, dengan tehnik pengumpulan data interview, observasi, dan dokumentasi, serta analisis data dengan mengumpulkan data, reduksi data, penyajian data, dan kesimpulan. Hasil penelitian Implementasi Naskah Pengobatan yang dilakukan Fuadi Amri di Kecamatan Kelumbayan adalah dengan proses bermusyawarah, memberikan nasehat dan bimbingan, memerintahkan pasien dan keluarga pasien untuk berdzikir dan sholat hajat, serta memberikan motivasi akhir. Hasil dari Implementasi Naskah Pengobatan ialah tercapainya tujuan-tujuan dakwah baik praktis, realistik, dan idealistik. Kelestarian budaya lokal dengan kebermanfaatannya, serta menyatukan masyarakat yang multikultural.

Keywords: *Dakwah, Budaya Lokal, Naskah Pengobatan*

A. Pendahuluan

Aktivitas dakwah adalah segala aspek yang ada sangkut pautnya dengan proses pelaksanaan dakwah, dan sekaligus menyangkut tentang pelaksanaannya yang meliputi *da'i* (pelaku dakwah), *mad'u* (obyek dakwah), *maddah da'wah* (مادة الدعوة) yang artinya materi dakwah, *wasilah* (وسيلة) berarti media dakwah, *thariqah* (طريقة) yaitu metode dakwah dan *atsaral da'wah* (أثر الدعوة) yang artinya

efek dakwah.¹ Pengertian dakwah secara etimologi berasal dari bahasa Arab yaitu *da'a* (دعا), *yad'u* (يدعو), *da'watan* (دعوة) yang berarti menyeru, mengajak, dan memanggil. Sedangkan secara terminologi menurut M. Quraish Shihab dakwah adalah berupa ajakan kepada keinsyafan / usaha untuk mengubah situasi kepada situasi yang lebih baik dan sempurna, baik terhadap pribadi maupun masyarakat.²

Aktivitas pengembangan masyarakat Islam sebagai tindakan menyebarkan dan menyampaikan pesan-pesan Islam itu merupakan esensi dakwah, sebab dakwah tidak sekedar dipahami sebagai istilah teknis dalam upaya untuk menghimbau orang lain ke arah Islam. Sebagaimana Firman Allah dalam Al-Qur'an surat An-Nahl: 125.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Artinya: “Serulah manusia kepada jalan Tuhanmu dengan hikmah dan pelajaran yang baik dan bantulah mereka dengan cara yang baik. Sesungguhnya Tuhanmu Dialah yang lebih mengetahui tentang siapa yang tersesat dari jalan-Nya dan Dialah yang lebih mengetahui orang-orang yang mendapat petunjuk”.³

Sesuai dengan ayat Al-Qur'an diatas secara terperinci terdapat tiga metode dakwah yaitu secara *hikmah* (حكمة) yaitu berdakwah sesuai dengan situasi dan kondisi, *Mauidhab hasanah* (موعظة حسنة) artinya memberikan nasehat-nasehat, bimbingan, petunjuk dengan rasa kasih sayang), dan *mujadalah* (مجادلة) (berdakwah dengan cara bertukar pikiran/diskusi).⁴

¹Anshari, M Hafi, *Pemahaman dan Pengamalan Dakwah: Pedoman untuk Mujabid Dakwah*, (Surabaya: Al-Ikhlash, 1993), h. 103

²Samsul Munir Amin, *Ilmu Dakwah*, (Jakarta: Amzah, 2009), h. 9

³Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, Proyek Pengadaan Dept. Agama RI, (Jakarta: 1991/1992), h. 421

⁴Wahyu Ilahi, *Komunikasi Dakwah Cet. Pertama*, (Bandung: PT Remaja Rosdakarya, 2010), h. 19-22

Ilmu dakwah juga memiliki 2 macam pendekatan dakwah yaitu pendekatan secara kultural dan secara struktural. Dalam hal ini berkaitan dengan dakwah menggunakan pendekatan kultural yang sudah dipraktikkan oleh Nabi Muhammad SAW baik periode mekkah maupun periode madinah yaitu mengubah budaya-budaya jahiliah agar sejalan dengan agama Islam.⁵ Termasuk di Kecamatan kelumbayan menginternalisasi nilai-nilai Islam ke dalam budaya Lokal.

Masyarakat Kelumbayan dulu memang dikenal dengan sebutan Islam turunan dibuktikan dengan melaksanakan ibadah-ibadah tanpa mengetahui Ilmunya atau hukum-hukumnya melainkan berdasarkan dari kebiasaan-kebiasaan tetua/nenek moyang terdahulu. Juga masih banyak masyarakat yang masih mempercayai mitos-mitos yang demikian merupakan tradisi hindu-budha seperti membakar kemenyan pada malam jum'at, meniup api dalam kerang apabila membangun rumah supaya tidak terjadi kebakaran, serta tali pocong yang dijadikan gelang. Akan tetapi seiring berjalannya waktu hal-hal yang demikian itu hilang dengan berkembangnya ilmu pengetahuan dan teknologi serta peran dari tokoh-tokoh masyarakat setempat.⁶

Salah satu da'i yang melaksanakan Aktivitas dakwah di Kecamatan Kelumbayan ini merupakan seorang Tokoh masyarakat yang bernama Fuadi Amri. Ia berdakwah melalui media kesehatan yaitu pengobatan melahirkan di mana materi dakwahnya dengan mengimplementasikan Naskah Pengobatan yang sudah dimiliki secara turun temurun. Naskah ini merupakan proses akulturasi antara nilai Islam dan budaya Lokal yaitu budaya Lampung di mana Naskah tertulis dalam aksara Lampung, menggunakan bahasa Lampung dan juga terdapat lafadz arab yaitu Kalimat Tauhid (bacaan kalimat tahmid, basmalah dan perintah membaca surat al-ikhlas).

⁵H. Abdullah, *Dakwah Kultural dan Struktural Telaah Pemikiran dan Perjuangan Dakwah Hamka dan M. Natsir*, (Bandung: Citapustaka Media Perintis, 2012), h. 29-30

⁶Hj Zuhri, Tokoh Agama, *wawancara*, Tanggal 19 November 2019

Naskah Kitab Pengobatan mengenai proses melahirkan yang di dalamnya memenuhi 3 prinsip dakwah di antaranya mengenai nilai aqidah, syariah, dan akhlak. *Yang pertama*, Prinsip aqidah dalam aktivitas dakwah pengobatan ini ialah berkeyakinan terhadap keesaan Allah SWT yang memiliki kekuasaan dan maha berkehendak serta hanya kepada-Nya lah manusia meminta pertolongan untuk mencapai suatu hajat yang diinginkan. *Yang Kedua*, Prinsip Syariah yaitu manusia dalam mencapai hajatnya tidak boleh melanggar syariat Islam yang dapat menjerumuskan ke dalam perbuatan syirik karena proses pengobatan yang dilakukan hanya sebatas perantara, yang terpenting adalah selalu berserah diri dan yakin terhadap ketentuan Allah SWT. *Yang ketiga*, prinsip akhlak adalah dimana aktivitas dakwah ini mengatur bagaimana cara manusia berhubungan dengan Allah dan berhubungan antar manusia.⁷

Media dakwah yang dilakukan ialah melalui dakwah *bil-lisan* (دعوة بلسان) yaitu melalui ucapan/perkataan, dan dakwah *bil-bal* (دعوة بحال) yang artinya dakwah tidak hanya di lisan saja tetapi disertai dengan perbuatan. Dalam proses dakwah melalui lisan sebelum melakukan pengobatan Fuadi Amri memberikan wejangan, bimbingan dan nasehat sesuai ajaran agama Islam agar yang bersangkutan untuk melakukan serangkaian ibadah seperti sholat Hajat, serta dengan Dzikir/berdo'a yang tujuannya tidak lain hanyalah memohon kelancaran proses pengobatan dan kesembuhan pasien. Serta media alat yang digunakan terbilang sederhana saja ibadah-ibadah seperti sholat sunnah (hajat) setiap hari. Kemudian dalam segi penyampaian juga dilakukan dengan rasa kasih sayang, memberikan nasehat, bimbingan, dan dorongan untuk selalu berupaya meningkatkan ketaatan beribadah. Serta dalam berdakwah, ia juga menerapkan metode diskusi, bermusyawarah, atau bertukar pikiran sehingga mad'u merasa nyaman dan menghindari terjadinya fitnah.

⁷Fuadi Amri, Tokoh Masyarakat, *wawancara*, Tanggal 18 November 2019

Dengan demikian, implementasi dakwah yang dihasilkan adalah tercapainya tujuan-tujuan dakwah baik praktis, realistis, dan idealistis. Kelestarian budaya lokal dan kebermanfaatannya, serta menyatukan masyarakat yang multikultural. Untuk itulah penelitian ini dilakukan untuk mengetahui aktivitas dakwah yang dilakukan oleh Fuadi Amri Kelumbayan serta hasil dakwah yang dilakukan.

B. Metode Penelitian

Penelitian ini merupakan kajian di lapangan (*field research*) di mana data dan permasalahan yang terjadi di masyarakat atau juga bisa diartikan data yang diperoleh dari wawancara. Sehingga buku-buku, literatur, jurnal dan internet adalah sebagai pelengkap data.

Terdapat dua macam sumber data dalam penelitian ini, yaitu sumber data primer dan sumber data sekunder. Adapun Sumber data primer dalam penelitian ini adalah menggali informasi secara mendalam terhadap responden dan informan yaitu Fuadi Amri, Keluarga Fuadi Amri, Tokoh Masyarakat, Tokoh Agama, Tokoh Adat, dan masyarakat yang ditangani. Sedangkan sumber data sekunder dalam penelitian ini adalah literatur buku, jurnal penelitian, karya ilmiah, surat kabar, dan internet.

Adapun metode pengumpulan data adalah observasi, interview, dan dokumentasi. Setelah data diperoleh dilakukan penelaahan, pemetaan, sistematisasi, penguraian dan verifikasi data agar suatu fenomena yang ditemukan dapat disarikan. Analisis data juga dilakukan dengan mengorganisasikan data, menjabarkannya ke dalam unit-unit, melakukan sintesa, menyusun ke dalam pola, memilih mana yang penting dan akan dipelajari, serta membuat kesimpulan sehingga bisa diinformasikan pihak lain (pembaca, peneliti, juga pihak-pihak yang berkepentingan lainnya).

C. Kajian Teoritis

1. Teori Dakwah Kultural

Dakwah kultural adalah upaya untuk memberikan penghargaan terhadap budaya yang tidak bertentangan dengan ajaran Islam dan sekaligus upaya pengislaman serta memanfaatkan

setiap budaya untuk pendekatan dakwah.⁸ Keberpihakan dakwah kultural adalah pada nilai-nilai universal kemanusiaan, menerima kearifan lokal, dan mencegah kemungkaran dengan memperhatikan keunikan sifat manusia secara individu dan sosial. Cara dakwah inilah yang secara strategi memudahkan dan menggembirakan demi tegaknya nilai-nilai Islam di berbagai aspek kehidupan sosial, ekonomi, politik, pendidikan dan budaya.⁹

2. Teori Pemberdayaan

Berkenaan dengan pemaknaan konsep pemberdayaan masyarakat, Winarni mengungkapkan bahwa inti dari pemberdayaan adalah meliputi tiga hal yaitu pengembangan (*enabling*), memperkuat potensi atau daya (*empowering*), serta terciptanya kemandirian.¹⁰

Jika asumsi ini berkembang maka pemberdayaan adalah upaya untuk membangun daya, dengan cara mendorong, memotivasi dan membangkitkan kesadaran akan potensi yang dimiliki serta berupaya untuk mengembangkannya. Di samping itu hendaknya pemberdayaan jangan menjebak masyarakat dalam perangkap ketergantungan (*charity*), pemberdayaan sebaliknya harus mengantarkan pada proses kemandirian.

Pemberdayaan memiliki makna membangkitkan sumber daya, kesempatan, pengetahuan dan keterampilan masyarakat untuk meningkatkan kapasitas dalam menentukan masa depan mereka.¹¹

3. Teori Perubahan Sosial

Menurut Selo Soemardjan, mendefinisikan perubahan sosial adalah perubahan-perubahan pada lembaga lembaga

⁸M. Mukhsin Jamil, *Revitalisasi Islam Kultural*, (Semarang: Walisongo Press, 2009), h. 164

⁹Rahmat Ramdhani, *Dakwah Berbasis Budaya Lokal Pada Masyarakat Suku Lembak Kota Bengkulu*, (Proceeding Of International Conference On Da'wa And Communication Vol. 1, No. 1, 2019), h. 209

¹⁰Tri Winarni, *Memahami Pemberdayaan Masyarakat Desa Partisipatif Dalam Orientasi Pembangunan Masyarakat Desa Menyongsong Abad 21: Menuju Pemberdayaan Pelayanan Masyarakat*, (Yogyakarta: Aditya Media, 1998), h. 75

¹¹Suparjan dan Hempris Suyatno, *Pengembangan Masyarakat dari Pembangunan Sampai Pemberdayaan*, (Yogyakarta: Aditya Media, 2003), h. 43

kemasyarakatan didalam suatu masyarakat, yang mempengaruhi sistem sosialnya, termasuk didalamnya nilai-nilai, sikap, dan pola perilaku diantara kelompok-kelompok dalam masyarakat.¹² Perubahan sosial adalah perubahan fungsi kebudayaan dan perilaku manusia dan masyarakat dari keadaan tertentu ke keadaan yang lain.

Dalam proses perubahan pasti ada yang namanya jangka waktu atau kurun waktu tertentu sebagai berikut:

- a) Perubahan relative lama (evolusi)
- b) Perubahan secara cepat (revolusi)
- c) Perubahan sosial skala besar
- d) Perubahan sosial skala kecil
- e) Perubahan yang direncanakan
- f) Perubahan yang tidak direncanakan.¹³

4. Teori Sholat Hajat

Shalat hajat adalah shalat yang di kerjakan seorang hamba karena punya keinginan atau keperluan yang ingin dicapainya, baik kepada Allah atau kepada manusia, terkait keinginan dunia atau akhirat, dengan cara tertentu yang merupakan bentuk ibadah.¹⁴

5. Teori Dzikir

Arti dzikir dari segi bahasa, dzikir berasal dari kata *dzakara, yadzakuru, dzukr/dziker* yang artinya merupakan perbuatan dengan lisan (menyebut, menuturkan, mengatakan) dan dengan hati (mengingat dan menyebut).¹⁵

Sedangkan tujuan dzikir adalah:

- a) Terlindung godaan syaithon
- b) Tidak mudah menyerah dan putus asa
- c) Memberi ketenang jiwa dan hati
- d) Mendapatkan cinta dan kasih sayang Allah

¹²*Ibid*, h. 263

¹³Nur Djazifah, *Proses Perubahan Sosial Di Masyarakat*, (Jakarta: Lembaga Penelitian Dan Pengabdian Kepada Masyarakat, 2012), h. 3-10

¹⁴Ust. Mahmud asy-Syafrowi, *Shalat-Shalat Sunnah Penarik Rezeki*, (Jakarta: Mutiara Media, 2013), h. 96.

¹⁵Joko S. Kahhar dan Gilang Vita madinah, *Berdzikir kepada Allah Kajian Spiritual Masalah Dzikir*, (Yogyakarta, sajadah Press, 2007), h. 01

- e) 'Tidak mudah terpengaruh dari kenikmatan dunia.¹⁶

D. Pembahasan

1. Implementasi Naskah Pengobatan Fuadi Amri di Kecamatan Kelumbayan

Salah satu pendekatan dakwah dalam Ilmu Dakwah adalah pendekatan kultural atau berdakwah melalui budaya, dalam hal ini mengimpelentasikan Naskah Pengobatan yang merupakan Naskah Aksara Lampung berisikan nilai-nilai Islam terutama tentang ketauhidan. Tentunya yang memahami isi dan pengaplikasiannya tidak lain adalah anak cucu dari penulis Naskah yaitu bernama Fuadi Amri. Yang dalam pelaksanaannya melakukan serangkaian kegiatan pengobatan dengan memberikan pemahaman kepada masyarakat yang ditangani di mana di dalamnya terdapat nilai-nilai Islam, diantaranya:

a) Proses Bermusyawarah

Dalam teori dakwah terdapat metode dakwah yaitu metode *mujadalah* (مجادلة) yaitu bertukar pikiran/diskusi mengenai suatu permasalahan sehingga tercapainya solusi yang terbaik antara da'i dan mad'u dengan menyesuaikan situasi dan kondisi diantara keduanya. Sesuai dengan firman Allah SWT dalam Alqur'an Surat Ali Imran: 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Artinya: "Maka disebabkan rahmat dari Allah-lah kamu berlaku lemah lembut terhadap mereka. Sekiranya kamu bersikap keras lagi berhati kasar, tentulah mereka menjauhkan diri dari sekelilingmu. Karena itu maafkanlah mereka, mohonkanlah ampun bagi mereka, dan bermusyawaratlah dengan mereka dalam urusan itu. Kemudian

¹⁶Samsul Amin Ghofur, *Rahasia Zikir dan Doa* (Jogjakarta: Darul Hikmah, 2010) h. 143-147

apabila kamu telah membulatkan tekad, maka bertawakkallah kepada Allah. Sesungguhnya Allah menyukai orang-orang yang bertawakkal kepada-Nya”.

Praktik di lapangan Fuadi Amri tidak langsung melaksanakan proses pengobatan Ia terlebih menanyakan kepada pasien beserta keluarga mengenai keberlangsungan proses melahirkan. Apakah Ia turun langsung dalam melakukan pengobatan atau memberikan arahan saja. Karena dalam hal ini berkaitan dengan organ intim wanita sedangkan dalam agama Islam menyentuh bukan mahramnya saja hukumnya haram. Maka dari itu Fuadi Amri melakukan proses musyawarah untuk menghindari sesuatu yang tidak diinginkan.

b) Menyampaikan Nasehat dan Bimbingan

Menurut Samsul Munir dikatakan bahwa dakwah merupakan bagian yang sangat esensial dalam kehidupan seorang muslim, dimana esensinya berada pada ajakan dorongan (motivasi), rangsangan serta bimbingan terhadap orang lain untuk menerima ajaran agama Islam dengan penuh kesadaran demi keuntungan dirinya dan bukan untuk kepentingan pengajaknya. Dalam hadis Nabi Muhammad SAW juga berbunyi:

عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ قُلْنَا : لِمَنْ ؟ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلَائِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ (رَوَاهُ مُسْلِمٌ)

Artinya: Dari Abu Ruqayyah Tamim bin Aus Ad-Daari radhiyallahu ‘anhu, ia berkata bahwa Nabi shallallahu ‘alaihi wa sallam bersabda, “Agama adalah nasihat.” Kami bertanya, “Untuk siapa?” Beliau menjawab, “Bagi Allah, bagi kitab-Nya, bagi rasul-Nya, bagi pemimpin-pemimpin kaum muslimin, serta bagi umat Islam umumnya.” (HR. Muslim)

Berdasarkan teori dan Hadis diatas memang sebelum melakukan pengobatan Fuadi Amri terlebih dahulu memberikan bimbingan dan nasehat kepada pasien dan keluarga pasien supaya menjadikan pengobatan ini adalah hanya sebagai perantara saja. Sebagai manusia yang bertaqwa dan beriman agar senantiasa

memohon pertolongan hanya kepada Allah dan berserah diri kepadaNya.

c) Memerintahkan Pasien untuk berdzikir

Dzikir merupakan perbuatan dengan lisan (menyebut, menuturkan, mengatakan) dan dengan hati (mengingat dan menyebut) yang salah satu tujuannya adalah memengkan hati dan jiwa seseorang.

Pada umumnya pada saat melahirkan kebanyakan pasien melakukan kegiatan yang tidak ada manfaatnya seperti teriak-teriak tidak jelas dan berbicara tidak beraturan. Sehingga dengan adanya praktik dzikir selama proses melahirkan dapat memberikan ketenangan hati dan jiwa serta dapat terhitung sebagai pahala. Proses melahirkan adalah perjuangan seorang Ibu yang bertaruh nyawa antara hidup dan mati, dan sebagai hamba Allah yang beriman tentunya menginginkan proses ini terhitung sebagai jihad di jalan Allah.

d) Memerintahkan Keluarga Pasien untuk melaksanakan Sholat Hajat

Sholat hajat adalah sholat yang dikerjakan seorang hamba karena punya keinginan/keperluan yang ingin dicapainya. Dalam hal ini Fuadi Amri secara khusus memberikan perintah kepada keluarga pasien baik Ibu maupun suami pasien untuk memohon kelancaran proses persalinan dengan melaksanakan sholat hajat 2 raka'at. Dengan memberikan penjelasan ruang lingkup sholat hajat baik bacaan dan tujuannya, serta dapat dilaksanakan dengan hati yang khusyu' dan ikhlas.

e) Memberikan Motivasi Akhir

Teori pemberdayaan juga dikatakan bahwa membangkitkan sumber daya, kesempatan, pengetahuan dan keterampilan masyarakat sehingga terciptanya suatu kemandirian terhadap masyarakat dalam menjalankan aktivitas keagamaannya.

Selama proses pengobatan Fuadi Amri mengatakan bahwa apabila Ia turun tangan langsung, setelah semua proses persalinan sudah selesai, ia tidak lupa memberikan pesan-pesan kepada pasien dan keluarga pasien bahwa dalam praktik kehidupan sehari-hari

tidak lupa untuk berdzikir dan istiqamah dalam melaksanakan ibadah-ibadah sunnah. Tidak hanya pada saat – saat tertentu saja, akan tetapi dalam kondisi apapun selalu mengingat Allah SWT.

Dengan demikian dakwah Fuadi Amri di Kecamatan Kelumbayan diawali dengan penerapan ide-ide/gagasan yang terdapat dalam Naskah, yang sangat mengedepankan hal aqidah dan syariah serta berdampak kepada perilaku dari masing-masing individu. Yaitu dengan merubah perilaku lama masyarakat Kelumbayan dengan memberikan penjelasan serta pemahaman agama yang benar. Seperti menghilangkan budaya tradisi hindu menjadikan tali pocong sebagai gelang, memasang sesaji pada malam jum'at, serta kepercayaan terhadap mitos-mitos yang tanpa dasar. Serta yang paling penting adalah mengubah kalimat “Islam Turunan” yang selama ini terkenal dimasyarakat Kelumbayan.

Tujuan dari dakwah kultural dan proses pemberdayaan ini adalah tidak lain untuk memberikan pemahaman masyarakat agar menyertakan Allah SWT di didalam kehidupan sehari-harinya sehingga masyarakat dapat bahkan mampu berdaya/berdiri sendiri dalam mewujudkan Islam yang sebenar-benarnya.

2. Hasil Implementasi Naskah Pengobatan oleh Fuadi Amri

Berdasarkan kajian teori pada BAB 2 mengenai ruang lingkup dakwah berkesinambungan dengan yang terjadi dilapangan diantaranya :

a) Tercapainya tujuan-tujuan dakwah

1) Tujuan praktis

Tujuan dakwah praktis adalah mengajak masyarakat kepada kebenaran dengan memberikan pemahaman-pemahaman keagamaan. Di mana yang terjadi dilapangan sebelumnya hanya berdasarkan kebiasaan/tradisi nenek moyang dan dikenal Islam turunan kini mampu memahami ajaran agama Islam dengan baik yaitu berdasarkan Al-Qur'an dan Hadis baik mengenai ketauhidan maupun hukum-hukum syariat.

2) Tujuan Realistis

Tujuan dakwah realistis adalah terlaksananya ajaran agama Islam dengan praktik keagamaan yang sesuai dengan Al-Qur'an dan Hadis. Dalam praktiknya dilapangan memang masyarakat Kelumbayan sudah terlihat perubahan positif seperti dengan semangatnya dalam mengaji Ilmu dikalangan ibu-ibu dan terlaksananya praktik Ibadah dalam kehidupan sehari-hari baik wajib maupun sunnah.

3) Tujuan Idealistis

Sedangkan tujuan dakwah idealistis adalah terwujudnya masyarakat Islam yang diidam-idamkan dalam suatu tatanan berbangsa dan bernegara. Dimana Kini masyarakat Kelumbayan berhasil menegakkan ajaran-ajaran agama Islam dengan membuang tradisi-tradisi ataupun adat kebiasaan yang memang tidak berdasar.

b) Pelestarian Budaya Lokal dengan kebermanfaatan

Budaya lokal adalah semua ide, gagasan, serta aktivitas yang menjadi ciri khas dalam suatu masyarakat tertentu baik dari bahasa, adat tradisi dan alat-alat tradisional lainnya.

Seperti Naskah Lampung yang ada di Kecamatan Kelumbayan yang merupakan warisan leluhur yang di lestarikan, dengan memiliki kebermanfaatan bagi masyarakat luas untuk membantu dalam hal pengobatan yaitu proses melahirkan. Tidak hanya itu dalam pengaplikasiannya juga disertai dengan menerapkan nilai-nilai Islami sehingga masyarakat pun juga cepat memahaminya. Dalam hal ini termasuk juga dalam teori dakwah yaitu media dakwah dan metode dakwah, di mana nilai-nilai Islam dan budaya lokal saling berkaitan.

c) Menyatukan masyarakat yang Multikultural

Masyarakat yang multikultural adalah masyarakat yang memiliki berbagai latar belakang baik dari suku, dan budaya. Maka dalam hal ini berkesinambungan dengan teori pendekatan dakwah yaitu pendekatan kultural (budaya) sebagai alternatif mengembangkan masyarakat dalam menyebarkan agama Islam.

Dimana dalam hasil penelitian diatas, bahwa Fuadi Amri berdakwah melalui pengobatan proses melahirkan tidak hanya kepada satu suku atau satu budaya saja , akan tetapi masyarakat yang multikultural yang terdiri dari suku jawa, padang, sunda, dan lain sebagainya.

E. Kesimpulan

Implementasi Naskah Pengobatan yang dilakukan oleh Fuadi Amri di Kecamatan Kelumbayan ialah merupakan budaya/kearifan lokal. Dalam pelaksanaannya Ia melakukan proses bermusyawarah, memberikan bimbingan dan nasehat agar senantiasa berdo'a disertai dengan pelaksanaan sholat hajat. Karena media apapun itu hanyalah sebagai perantara saja, sebagai manusia dimuka bumi ini agar senantiasa selalu memohon pertolongan hanya kepada Allah SWT.

Hasil dari implementasi naskah kitab pengobatan oleh Fuadi Amri di Kecamatan Kelumbayan adalah tercapainya tujuan-tujuan dakwah baik praktis, realistis, dan idealistis. Kelestarian budaya lokal dengan kebermanfaatannya, serta menyatukan masyarakat yang multikultural.

Maka Penulis menemukan dalam penelitian ini adalah suatu unsur kebaruan dari sebuah penelitian. Oleh sebab itu penemuan *yang pertama* ialah mengenai aktivitas dakwah Fuadi Amri dengan membuat suatu komunitas yaitu dengan adanya pengajian Bapak-bapak, dan organisasi Risma, yang belum terealisasi di Kecamatan Kelumbayan. Tentunya dapat memberikan pemahaman bahwa sebagai kepala keluarga dapat membimbing, membina, serta dapat bertanggung jawab terhadap hal ukhrawi dan duniawi. Karena melihat realita di Lapangan banyak sekali bapak-bapak yang masih belum memahami fungsi daripada kepala Keluarga, contohnya untuk memimpin do'a saja banyak yang tidak hafal, banyak istri yang menjadi tulang punggung keluarga sampai ke luar negeri selain diakibatkan kondisi sosial juga pemahaman keagamaan masih kurang mengenai tanggung jawab sebagai seorang kepala rumah tangga, sehingga berdampak kepada pendidikan serta psikologi anak. Kemudian banyak orang tua sepenuhnya menyerahkan pendidikan agama maupun umum kepada pihak luar (sekolah)

sehingga cepat terpengaruh oleh lingkungan terhadap akhlak/adab sang anak yang sangat jarang menerapkan akhlaqul karimah mengingat pendidikan yang paling utama ialah dimulai dari rumah.

Kemudian yang kedua, terhadap hasil dakwah atau perubahan-perubahan yang terjadi dimasyarakat yang sebelumnya melaksanakan ibadah sunnah dan dzikir pada saat-saat tertentu saja agar supaya untuk benar-benar menerapkan dalam kehidupan sehari-hari. Tidak hanya ibadah sholat sunnat hajat saja, akan tetapi juga dapat melaksanakan sholat sunnah-sunnah rawatib, sholat dhuha, sholat tahajjud serta sunnah-sunnah yang lainnya.

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Dakwah Bil Hal: Economic Empowerment Muslims in Garut

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ABSTRACT

This study aims to determine the role of da'wah bil things that Muslim traders do to employees, customers, and the general public in their daily trading activities. This research uses the uses and gratification theory with descriptive qualitative methods that collect data by observation, in-depth interviews, and focus group discussion. The results showed that the form of preaching if what is done to employees is to apply the principles of professionalism in work, both in the way of providing welfare and increasing the skills and education of employees. The form of da'wah bil hal that are done to customers is with excellent and maximum service, as a reflection of the spirit of Islam to continue to benefit others. The form of preaching bil hal to the general public is by giving compensation to them, as part of the spirit of carrying out orders to help people who are less able and less empowered. Da'wah verbally and bil hal can be done in the economic field as an effort to increase the ability and independence, as well as increase the human resources of Muslims.

Keywords: *Dakwah bil hal; ummah economy; real sector.*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui peran dakwah bil hal yang dilakukan oleh saudagar muslim terhadap para karyawan, pelanggan dan masyarakat umum dalam kegiatan perdagangan sehari-hari. Penelitian menggunakan teori *uses and gratification* dengan metode kualitatif deskriptif yang mengumpulkan data dengan observasi, wawancara mendalam dan *focus group discussion*. Hasil penelitian menunjukkan bahwa, bentuk dakwah bil hal yang dilakukan terhadap karyawan adalah dengan pemberlakuan asas profesionalitas dalam bekerja, baik dalam bentuk pemberian kesejahteraan maupun peningkatan skill dan pendidikan para karyawan. Bentuk dakwah bil hal yang dilakukan terhadap pelanggan adalah dengan pelayanan prima dan maksimal, sebagai cermin dari semangat Islam untuk terus memberi manfaat kepada orang lain. Bentuk dakwah bil hal kepada masyarakat umum adalah dengan memberi santunan kepada mereka, sebagai bagian dari spirit menjalankan perintah untuk membantu orang yang tidak mampu dan kurang berdaya. Dakwah bil lisan dan bil hal dapat dilakukan di bidang ekonomi sebagai upaya untuk meningkatkan kemampuan dan kemandirian, serta meningkatkan sumber daya manusia kaum muslim.

Kata kunci: *Dakwah bil hal; ekonomi ummat; sektor riil.*

INTRODUCTION

The condition of Muslims in various parts of the world, in general, is still in a powerless position. Many Muslim countries in the world are in poor condition. One of the problems that surround many Muslim countries, as well as countries with a majority Muslim population, is poverty. As happened in Muslim countries in Asia and Africa (Islam et al., 2017), (Syed & Gaute, 2019).

Indonesia as a country with a Muslim majority is plagued by various problems. One of them is the problem of poverty, which automatically, because the majority of Indonesia's population is Muslim, the majority of Muslims are in a poor condition (Yolanda, 2017), (Reid, 2019). This fact cannot be denied or refuted. It is important to find a solution to the condition of the Muslims who are still in such dire condition. So that Muslims in Indonesia, both in quality and quantity, have increased (Nansadiqa et al., 2019), (Majid et al., 2019).

The large number of Islamic mass organizations in Indonesia and Islamic figures who have started to take important positions does not automatically solve the problem of poverty of Muslims in Indonesia in general. There is a clear gap between Islamic organizations, Muslim figures and Muslim celebrities, and the majority of Muslims. Political elites, figures, celebrities and Muslim activists are on one road, while Muslims in general are on another (Gamon & Tagoranao, 2018). Muslim figures and elites, are in adequate living conditions, but the majority of Muslims are still in a condition of deprivation, poverty, economic powerlessness, unable to meet their needs independently. There is a huge chasm (Fauzia, 2017).

West Java is a province in Indonesia which has the largest population. The majority of the population of West Java is Muslim. The number of poor people in West Java is large (Nurjanah et al., 2019). Garut is one of the districts in West Java which has a majority Muslim population. Even Garut Regency was once known as an area that became the basis of the movement Darul Islam and Tentara Islam Indonesia (DI TII) lead by Kartosuwiryo (Suryana, 2019). The poverty rate in Garut Regency, West Java, was in the range of 241 thousand people in 2018, or the equivalent of more than 9% of the total population of 2.2 million people. The potential of human resources in Garut Regency is fairly qualified, for example, when viewed from the average length of education, Garut Regency residents have an average of 7.5 years of education or the same as second grade junior high school (SMP). Likewise, if measured by literacy rates, as of 2018, it reached 99.86%. As for the natural resources owned, Garut Regency is fairly large. Starting from the potential of agriculture and animal husbandry, fisheries, tourism to energy resources in the form of geothermal energy in Garut Regency (Andriani & Fatimah, 2018).

Before this article was written, articles that came from the results of research that discussed the preaching of bil hal already existed. Aziz (2010)

which explores the concept of empowerment of Islamic society in the perspective of da'wah. Aziz found that the preaching of community empowerment was not only limited to the concept of istinbath, but also iqtibas and istiqra as a process of adapting the development of science and technology. Setiawan (2012) who explored the importance of economic empowerment da'wah as an effort to improve the welfare of madh'u. Setiawan took a case study of empowerment da'wah carried out by Islamic philanthropic institutions such as DPU DT through the program Desa Ternak Mandiri (DTM). Shobron, Rosyadi & Zaki Suaidy (2015) which examines the dakwah bil hal Walisongo Islamic Boarding School in an effort to empower the community's economy. The results showed that there were variations in the empowerment movement through labor empowerment, agriculture and animal husbandry, public health, Islamic broadcasting communication and home business. Aliyudin (2016) who discovered the importance of da'wah bil hal in the process of community empowerment. Aliyudin found out how the concept of da'wah was done by the Harja Mukti Village farmer group in Majalengka as a productive effort in the process of empowering and developing the Islamic community.

Another article was written by Rahmah Hakim who conducted research on dakwah bil hal with a focus on the value of trust in zakat management organizations to reduce length and poverty. (Hakim, 2017). In addition, Zakiyyah and Arif Abdul Haqq researched dakwah bil matters related to the mosque-based posdaya program (Zakiyyah & Haqq, 2018). Meanwhile, Cintami Farmawati examined the influence of the spiritual behavior of dai on mad'u motivation (the object of da'wah). (Farmawati, 2017). As for the article that is raised from the results of this research, it is proposed to describe the importance of da'wah in terms of empowering the economy of Muslims. This article also describes the importance of the spirit of religion in advancing the economy of Muslims which is packaged in the dakwah bil hal.

This article has an important purpose as part of an effort to reveal the importance of da'wah bil hal. In fact, it is as important as the preaching of oral bil. Or it could be that the da'wah bil hal, in certain conditions and situations is more important than the verbal bill. Even though in practice, the preaching of the oral bil cannot be dichotomized by the da'wah bil hal, both must go hand in hand and together. Oral da'wah gives religious knowledge to Muslims, while dakwah bil hal gives the ability for Muslims both socially and economically.

In general, this article is useful for da'wah activists, religious leaders and Muslim mass organizations. That the existence of dakwah bil matters is as important as the preaching of the oral bil. So that in carrying out the da'wah program, Islamic organizations and figures need to synergize between oral speech with oral speech. In particular, oral dakwah, especially those related to economic empowerment, answers the problems of Muslims in fulfilling physical

needs, as one of the goals of Islamic sharia, namely to maintain the survival of the human soul. (Rusdi, 2017). So that Islam is not only considered as a theory and science alone, but also a solution to the problems of life faced by Muslims.

Data collection is carried out in various ways. *First*, observation. Researchers made direct observations in the field of various activities carried out by a network of traders in Garut, West Java. Both activities carried out at the secretariat office, as well as activities carried out by business activities carried out. Observations were made many times, during 2019-2020.

Second, in-depth interviews. In addition to making observations, researchers conducted in-depth interviews with various informants who were directly involved in the dakwah activities of bil hal. Both those who become administrators, actors, and parties who are the object of da'wah activities, namely Muslims who are involved in various economic empowerment activities. To obtain accurate and objective results, in conducting in-depth interviews, the researcher triangulated so that the interviewee did not only consist of one or two informants. The researcher interviewed several members of the merchant network, as well as the activity actors who were interviewed were not only one person. The same is done with some people as the object of preaching bil hal.

Third, focus group discussion (FGD). Data collection was also carried out by conducting limited discussion groups involving various groups discussing topics related to the issue of the merchant network in Garut, West Java. The FGD activity was carried out once during the research. Fourth, document search. Data collection was also carried out by offline and online document searches related to various problems faced by the people of Garut, West Java, human resource potential, natural resources and various matters related to the community's economy.

Researchers analyzed what the merchants did in Garut Regency, West Java with the use and gratification theory initiated by Elihu Katz, Jay G. Blumler and Michael Gurevitch. This theory rests on interactions involving actors and objects in using communication media and measuring the satisfaction of actors and communication objects.

RESULT AND DISCUSSION

Da'wah bil hal is an effort made by individuals or groups to develop a better community life, economically, socially and in other areas of life. Far from poverty, ignorance, backwardness, and other negative things in social and religious life. Performed through real deeds or actions that are directly felt by the object of da'wah (mad'u), or bring changes to the object of da'wah (Sagir, 2015). Referring to this, the activities in the form of economic empowerment for Muslims carried out by the Muhammadiyah Merchant Network (Jaringan Saudagar Muhammadiyah/ JSM) in Garut, West Java are da'wah bil hal.

Muslim economic empowerment activities carried out by merchant networks by building and running businesses such as building shops, dodol factories, selling rice, laundry, opening satay stalls, traveling, selling in public markets, selling accessories needed by Muslims such as batik clothes and so on. In addition, there is also building a cooking oil sales network that is intended for residents at the village, sub-district and regional levels. This method is done to cut the distribution channel of cooking oil directly to the branch level so that it is hoped that prices can be competitive, or directly to markets at the sub-district level through the established network. The cooking oil distribution activity carried out is the first step taken to empower the community's economy. Part of the profits are channeled to fund dakwah; such as money for transportation of dai, training costs, motor vehicle inventory, research costs and organizational operations.

Other activities of economic empowerment for the Muslims are in the leather crafts sector and fostering students for agribusiness. Previously, there were tens of merchandises given to underprivileged people, but they wanted to sell street vendors. There is also leather craft training and others. Activities carried out by merchant networks target lower class Muslims to be empowered, namely those who want to progress and develop but have limitations both in terms of expertise and capital (Interview with Ismail Satriyanto Angapraja, January 5, 2020).

In addition, there is also a laundry service business that was founded on July 18, 2006. The establishment of Qu Cuci started with a gathering of several people who care about being independent and developing economically. The establishment of this laundry service was followed up by sending three children of prospective workers who are residents of Kulon City Village, Garut City, Garut Regency to study laundry to Bandung, West Java. Laundry services that run have an added value, namely picking up laundry using a cart, this minimizes transportation costs, but at the same time loads a lot of laundry to be picked up and delivered. However, the efforts made did not advance immediately, it took about four years before they could progress. Only in 2010, this laundry business can generate income of IDR 48,000,000 per month. This amount was collected from several locations that have been opened, making it easier and closer to residents who need laundry services. Whereas initially the income from this laundry service was only IDR. 80,000 per month.

Along with the development of laundry services, carts have changed to three-wheeled motorbikes and two-wheeled motorbikes. Each motorbike is held by four people, so the motorbike is never idle. The laundry staff maintains a list of consumer cell phones that can be contacted at any time via text message and the internet. Intensive promotion was carried out by printing leaflets which were distributed and posted twice a week.

Laundry services can now employ 12 people in one unit, attracting workers who are involved in laundry services to improve their educational abilities. The main managers of laundry services, employees and their families are encouraged to have higher formal diplomas, including to take package education, if it is not possible to study formally. Those with high school (SMA) certificates are given the opportunity to continue their education, study at existing universities (Interview with Yuliani, 8 November 2019).

This laundry service then established many branches, namely in Ciledug, Kerkop, Karangpawitan, Hospitals, Wanaraja, Cibatu, Sukawening, Bayongbong, Leles, Kadungora, Cikajang. The services provided by this laundry service are unique, because they are open 24 hours, with three workers working alternately every day.

There is also a culinary business, namely dodol. One of the trademarks of dodol Garut which is very popular in Indonesia, namely Dodol Garut Picnic, which is produced by PT. Herlinah Cipta Pratama, a company operating in the food industry and general trading sectors. Until now, this company has produced Garut dodol in various flavors and packages. There are flavors of milk, chocolate, sesame, durian, and different flavors of lunched that are packaged in small cardboard boxes or economical plastic sizes. Not only is it spread in most locations in Indonesia, this dodol Garut Picnic has also been marketed to neighboring countries, such as Malaysia and Singapore.

Dodol Garut Picnic was started by entrepreneur H. Iton Damiri in 1949, starting as a household business with five employees. In 1969, the marketing of dodol Garut Picnic began to reach several areas outside Java. In 1972, the company was registered with the Food Hygiene Committee of the Ministry of Health of the Republic of Indonesia. In 1979, there was a rapid development in the company, which led to the building of a relatively larger factory in order to increase production. The factory was built with an area of approximately 5000 square meters. In 1986, the company was changed to a limited liability company under the name PT Herlinah Cipta Pratama. Since 2000 the company has been led by H. Hermanto. Dodol Garut Picnic continues to improve and improve the quality, production and marketing, so that it can absorb a workforce of 230 people, with the production of about four tons of dodol per day.

PT Herlinah Cipta Pratama with its product Dodol Garut Picnic has contributed a lot to Muslims in Garut Regency, through various financial assistance and others. H. Iton Damiri and his family are part of a network of merchants who have succeeded in empowering the community's economy because of the large number of workers absorbed in their business in Garut Regency. In addition, there are also many business partners who are also able to be empowered economically directly, both traders, distributors, suppliers of goods, and others (Interview with Hermanto, 1 December 2019).

Dakwah Bil Hal to Employees

Da'wah bil hal to employees is carried out in the form of internalizing values, strengthening morality, integrity and motivation. By way of saying kind words (*kalimah tayyibah*), which alternates every morning before doing work, such as *Bismillah*, *Astaghfirullah*, *Subhanallah*, *Walhamdulillah*, *Allahu Akbar* which is repeated. *"This is known as a mental declaration that is practiced for 30 days."* (Interview with Angga, 8 November 2019).

The declaration instills feelings, optimism, for the help of Allah SWT, is grateful for the blessings that Allah SWT has given. All achievements, progress and successes are a gift and help from Allah SWT. Even though everything has provisions from Allah SWT. However, humans are obliged to try to change these provisions, *"Insha Allah I am Muslim, can advance my efforts to become an example of the Islamic missionary movement for my friends and for people around the company."* (Interview with Suci, 8 November 2019).

Efforts to instill the internalization of religious values through da'wah bil hal things to workers and employees in business units shape the character and personality of the workers. They always guard and maintain their prayers and try to understand and understand the reading, feel special and enjoy praying in congregation. *"The management of the company is completely left to the employees, God willing, it will be carried out as a mandate that must be carried out properly and honestly."* (Interview with Halim, 9 November 2019).

In addition to the aspect of cultivating moral and spiritual values, employees and workers are also in the professional aspect of their work. As happened to the Raja Sate business which also went quite well. This culinary business, which was initiated in 2009, is a development after success with the laundry service business. Apart from laundry, one of the existing businesses is a culinary business, because people need food every day. Raja Sate's business is located on Jalan Oto Iskadar Dinata, Garut Regency. The concept of this satay stall is a family restaurant that has an inner bond, is full of brotherhood, understands each other, makes sacrifices to understand differences, fellow employees. Such friendship creates a sense of comfort and at home for customers to always come to the satay shop, and feel at home for a long time at the satay stall. The music that is served in the food stall is also music that adds to the familiar and harmonious atmosphere of customers and workers, nostalgic and memorable music. Employees are always emphasized to serve customers as much as possible, including escorting guests who come to the vehicle. The comfort of the taste of food is supported by the cleanliness of all tableware and all the facilities at the satay stall. What is certain is that thanks and apologies if there are things that are less pleasing to convey to customers.

For employees who work and have business activities run by a dakwah merchant network if this is done in the form of recruiting them to become

employees and workers. After working in the business they are running, they are given welfare guarantees, compensation for work and running business activities. At the same time, their abilities are also enhanced, both through formal and non-formal education. For workers who have graduated from Senior High School they are given the opportunity to continue their studies to higher education. Apart from formal education, workers are also given training and non-formal education. This was done so that the skills and expertise possessed continued to increase. Increasing skills, will automatically be more professional at work. Da'wah bil is another thing to workers in the form of building a good Muslim character and personality, through daily declarations carried out for one month, with words and determination to apply Islamic values and teachings to their work. So that a sense of trust and confidence in Allah SWT's help emerges, is grateful for the blessings given, and is increasingly convinced of the truth of the teachings of Islam that have been adhered to.

Da'wah to employees becomes the entrance for da'wah organizations and da'wah actors who make employees not as objects or targets for job giving. However, it also makes employees a part of empowering human resources so that there is an increase in performance and directly improve the quality of work of employees that is built on the spirit of worshiping Allah SWT, to support themselves and their families. Not solely for looking for material (Bahri, 2019).

Motivation is an important part for employees who work at a company or institution. Motivation will encourage employees to work optimally and produce good and quality performance. Employee performance cannot be separated from the motivation that drives them to do their daily work and activities. The behavior while working in a company or institution is greatly influenced by motivation. A company, organization or institution must be able to motivate the employees who work in it. Motivation will direct, arouse and retain employees to work in accordance with the ideals and goals of the company (Ernawati, 2014).

Employees are a core part of the company that requires development and improvement of resources. Efforts to develop and increase the capacity and capability of personnel within the company are the most important part of the activities of the company or organization. Professional employees are an important asset of the company. So organizations and companies make employees the main concern in carrying out business activities. Coaching and improving the quality of employee human resources is a priority in the company's journey (Madya, 2018).

Dakwah Bil Hal to Customers

Along with the progress of the business being carried out, the services and practices of da'wah are increasingly visible from the activities carried out. Business and economic empowerment run by merchant networks are not solely

for running businesses that improve the welfare of employees and employees. However, in business activities that are carried out the principles of da'wah are carried out well and consistently. The principle of preaching that is carried out is like what the Prophet Muhammad SAW said, "the best human being is a human being who always tries to benefit others.

This is realized by building cooperation or synergy with everyone to give joy to partners and satisfaction with the services provided to customers. Laundry, satay and other businesses are managed to make contact with customers easier. So that almost all communication media channels are provided, starting from contacts via cellphones and social media. In the aspect of services provided, it also improves the order shuttle service needed. And certainly leave a good and positive impression on customers, through the friendly attitude carried out by officers who are dealing with customers. So that customers continue to survive and there are additional new customers. "*The principle is to touch the human heart with kind words as part of the starting morality taught by the Prophet Mubammad.*" (Interview with Ismail, 18 November 2019).

This has positive implications. Qu Cuci and Raja Sate customers, who consist of middle to upper class, become loyal customers and are often willing to pay more than the existing price because they are happy and satisfied with the services provided. Not satisfied with the achievements that have been achieved, economic empowerment activities with existing businesses, continue to be improved.

Da'wah bil things are done to customers through workers who have already received dakwah bil hal from a network of merchants who set up businesses and economic empowerment. The workers in these business activities, who apply Islamic teachings in their lives in the form of professional work, excellent and maximum service, make sympathy for the customers who come. The sympathy that comes is part of the sympathy for business management based on Islamic teaching values that have been instilled by the merchant network. The customers are then loyal to the business that is being carried out for the services provided. Many of them do not hesitate to pay more for the services they receive.

Customer satisfaction is an important thing in running business activities. Customers who are satisfied with the goods purchased or the services obtained will be sympathetic to companies that provide goods and services. Henceforth, customers will become loyal customers, not only consistently providing goods and services in one place, but will also provide recommendations to people they know to buy goods and services from where they buy. On the other hand, customers who are not satisfied or disappointed will run away from their place of purchase, and will even convey to others not to buy goods and services from that place. At this point, it becomes important to continue to maintain customer

satisfaction (Alfin & Nurdin, 2017).

Customer satisfaction that is served maximally and professionally will be able to touch both inner and outer satisfaction. Physically, customers get the goods purchased as expected. If food and drinks taste good, a place to sell that is clean and tidy, it can also be in the form of a good appearance and packaging. In addition, the behavior of serving employees gives a sense of comfort and satisfaction. Customers seem to be valued and appreciated by their existence as consumers, partners of the company. Here the importance of the appreciation of the head of the customer becomes an important part in providing services to business partners, customers (Nur'aini & Fatimah, 2015).

Da'wah to customers does not only touch physical or material aspects, but also non-physical and non-material aspects. Moreover, companies or service providers, non-physical and non-material aspects are more dominant. Fulfilling satisfaction with the psychological aspects of customers makes customers not only loyal to the company, but also believes that the company is a solution to their problems or needs. Thus, companies not only sell services, but also build trust in consumers or customers who become partners (Riyadi, 2014).

Dakwah Bil Hal to General public

Da'wah bil things to the general public carried out by the merchant network is in the form of providing compensation and social assistance provided to underprivileged people, preachers who are in charge of giving religious direction, as well as teachers in schools around the business activities carried out. This da'wah bil is right on target, because economically and socially the citizens get attention from the merchant network.

Da'wah to the general public in the form of social assistance is also called philanthropic activity. Activities carried out by companies are usually in the form of corporate social responsibility, or another term referred to as corporate social responsibility. Companies that are located in an area, or areas usually create social responsibility programs, to help the community. By helping the local community, the company is not only helping, but also benefits in the form of sympathy and support from the people who are being assisted. So that social responsibility programs run by the company will be tailored to the needs of local residents. Some are purely in the form of social activities, but some are in the form of providing facilities that are really needed by local residents. Even on a certain scale, it can be in the form of development assistance and provision of infrastructure and infrastructure that are directly related to the livelihoods of local residents (Hidayaturrahman, 2017).

Philanthropy activities to the general public are a form of da'wah bil hal, because they share the wealth and resources owned by the company with the people around the company. Companies that do this are part of real activities in conducting da'wah in the form of providing assistance taken from company

assets or assets. The implementation of philanthropic programs helps improve the condition of the ummah in the form of education, health, welfare, and prevents the ummah from poverty and improves their standard of living as part of Islamic teachings. (Razzaq, 2014).

Philanthropic da'wah activities which are part of the dakwah bil hal, are not only carried out in normal situations and conditions. But it can also be done in a crisis. For example, by helping residents who have experienced disasters and disasters. Like what was done to residents who were hit by floods (Mualimin, 2017).

Table 1. Object of *Da'wah Bil Hal* Network of Merchants in Garut

The Object	Action	Type
Employee	Providing salaries and welfare, increasing expertise, education and internalizing values.	Internal public
Customer	Excellent and professional service.	External public
General public	Economic benefits as partners and social in the form of social activities.	External public

(Source: From the interview results of the informants in 2019-2020).

In the context of communication, there are two types of communication objects. Other names are internal public and external public (Afkarina, 2018). *First*, internal objects. Included in the public or internal objects are employees who work daily to carry out business activities (Purwandini & Irwansyah, 2018). To the internal public, da'wah bil hal is also carried out, in various forms and types, as previously explained. *Second*, the object / external public. The external public consists of sections, customers and the general public (Dimiyati, 2018). Customers are those who become customers or who become part of the business activities carried out by the merchant network. Meanwhile, the general public are the parties in the vicinity of the business activities and economic empowerment being carried out. The general public consists of local residents who are less well off economically, preachers and teachers who are not well off economically. They are the external public of the dakwah communication carried out by the merchant network in the form of da'wah bil hal.

Da'wah bil hal that are done by a network of merchants in Garut, West

Java can be analyzed by the uses and gratification theory. This theory was initiated by Elihu Katz, Jay G. Blumler and Michael Gurevitch. With this theory, Katz and friends see that the communication that occurs rests on interactions involving actors and objects in using communication media and measures the satisfaction of actors and communication objects. This theory considers that objects in communication are not passive, as happens in one-way communication. Communication occurs in two directions, and involves psychological factors from the object of communication (Kania & Agatha, 2011).

The merchant network is a preacher who conducts da'wah activities in the Garut area, West Java. They do da'wah bil hal, not dakwah verbally. Doing da'wah with real actions to carry out economic empowerment activities for Muslims in the Garut region. The empowerment activities carried out involve full interaction between the dai and the object of da'wah. The object of da'wah, in this case the business actors empowered by the merchant network, which consists of workers in business activities, partners and administrators who are also part of the business activities carried out. Their involvement in the da'wah bil is totally. It does not only involve knowledge aspects, but also physical and psychological aspects as well as financial. So that the interaction is very tight.

In the theory of use and satisfaction, several assumptions are described. *First*, the success of communication is measured by the satisfaction of individuals and groups who are the objects of communication (communicants), when communicating and interacting with message givers (communicators). (Sembiring & Munthe, 2019). The more satisfied the recipient of the message, the more successful the communication. The satisfaction referred to in this case is the fulfillment of the needs of the communication object. Then the more fulfilled the needs of communication objects, the more successful communication is considered (Sianturi et al., 2019). The more successful the da'wah program if it is carried out by the merchant network in empowering the economy of Muslims in Garut, the more successful the da'wah communication activities are carried out.

Second, there is motivation that leads to better and more positive behavior towards messages received from message recipients (Nur, 2017). Fulfillment of the needs received from the dakwah bil hal activities raises a strong positive impression of the da'wah activities carried out. This motivates the object of da'wah (mad'u) to be more active to carry out goodness as the mission desired by the preacher or the messenger.

Third, be aware of the positive and negative consequences of the actions and attitudes taken (Hidayah & Sumiyarsih, 2018). Then repeat the attitudes and actions that lead to positive, and avoid actions and attitudes that lead to negative. Because positive actions will bring good consequences, and negative actions

bring consequences to the opposite.

In communication theory, when someone gets information only from the media, and at the same time does not have information to compare with the information received in the media, the information received will be considered as truth (Noor, 2018). This means that the object of communication (communicant) will receive the information received. This is the case as conveyed by those who claim that lies that are repeatedly told will be considered as truth (Mahatma, 2019). In this situation, what becomes the truth may not be the substance of whether something is true or not, but the aspect of repetition so that it is considered a truth that is recognized by the recipient of the message. (Ko et al., 2005).

There are also conditions where the recipient of the message gets different information from the experience of interacting directly with the parties obtained through the information. When this happens, the most powerful influencing of perceptions, attitudes and actions is the direct experience of interacting with the informed party (Ray et al., 2019). The object of communication will reject the information it receives through the media or other parties. What is more powerful for the recipient of the message is the experience directly interacting with the person concerned (Korhan & Ersoy, 2016).

The third condition is where the recipient of the message gets the same information as the experience he is going through. Then the perceptions, attitudes and behavior will be stronger formed. So it is difficult to change the attitude and behavior of the object of communication that is formed with these conditions (Setiawaty, 2017). Any information that will change his perception or attitude will have a violent collision. Only two conditions can change his perception and attitude. First, his experience was different from previous experiences. Second, at the same time there is information that is different from previous information, or information that is relevant to his latest experience (Liu et al., 2020).

In this context, da'wah bil hal, as part of the da'wah activity, becomes strong in shaping the attitude and behavior of mad'u (the object of da'wah) (Hidayat, 2019). So that a knowledge system, political system, legal system, and ideology is built to strengthen and legitimize. At the same time, society is empowered and independent. This empowered and independent society gives birth to a society that is free and does not depend on the various forces that will intervene (Ansori, 2019). This is also part of the purpose of preaching, which is to get people out of darkness, ignorance, backwardness, towards light and progress, physically and mentally, both physically and spiritually.

Judging from the uses and gratification theory of Elihu Katz, Jay G. Blumler and Michael Gurevitch, an important aspect that can be analyzed is that the use and satisfaction of one communication object creates new uses and

satisfaction in other communication objects. This social need is met through the exchange of messages which serves as a bridge to unite humans through communication in social interactions (Mughtar et al., 2016)

The ability to manage good and professional business activities generates satisfaction in the internal public, in this case employees who are in business activities run by a network of merchants. This satisfaction is achieved or obtained by providing provisions for the ability, expertise, professionalism in work and the welfare received.

This internal public satisfaction in turn creates satisfaction for the internal public (Ridho & Susanti, 2019). Officers and employees who are involved in economic empowerment business activities are satisfied with what they feel and experience. Then do the job responsibly, professionally and work as much as possible, providing the best service to customers. Customers in this case are categorized as external public (Mahanani, 2017).

Furthermore, professional, prime and maximum service performed by employees generates satisfaction to customers, so that they become loyal customers, and provide more value for the services and services received. Customer loyalty, which is obtained from excellent employee service, generates income that continues to increase to the business being run. So that the income continues to increase. Part of the increased income to the company is used by the company to carry out social activities for the surrounding environment, especially the poor and economically weak as an external public. Providing assistance, compensation to underprivileged residents or preachers, teachers and socio-religious activists gives birth to another satisfaction.

External public satisfaction with business institutions creates support in various forms for the continuity of the business being carried out and all related activities. This support further strengthens the sense of security and comfort in the work atmosphere of employees who are running a business. Henceforth, the business being run is able to increase income and expand the types and networks of businesses.

The flow of strengthening the use and satisfaction that was born from the da'wah bil thing that was done by the merchant network in Garut, West Java can be described briefly and clearly in the image below.

Figure 1. Plot of Use and Satisfaction of *Da'wah Bil Hal* in Garut



(Source: Bahtiar, et al, 2020).

Professionalism of preachers in an effort to provide satisfaction is very important. This is related to community assistance and empowerment efforts. In the context of da'wah bil hal, this professionalism shows the vision, commitment and excellent service provided, thus strengthening the bond between preachers and madh'u. In this case, Hendra (2017) states that one of the concepts of da'wah bil hal is tahrif, which is a missionary effort that is carried out to help ease the burden of mad'u in facing various real problems. The concept of proselytizing for Muslims in Garut which is carried out through business empowerment shows that there are significant efforts in providing excellent and professional service.

Da'wah in rural communities such as in Garut Regency requires the existence of da'wah activities that are not limited to the preaching of oral bills, but also da'wah bil hal. Da'wah bil matters for rural communities as an effort to empower and develop Islamic communities in various aspects of life. Synergy from various elements such as the government, preachers and the Muslim social community must be carried out in the implementation of community empowerment (Zaini, 2017). What the Garut Merchants Network does is proof of the importance of collaboration and synergy of various elements, so that this important role can strengthen networks in the development of Islamic society.

Da'wah bil hal is a social engineering effort that is oriented towards change not only in the physical condition, but also in the inner condition of the madh'u. Da'wah when done refers to the conception of da'wah activities which are not limited to conveying (tabligh), but also mobilizing and awakening. The role of the da'i in this case is to act as mubaligh, uswah and guide (irsyad). These three roles are carried out by da'i in the framework of building people's awareness to continue to develop and empower. These three roles are also performed both at the micro madh'u (individual) scale and the macro madh'u (community, social group and community) scale (Ramdhani, 2018).

Da'wah bil, which is done by Muslim merchant networks, is done as an agent of change in society. This da'wah emphasizes the professional aspects of each of its activists in mapping the needs of the people, conveying Islamic treatises and strengthening the interests of the people so that awareness, responsibility and independence from the community arise. Technically, the community empowerment process can be carried out either through a consumptive or productive approach. Both of these approaches require the participation of da'wah actors. Participation positions the community as both the subject and the object of preaching. So, through da'wah activities carried out, a balance based on the principles of help to help, equality and social justice will be realized (Ansori, 2019).

In the view of da'wah, society as an object of da'wah is positioned as a human being whose human dimension must be understood and strengthened

through the activities of *taklim*, *tabligh*, *irsyad*, *tathwir* and *tamkin*. Professionalism of da'wah when it is oriented towards the realization of a society that has benefits and peace of mind and body (Masrial, 2018). A society that is blessed by Allah SWT. People whose needs and services are satisfied in the process of approaching themselves to Allah SWT.

CLOSING

Da'wah bil hal carried out by Muslim merchants consists of three types of da'wah objects. *First*, the form of preaching when things are done to employees and prospective employees by applying the principles of professionalism at work, both in the form of providing welfare and increasing the skills and education of employees and prospective employees. In addition, there is an internationalization of Islamic values for employees who are already working. *Second*, the form of da'wah if what is done to customers is with maximum excellent service, as a reflection of the spirit of Islam to continue to benefit others. *Third*, the form of da'wah bil hal to the general public which consists of local residents, poor people, preachers and teachers is to provide compensation to them, as part of the spirit of carrying out orders to help those who are less capable and less empowered.

Customer satisfaction has a positive impact on community responses, thereby attracting public attention to further generate sympathy and support for merchants. Da'wah bil things need to be done systematically, both by Muslim figures and Muslim mass organizations, because oral da'wah has limitations in giving impact and influence on the object of da'wah.

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Dakwah Pemberdayaan Umat Perspektif Al-Qur`an

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Abstract

This article aims to find out about: How the concept of preaching empowerment of the perspective of the Qur'an. This research is a type of library (library research) using the Thematic Interpretation approach. With the main source being the Qur'an, and focused on seven verses relating to da'wah and empowerment. And secondary sources in the form of books or books relating to the problem to be answered in this study. The results of this study reveal that the concept of empowering the people of The Qur'an perspective as follows. First, the mission of community empowerment aims to invite, order, direct, motivate to guide the target community (mad'u) to jointly make changes for the better oriented towards empowering and community independence, in order to realize shared happiness in the afterlife. Second, the context of empowerment in the Qur'an includes all aspects of both lahiriyah (material) and ruhiyah. In the lahiriyah aspect, it is carried out in the form of the construction of supporting facilities for community independence. In the aspect of empowerment, it is carried out in the form of education, recitation, etc. Third, the desired changes in the community will not be possible unless they start from each other by protecting and maintaining and developing their potential and environment that has been bestowed by Allah.

Keywords:

Da'wah, Community Empowerment, Al-Qur'an

Abstrak

Artikel ini bertujuan untuk mengetahui tentang bagaimana konsep dakwah pemberdayaan umat perspektif al-Qur'an. Penelitian ini merupakan jenis pustaka (*library resech*), dengan menggunakan pendekatan Tafsir Tematik. dengan sumber utama adalah al-Qur'an, dan terfokus pada tujuh ayat yang

berkaitan dengan dakwah dan pemberdayaan. Dan sumber skunder berupa kitab-kitab atau buku yang berkaitan dengan masalah yang akan dijawab pada penelitian ini. Hasil penelitian ini mengungkapkan bahwa konsep dakwah Pemberdayaan umat perspektif al-Qur'an sebagai berikut. Pertama dakwah pemberdayaan umat bertujuan untuk mengajak, menyuruh, mengarahkan, memotivasi membimbing masyarakat sasaran (mad'u) untuk bersama-sama melakukan perubahan ke arah yang lebih baik yang berorientasi pada pemberdayaan dan pemandirian masyarakat, dalam rangka mewujudkan kebahagiaan bersama di dunia akhirat. Kedua, Konteks pemberdayaan dalam al-Qur'an mencakup seluruh aspek baik lahiriyah (material) maupun ruhiyah. Pada aspek ahiriyah dilakukan dalam bentuk pembangunan sarana-sarana penunjang kemandirian masyarakat. Pada aspek ruhiyah pemberdayaan dilakukan dalam bentuk pendidikan, pengajian dan lainnya Ketiga, Perubahan yang diinginkan di masyarakat, tidak mungkin akan terjadi kecuali dengan dimulai dari diri masing-masing dengan cara menjaga dan memelihara serta mengembangkan potensi diri dan lingkungannya yang telah dianugerahkan oleh Allah Swt.

Kata Kunci:

Dakwah, Pemberdayaan Masyarakat, Al-Qur'an

Pendahuluan

Salah satu fungsi al-Qur'an diturunkannya adalah menjadi petunjuk dan pedoman hidup manusia (QS. al-Isra' [17]: 9, QS. al-Baqarah [2]: 2, QS. ali-Imran [3]: 138) al-Qur'an sebagai kitab samawi telah banyak memberikan perubahan positif terhadap seluruh jiwa, raga dan tindakan manusia, terutama umat Islam. Pengaruh al-Qur'an ini tidak hanya terlihat pada aspek *hablum minallah* semata, namun juga pada aspek *hablum minannas* yaitu pada aspek sosial, politik, ekonomi, dan budaya masyarakat. Oleh karena itu, al-Qur'an itu sangat pantas dijuluki sebagai kitab yang *syamil* yaitu kitab yang sangat komprehensif dan terlengkap (QS. al-An'am [6]: 38) yang mampu membentuk dan mengubah peradaban manusia dari masa ke masa hingga saat ini. tergantung pada tingkat kualitas perhatian dan pengamalan mereka terhadap nilai dan norma yang diajarkan dalam al-Qur'an (Raharjo, 2002). al-Qur'an mempunyai karakteristik yang sangat istimewa berbeda dengan kitab samawi lainnya, yaitu terletak pada keasliannya yang kekal abadi, yang tidak akan mengalami perubahan. Keautentikan tersebut telah dijamin oleh Allah Swt hingga hari kiamat, sehingga tidak satupun orang yang mampu mengubah maupun memalsukan teks al-Qur'an, dan jika ada yang mengubahnya selalu gagal dan tertolak. Jaminana keaslian dan kemurnian al-Qur'an (QS. al-Hijr [15]: 9)

Fungsi dan tujuan al-Qur'an diturunkan tidak hanya sebagai kitab bacaan semata. Namun, ia juga berfungsi sebagai *al-Kitab* yaitu buku yang merangkum kitab-kitab sebelumnya (QS. al-Baqarah [2]:2), sebagai *az-Zikr lil 'alamin* yaitu berisi peringatan dan pedoman bagi seluruh alam (QS. al-Qalam [68]: 52), menjadi *hudan Linnas* berisi petunjuk bagi manusia (QS. ali-Imran [3]: 138), al-Furqan berisi ajaran yang membedakan antara hak dan bathil (QS. al-Furqan [25]:1), *nazir* berisi kabar berupa ancaman bagi yang durhaka, juga sebagai *Rahmah* yaitu mendatangkan rahmat bagi semesta alam (QS. Yusuf [12]: 111), *syifa` lima Fi al-shudur* menjadi obat atau penawar ati dari segala kesusahan (QS al-Isra [17]: 87), *mau'izdah* berisi banyak nasihat (QS. Yunus [10]: 57), *tibyan li kulli syain*, penjelas segala hukum (QS. an-Nahl [16]: 89), dan sebagai *tafshil kulli syai* (sebagai perincian atas segala sesuatu) dan lain

sebagainya.

Berbagai julukan yang disandarkan kepada al-Qur'an secara jelas menunjukkan bahwa al-Qur'an merupakan kitab suci yang lengkap dan berdimensi banyak serta berwawasan luas. Maka dalam hal ini apa yang terdapat dalam al-Qur'an tidak hanya sebagai dokumen ajaran ataupun lainnya, tetapi lebih dari itu ia adalah kitab suci atau kitab ajaran yang harus diimplementasikan oleh setiap muslim secara pribadi maupun dalam hidup bermasyarakat (Nurdin, 2006).

Kajian tafsir al-Qur'an terus-menerus mengalami perkembangan, sebab dipengaruhi oleh perkembangan ilmu pengetahuan serta sosial-budaya masyarakat. Hal ini dapat dibuktikan dengan munculnya kajian tafsir al-Qur'an, dengan berbagai corak, metode, dan pendekatan yang beranekaragam yang dikaji secara holistik yaitu kajian yang tidak hanya berorientasi pada dimensi normativitas saja, akan tetapi juga pada dimensi historisitas. Kajian holistik yang dimaksud adalah kombinasi ideal antara perspektif tekstual dengan perspektif kontekstual. Jika pendekatan tekstual ini sangat penting untuk meneliti apa saja kandungan al-Qur'an secara normatif. Maka pendekatan kontesktual sangat penting untuk menafsirkan ayat itu ke wacana historis metodologis, sehingga al-Qur'an selalu menyesuaikan perkembangan zaman.

Norma, nilai dan ajaran yang terdapat dalam al-Qur'an secara umum terbagi menjadi dua bidang, yaitu: *pertama*, pada bidang *aqidah* (keyakinan), dan *kedua*, pada bidang pengamalan atau implementasi terhadap ajaran. Ajaran dan nilai yang berada pada ranah aqidah bertujuan untuk mendorong dan membimbing manusia untuk mengembangkan diri menuju kesempurnaan teoritis, yaitu sempurna pemahaman dan pengetahuan. Sedangkan pada ajaran dan nilai yang berada dalam bidang amaliyah atau implementasi bertujuan untuk memotivasi dan membimbing bertujuan supaya manusia mampu mengembangkan diri dalam beramal sholeh. Kedua ranah inilah letak keutamaan manusia dibanding makhluk lainnya yakni sempurna dalam pandangan terhadap realitas sosial dan sempurna dalam aktivitas serta tingkah lakunya.

Dengan alasan inilah al-Qur'an banyak menjelaskan sekian banyak hukum yang berkaitan dengan tegak dan runtuhnya suatu masyarakat. Bahkan tidak berlebihan ketika kita mengatakan bahwa al-Qur'an lah kitab yang paling pertama memperkenalkan hukum kemasyarakatan dengan segala aspeknya, namun itu masih bersifat umum sehingga diperlukan usaha pengkajian dalam bentuk tafsir al-Qur'an terhadap ayat-ayat tersebut.

Pemberdayaan merupakan aspek mu'amalah yang sangat penting karena terkait dengan pembinaan dan perubahan sosial kemasyarakatan. Dalam Istilah Kamus Besar Bahasa Indonesia, kata "pemberdayaan" berarti sebuah proses kegiatan yang bertujuan membangun dan memberdayakan masyarakat. Ia berasal dari kata daya yang memiliki arti kemampuan untuk mewujudkan sesuatu (Tim Penyusun, 1995). Dalam kamus Inggris (Homby, 1980), pemberdayaan disebut *empowerment* dari kata *empower* bermakna "*give power or authority to act*" yaitu memberi kemampuan kepada seseorang supaya mampu bertindak melakukan sesuatu (Homby, 1980). Pemberdayaan lebih terfokus pada usaha sendiri dari masyarakat sasaran untuk bisa mewujudkan sesuatu. Pemberdayaan lebih kepada proses pemanusiaan sebagai upaya untuk memandirikan umat, melalui adanya potensi kemampuan yang mereka miliki. Melalui pemberdayaan, maka individu, kelompok atau komunitas dapat mengontrol kehidupannya sendiri dan mengusahakan untuk membentuk masa depan sesuai dengan keinginannya (Halwati, 2016).

Salah satu ayat yang menginspirasi pentingnya pemberdayaan masyarakat yaitu QS. ar-Ra'd [13]: 11. Ayat tersebut cukup sangat jelas bahwa Allah Swt menyatakan, tidak akan pernah

mengubah keadaan suatu masyarakat kecuali perubahan tersebut di mulai dari diri mereka sendiri. sehingga manusia diminta untuk terus berusaha melakukan perubahan (positif) dalam kehidupannya. Menurut M. Quraish Shihab, bahwa perubahan yang dimaksud pada ayat tersebut terbagi menjadi dua sumber pelaku, yaitu pertama perubahan yang pelakunya yaitu Allah Swt dan kedua perubahan akan keadaan diri manusia meliputi keberanian dan sikap mental yang pelakunya adalah manusia itu sendiri. Hal ini dapat dipahami dari kata *ma bi anfusihim* yang berarti “apa yang terdapat dalam diri mereka. Perubahan tersebut akan bisa terjadi jika ada dua unsur pokok yaitu pertama, adanya nilai yang dihayati, kedua adanya iradah (kehendak) dari manusia itu sendiri. Perpaduan antara nilai yang dihayati dan iradah ini dapat menciptakan kekuatan dalam diri manusia untuk terus melakukan sesuatu sehingga apa yang mereka perbuat sering disebut dengan perubahan sosial (Shihab, 1996).

Dalam pembahasan sosiologi ada dua faktor yang menyebabkan terjadinya perubahan pada masyarakat, yaitu faktor internal dan eksternal masyarakat. Faktor internal seperti; (1) Perubahan jumlah penduduk (2) Penemuan baru (3) Terjadi konflik di masyarakat (4) Adanya revolusi. Sedangkan faktor eksternal penyebab perubahan sosial yaitu (1) Pengaruh lingkungan manusia (2) Adanya peperangan (3) Pengaruh budaya masyarakat luar (Soejono, 2011). Juga adanya faktor yang mempercepat dan memperlambat terjadinya proses perubahan seperti; (1) Sikap menghargai hasil karya lain, (2) Adanya keinginan untuk maju dari kondisi sebelumnya, (3) Adanya orientasi masa depan, (4) Adanya nilai bahwa manusia harus selalu berusaha untuk memperbaiki hidupnya (Nanang, 2011).

Semua faktor ini masuk dalam kalimat *ma bi anfusihim* yang terdapat pada QS. al-Ra’du ayat 11. Dengan dasar itulah mengkaji dan meneliti konsep pemberdayaan umat menurut al-Qur`an itu sangat diperlukan, karena pemberdayaan itu sendiri merupakan kebutuhan yang mendasar di tengah masyarakat dan itu sesuai dengan tujuan al-Qur`an diturunkan yaitu memotivasi lahirnya perubahan ke arah positif dalam kehidupan masyarakat sehingga mampu keluar dari keterpurukan yang menimpa. Dalam istilah al-Qur`an sering disebut *li tukhrijannas minazzulumati ilannur* (QS. Ibrahim [14]: 1). Bahkan suatu yang tidak berlebihan ketika al-Qur`an disebut sebagai kitab yang pertama yang memperkenalkan hukum dan norma kemasyarakatan (Nurdin, 2006).

Ajaran Islam yang bersifat komprehensif, mencakup aturan pada aspek kehidupan pribadi, sosial ekonomi masyarakat, berbangsa dan bernegara (Hamzah, 1988). Manusia adalah makhluk sosial yang hidup dalam kebersamaan, sejak kelahirannya tidak pernah hidup sendiri, tetapi selalu dalam lingkungan sosial yang saling membutuhkan dan saling melengkapi satu sama lain, yang kemudian disebut masyarakat (Muin, 2013). Masyarakat adalah kumpulan sekian banyak individu kecil atau besar yang terkait oleh satuan adat, ritus atau hukum khas dan hidup bersama untuk mencapai tujuan. Dalam setiap masyarakat, jumlah kelompok dan kesatuan sosial tidak hanya satu, sehingga seorang warga masyarakat dapat menjadi anggota dari berbagai kesatuan atau kelompok sosial yang terus menerus melakukan interaksi sosial dalam rangka membangun kebersamaan untuk mewujudkan masyarakat yang berdaya dan mandiri (Kustadi, 2014).

Dalam praktiknya kegiatan dakwah memiliki dua pola yaitu *dakwah bil-lisan* (verbal) dan *dakwah bil hal* (aksi nyata). *Dakwah bil-hal* dalam praktiknya lebih banyak diminati oleh masyarakat secara umumnya, karena da’i tidak hanya sebagai seorang orator tetapi juga ikut mewujudkan isi dakwahnya dalam bentuk kegiatan nyata, seperti membangun tempat ibadah, melestarikan lingkungan, melakukan bakti sosial, kegiatan pemberdayaan masyarakat, inilah yang membuat umat lebih tertarik dakwah *bil-hal*. Pola dakwah *bil-hal* berorientasi

mewujudkan penguatan basis sosial ekonomi umat, meskipun dalam perkembangannya baru dalam tahap perencanaan bentuk terutama pada sisi konseptual keilmuan yang dalam hal ini keilmuan pengembangan Masyarakat Islam. Dakwah *bil hal* dalam bentuk pengembangan masyarakat Islam mampu mengajak keterlibatan seluruh masyarakat untuk bahu-membahu, memberikan solusi kepada yang tidak berdaya dalam bentuk aksi sosial dan pemberdayaan (Raharjo, 1994). Pemberdayaan dimaksud untuk mengembangkan keadaan masyarakat secara berkelanjutan dengan berpegang pada prinsip keadilan sosial dan saling menghargai melalui program pembangunan secara luas yang saling menghubungkan seluruh komponen masyarakat sehingga mereka mampu memiliki berbagai pilihan nyata yang berkaitan dengan masa depannya. pemberdayaan sering sekali diimplikasikan dalam beberapa bentuk kegiatan, seperti program pembangunan yang memberikan peluang kepada anggota masyarakat memperoleh daya dukung serta kekuatan dalam memenuhi kebutuhannya hidupnya (Zubaedi, 2013).

Dengan demikian, dakwah pemberdayaan umat yang dimaksud dalam penelitian ini adalah yaitu rentetan kegiatan yang berorientasi pada peningkatan taraf hidup dan kesejahteraan suatu masyarakat serta meningkatkan kesadaran dari perilaku kurang baik menuju berperilaku yang lebih baik yaitu meningkatkan kualitas keislaman dan kualitas hidup masyarakat. Dakwah *bil hal* bertujuan untuk menciptakan realitas baru, menjunjung tinggi nilai-nilai kebenaran, keadilan, kemanusiaan serta keindahan pada tatanan atau masyarakat yang melibatkan seluruh komponen masyarakat (Ahmad, 1982). Konsep dan nilai-nilai dakwah pemberdayaan umat tidak terlepas dari nilai-nilai yang disyaratkan dalam al-Qur`an. Oleh karena itu, penulis merasa ini sangat penting untuk meneliti lebih lanjut terhadap ayat-ayat al-Qur`an tentang dakwah yang ada kaitanya dengan dakwah pemberdayaan umat.

METODE

Metode merupakan salah satu unsur penting dan menjadi sebuah keharusan dalam membangun dan membuat karya ilmiah. Metode ini berfungsi untuk menjelaskan secara rinci langkah-langkah yang akan ditempuh untuk menjawab masalah penelitian yang telah ditetapkan (Moleong, 2009). Berdasarkan pada fokus permasalahan yang akan dijawab pada tulisan ini, maka jenis penelitian ini masuk dalam kategori penelitian kepustakaan (*library research*). Disebut kepustakaan karena penulisan ini dilakukan dengan cara mengumpulkan berbagai referensi kemudian membacanya dan mengutip berbagai teori yang ada kaitanya dengan tema penelitian (Zed, 2004). Disebut juga kepustakaan karena penulisan ini berusaha, mencermati, menelaah, dan mengidentifikasi pengetahuan yang ada berupa bahan kepustakaan baik berupa buku, artikel, jurnal dan dokumen tertulis lainnya, terutama yang kepustakaan yang ada kaitanya dengan konsep dakwah pemberdayaan umat dalam al-Qur`an (Iqbal, 2002).

Berdasarkan cara kerjanya, tulisan ini tersifat *diskriptif kualitatif*, dinamakan disriptif karena tulisan ini berusaha untuk menuturkan pemecahan masalah yang ada berdasarkan data yang terkumpul dengan cara menyajikan, menganalisa dan menginterpretasi data tersebut (Cholid, 1997). Oleh karena itu, pada tulisan ini dilakukan identifikasi data kemudian mendiskripsikan serta menganalisa ayat-ayat yang berkaitan dakwah pemberdayaan umat dalam al-Qur`an serta refrensi lain yang berkaitan dengannya. Sedangkan disebut kualitatif karena tulisan ini lebih fokus pada pernyataan-pernyataan verbal (bukan hitungan angka) (Tanzeh, 2009). Menurut Mestika Zed, ada tiga alasan mengapa para peneliti ingin melakukan penelitian pustaka/teks, yaitu: *Pertama*, karena permasalahan pada tulisan ini hanya bisa

dijawab dengan tulisan pustaka dan sebaliknya tidak mungkin mengharapkan data dari riset lapangan. *Kedua*, studi pustaka diperlukan sebagai salah satu tahap tersendiri yaitu studi untuk memahami gejala baru yang tengah berkembang di lapangan atau di masyarakat. *Ketiga*, data pustaka merupakan data yang handal untuk menjawab berbagai jenis penelitian. Karena pada hakekatnya semua jenis penelitian memerlukan data kepustakaan yang digunakan sebagai acuan sebuah penelitian (Tanzeh, 2009).

Untuk menjawab pertanyaan pada, tulisan ini menggunakan dua sumber yaitu pertama sumber data primer adalah tulisan-tulisan yang diperoleh berdasarkan sumber-sumber utama yang berkaitan dengan masalah penelitian. Pada penelitian ini data primer yang digunakan ada dua, yaitu al-Qur`an Karim yaitu ayat-ayat yang berkaitan dengan dakwah pemberdayaan umat. Sedangkan sata sekunder adalah data yang diperoleh atau dikumpulkan dari sumber-sumber yang telah ada, data ini biasanya diperoleh dari perpustakaan, laporan terdahulu atau buku-buku refrensi lainnya. Data ini berfungsi untuk membantu, menambah informasi terhadap data utama sebelumnya. Seperti buku-buku keislaman (tafsir dan hadits), ilmu sosial, ilmu dakwah, ilmu komunikasi, kamus-kamus dan ilmu lainnya selama itu bisa menjadi sumber skunder selama masih ada hubungannya dengan fokus kajian ini (Hermawan, 1993).

Berdasarkan objek kajian penelitian ini adalah ayat al-Qur`an, maka pendekatan yang digunakan adalah pendektan tafsir tematik atau metode tafsir Maudu`i. Tafsir Maudu`i yaitu metode tafsir dengan cara menghimpun beberapa ayat al-Qur`an yang mempunyai maksud yang sama, dalam arti sama-sama membicarakan satu topik masalah, kemudian menyusunnya berdasar kronologi serta sebab turun ayat-ayat tersebut. Kemudian penafsir mulai memberikan penjelasan serta mengambil kesimpulan sehingga tampak dari penafsiran itu segala aspek yang diinginkan dan menilainya dengan kreteria pengetahuan yang sohih (Al-Farmawi, 1994). Metode tematik ialah metode yang membahas ayat al-Qur`an berdasarkan tema yang ditetapkan. Semua ayat tersebut saling berkaitan kemudian diteliti secara mendalam dari berbagai aspek yang terkait dengannya, serta dengan dukungan dalil atau fakta yang dapat dipertanggungjawabkan secara ilmiah, baik argumen yang berasal dari al-Qur`an, hadis, maupun referensi lainnya yang berkaitan (Shihab, 2002).

Sedangkan untuk mengembagkan pembahasan pada penelitian ini, peneliti menggunakan beberapa pendekatan, pendekatan deskriptif dan pendekatan analisis. Pendekatan deskriptif yaitu pendekatan yang bertujuan untuk menggambarkan secara sistematis, faktual dan akurat mengenai fenomena antar fenomena yang diselidiki (Suprayogo, 2009). Pendekatan analisis yaitu pendekatan yang digunakan untuk memperoleh keterangan yang disampaikan dalam bentuk lambang-lambang yang terdokumentasi baik dalam bentuk buku, majalah, artikel dan lain-lain. Pendekatan ini digunakan ketika penulis berhadapan dengan sebuah teori atau konsep yang baku untuk dianalisa dan dikembangkan menjadi sebuah konsep yang dapat dipahami (Erwati, 2016). Adapun langkah-langkah yang digunakan untuk pengumpulan data penelitian ini, sebagai berikut: (a) Menetapkan masalah yang akan dibahas (topik); (b) Menghimpun ayat-ayat yang berkaitan dengan masalah tersebut (c) Menyusun runtutan ayat sesuai dengan masa turunnya, disertai pengetahuan tentang *asbab al-nuzul*-nya. (d) Memahami korelasi ayat-ayat tersebut dalam surahnya masing-masing (e) Menyusun pembahasan dalam kerangka yang sempurna (*out line*); (f) Melengkapi pembahasan dengan hadis-hadis yang relevan (g) Mempelajari ayat-ayat tersebut secara keseluruhan dengan jalan menghimpun ayatnya yang mempunyai maksud yang sama, sehingga kesemuanya bertemu dalam satu muara, tanpa perbedaan atau pemaksaan maksud dari ayat tersebut (Nashruddin, 2016).

HASIL

Mewujudkan sebuah tata masyarakat yang mulia, adil, elegan, berwibawa, dan bertahan di muka bumi adalah tujuan utama diturunkannya al-Qur`an. Ia menghendaki adanya tatanan masyarakat etis, terbuka dan berdaya yang diwujudkan dalam makna yang sesungguhnya. Ia menyentuh banyak aspek yang berkaitan dengan manusia baik mengenai komposisi jasad manusia, kedudukan atau fungsi manusia, keistimewaan manusia, kelemahan manusia, seperti adanya sifat tergesa-gesa, gelisah, pelit, kufur, sangat ingkar dan tidak tau diri. Untuk mewujudkan tujuan tersebut, Allah Swt memerintahkan kepada ummat Islam untuk terus-menerus melakukan dakwah islamiyah seperti menegakkan *amar makruf nahi mungkar*, tabligh, pendidikan, baik yang dilakukan dengan lisan, tulisan, maupun hal (ketauladanan).

Dakwah *bil hal* ini merupakan dimensi dakwah yang sering kali terlupakan oleh para juru dakwah, seperti melakukan pemberdayaan dan pengembangan masyarakat. Dakwah, sebagai ajakan atau seruan kepada manusia untuk menciptakan perdamaian dan tenteram serta penuh kesejukan diharapkan mampu membawa perubahan dalam mengamalkan ajaran Islam dalam kehidupan nyata. Definisi tersebut menggambarkan hakikat dakwah itu sebagai proses internalisasi, transmisi, difusi, transformasi dan aktualisasi simbol-simbol keimanan dan ketaqwaan sebagai bentuk penghambaan diri kepada Allah Swt. yang bersifat horizontal dengan titik tekan pada segala aktivitas mengajak orang untuk berubah menuju yang lebih baik atau mengembalikan manusia ke bentuk fitrahnya supaya meraih kebahagiaan dunia dan akhirat. Sebagaimana disebutkan dalam QS. al-Rum [30]: 30.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكِ الدِّينُ الْقَائِمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٠)

Artinya: Maka hadapkanlah wajahmu dengan Lurus kepada agama Allah; (tetaplah atas) fitrah Allah yang telah menciptakan manusia menurut fitrah itu. tidak ada peubahan pada fitrah Allah. (Itulah) agama yang lurus; tetapi kebanyakan manusia tidak mengetahui (QS. al-Rum [30]: 30).

Ayat ini menjelaskan bahwa hakikat dakwah adalah upaya memanusiasikan manusia setelah mengalami dehumanisasi atau upaya mengembalikan manusia ke bentuk fitrahnya, yaitu Islam (Syahputra, 2007). Maka terhadap mad'u yang beriman, dakwah berfungsi untuk mengingatkan mad'u supaya meningkatkan dan menjaga imannya, sedangkan terhadap mad'u yang masih kafir, dakwah berfungsi untuk mengajak mereka untuk kembali ke fitrah yaitu mengikuti kebenaran Islam (Nashori, 2003). Asep Muhidin mengatakan dakwah adalah upaya kegiatan mengajak atau menyeru ummat manusia agar berada di jalan Allah (sistim Islami) yang sesuai dengan fitrahnya secara integral, baik melalui kegiatan lisan dan tulisan atau kegiatan nalar dan perbuatan, sebagai upaya pengamalan nilai-nilai kebaikan dan kebenaran spiritual yang universal sesuai dengan dasar Islam (Muhidin, 2002). Sementara itu, Quraish Shihab menjelaskan bahwa Dakwah adalah seruan atau ajakan kepada keinsyafan dan usaha mengubah situasi menjadi lebih berkualitas, baik terhadap pribadi maupun masyarakat (Shihab, 1995). Dakwah bertujuan untuk menghidupkan atau memberdayakan, sehingga masyarakat memperoleh kesempatan untuk meningkatkan taraf hidup serta menimbulkan suasana yang kondusif bagi tegaknya nilai-nilai Agama. Hal ini terdapat dalam QS. al-Anfal: [8]: 24 yang Artinya: "*Hai orang-orang yang beriman, penuhilah seruan Allah dan seruan*

Rasul apabila Rasul menyeru kamu kepada suatu yang memberi kehidupan kepada kamu."

Dengan demikian, dakwah pada hakikatnya adalah panggilan Allah dan Rasul-Nya yaitu panggilan yang membawa kepada upaya untuk menghidupkan, atau dengan kata lain panggilan untuk memberdayakan. Inilah tantangan dakwah pada saat ini, yaitu belum banyaknya da'i yang melakukan dakwah dalam bentuk pemberdayaan umat, padahal model dakwah yang seperti inilah yang ditunggu oleh masyarakat pada saat ini. Pada aspek sosiologis, dakwah merupakan kebutuhan manusia dalam rangka menumbuhkan kesalehan individual dan kesalehan sosial. Fungsi dakwah menurut sosiologi adalah untuk memelihara keharmonisan hidup bermasyarakat dan mendorong kemajuan masyarakat. Hal tersebut berdasarkan tujuan dakwah itu sendiri, yaitu kemaslahatan dan kesejahteraan umat dan pemberdayaan dan pemandirian masyarakat (Sholeh, 2011). Pada aspek psikologis, dakwah difungsikan sebagai alat untuk mengembangkan jiwa kepribadian manusia menuju jiwa yang sholeh. Salah satu cabang ilmu dakwah yang membahas hal ini adalah psikologi dakwah (Muhidin, 2002).

Berdasarkan pendekatan dakwah yang digunakan, maka secara umum terdapat tiga pola dakwah, yaitu sebagai berikut

1. Dakwah *bi Lisan al-Qawl* yaitu dengan menyampaikan pesan-pesan Islam secara langsung berintrkasi dengan mad'u, mereka bisa mendengarkan dan bertatap muka secara langsung seperti berkhotbah, ceramah, tablig akbar, atau kajian-kajian yang tayangkan melalui media audio (radio) maupun audio visual seperti TV, youtube (Muhidin, 2002).
2. Dakwah *bi lisan al-Hal* yaitu berdakwah dengan pendekatan tindakan langsung berupa aksi sosial, walaupun pada pelaksanaannya juga menggunkan lisan namun tidak mendominasi. Dakwah dengan pendekatan *bi-lisan al-hal* dinilai sangat efektif dan efisien karena posisi mad'u sebagai sasaran dakwah ditempatkan sebagai subjek atau pelaku dakwah secara bersama-sama, artinya da'i dan mad'u ikut berperan aktif dalam kegiatan pemberdayaan (Aripudin, 2011). Pada dakwah jenis ini, seorang da'i berperan sebagai contoh yang diikuti dan diteladani oleh mitra dakwahnya. Para da'i atau pemuka agama harus mampu melakukan perubahan sosial melalui dakwah *bi lisan al-hal* dengan cara membentuk lembaga pengembangan dan pemberdayaan masyarakat Islam seperti memaksimalkan potensi sumber daya manusia (SDM), mengelola potensi sumber daya alam, membangun tempat ibadah, membangun jalur transportasi, membangun sarana pendidikan, dan bagi mereka yang tidak ikut secara langsung bisa menyumbangkan hartanya untuk kepentingan agama (Aziz, 2009).
3. Dakwah *bi al-Qalm (bi alTadwin)* adalah penyampaian pesan Islam melalui tulisan. Pendekatan dakwah ini jauh lebih efektif daripada dakwah *bil qawl* karena dakwah *bil qawl* hanya bisa diikuti pada saat mendengar pada tempat tertentu, akan tetapi dakwah *bil qalm* bisa diikuti oleh mad'u kapan saja dan dimana saja. Sejak awal Rasulullah saw. mengawali dakwah *bil qalm* dalam bentuk surat yang dikirim kepada kaisar, raja, pemuka masyarakat kafir untuk diajak memeluk Islam. Setelah Rasulullah saw. meninggal dunia, dakwah *bil qalm* dilanjutkan dan terus dikembangkan oleh para sahabat dengan cara membukukan al-Qur'an dan hadis.

Dari ketiga bentuk dakwah yang sudah disebutkan di atas, maka dakwah pemberdayaan umat ini masuk pada kategori dakwah *bil hal* yaitu dakwah dengan memberikan kontribusi langsung kepada masyarakat dalam bentuk pemberdayaan Umat. Pemberdayaan umat adalah upaya memungkinkan masyarakat sehingga dapat menyelesaikan masalah dan dapat mengambil keputusan secara bebas dan mandiri. Pengertian pemberdayaan dapat

disamakan dengan istilah pengembangan (*empowerment*) atau dapat pula di samakan dengan istilah pembangunan (*development*) (Nanih, 2001). Pemberdayaan menurut Mc. Ardle (1989) yang dikutip oleh Hery Hikmat, adalah sebagai proses pengambilan keputusan oleh orang-orang yang secara konsekuen melaksanakan keputusan tersebut (Hikmat, 2004).

Secara umum pemberdayaan masyarakat (*community development*) dalam bahasa Arab disebut dengan *tathwirul mujtama' islamiy* adalah Sebuah upaya kegiatan pengembangan masyarakat yang dilakukan secara terencana, sistematis, Pengembangan masyarakat dilakukan untuk memperluas akses masyarakat guna mencapai kondisi ekonomi, sosial, dan kualitas kehidupan yang lebih baik dari kehidupan sebelumnya yang serba kekurangan dan ketidakberdayaan (Arif, B. & Bambang, 2008).

Ibnu Khaldun mengatakan bahwa secara etimologi pengembangan berarti membina dan meningkatkan kualitas. Masyarakat Islam berarti kumpulan manusia yang beragama Islam, yang meneliti hubungan dan keterkaitan ideologis yang satu dengan yang lainnya. Dalam pemikiran sosiologis, Ibnu Khaldun menjelaskan bahwa manusia itu secara individu diberikan kelebihan, namun secara kodrati manusia memiliki kekurangan. Sehingga kelebihan itu perlu dibina agar dapat mengembangkan potensi pribadi untuk dapat membangun (Suhu, 2005)

Pemberdayaan masyarakat juga berarti sebagai suatu upaya dalam rangka mengubah perilaku masyarakat terutama pada kualitas hidupnya ke arah yang lebih baik atau berdaya, sehingga kualitas dan kesejahteraan hidupnya secara bertahap dapat meningkat. Pemberdayaan juga dapat diartikan sebagai suatu upaya peningkatan kesejahteraan dan kemampuan masyarakat terutama terhadap mereka yang masing pada level (miskin, marjinal, dan terpinggirkan) supaya bisa menyampaikan pendapat, serta ikut berpartisipasi, bernegosiasi, mempengaruhi orang lain, memenuhi kebutuhannya, mampu menentukan pilihannya sendiri, dan mengelola kelembagaan masyarakatnya secara bertanggungjawab demi perbaikan kehidupannya (Anwas, 2014). Dengan demikian, dakwah pemberdayaan umat merupakan salah satu alternatif untuk menjawab segala permasalahan yang ada di tengah masyarakat terutama terkait pada bagaimana memberikan daya sehingga menjadi manusia yang mampu mengembangkan diri, keluarga, dan masyarakat sekitarnya.

PEMBAHASAN

Dalam kamus Arab-Indonesia, dakwah berarti mengajak, menyeru, memanggil, berdoa, meminta memohon (Ma'luf, 1997; Yunus, 1989). Sedangkan secara istilah dakwah adalah proses menyampaikan ajaran Islam dari seorang (da'i) kepada orang lain (mad'u), dengan cara mengajak mereka berbuat baik serta mencegahnya berbuat jahat dengan tujuan terbentuknya individu, keluarga yang bahagia (*khayru al-usrah*) dan masyarakat terbaik (*khayru al-ummah*). Penyebutan kata "*dakwah*" dalam al-Qur'an disebut 212 kali, diambil dari berbagai derivasi kata baik dalam bentuk *fi'il* maupun bentuk *isim* dengan makna yang berbeda-beda, sehingga tidak semuanya menunjukkan aktifitas berdakwah (F. A. B. Muhammad, 1992). Ini menunjukkan kata "*Dakwah*" pada al-Qur'an sangat signifikan yaitu tercatat sebanyak 212 kata yang tersebar pada 63 surat dengan beragam derivasinya seperti *fi'il madhi*, *fi'il mudhari'*, *fi'il amar*, *isim masdar*, *isim fiil* dan makna yang bermacam-macam. Sehingga, penyebutan kata dakwah tersebut, tentu tidak semua menunjukkan makna berdakwah yaitu mengajak kebaikan dan melarang perbuatan dosa. Akan tetapi, lebih banyak menunjukkan arti beribadah, menyembah dan berdoa, mengajak atau menyeru yang tidak dalam konteks berdakwah. Adapun ayat-ayat yang menunjukkan aktifitas dakwah adalah QS.

ali-Imran [3]: 104, QS. al-Anfal [8] : 24, QS. an-Nahl [16] : 125, QS. Yusuf [11] : 110, QS. Fushshilat [41] : 33.

Dalam al-Qur`an juga disebutkan beberapa kata atau istilah yang memiliki makna yang pada pelaksanaannya hampir mirip dengan definisi dakwah yaitu: *Pertama, tabligh* artinya menyampaikan (QS. al-Ma'idah [5]: 67). *Kedua, nashihat* artinya memberi nasihat (al-A'raf, [7]: 62 dan 68). *Ketiga, tabshir dan tandhir* artinya memberi kabar gembira dan peringatan atau ancaman (al-Isra', [17]: 105). *Keempat, khutbah* artinya bercakap-cakap tentang masalah penting. *Kelima wasiyah dan tawsyiah* artinya memberi wasiat/ mewasiatkan (al-Baqarah [2]: 131-132). *Keenam, tarbiyah dan ta'lim* artinya mendidik dan mengajar (al-Jum'ah, [62]: 2) dan *amar ma'ruuf nahi nungkar* artinya memotivasi untuk selalu melakukan kebaikan dan meninggalkan kemungkaran (al-A'raf, [7]: 157). Semua istilah sinonim dakwah ini pada praktiknya hampir sama dengan pengertian dakwah. Persamaan itu nampak pada tujuan atau substansi yang mereka inginkan yaitu mengajak ummat menjadi hamba yang dekat dengan Allah yang sholeh sebagai khalifah atau pemimpin di muka bumi dengan berpedoman pada al-Qur`an sesuai dengan surat dan ayat yang berhubungan dengan ayat tersebut. Adapun perbedaannya (A. A. Muhammad, 2009).

1. Tablig adalah menyampaikan pesan Islam kepada orang lain, biasanya dilaksanakan dalam bentuk tablig akbar di masjid maupun dilapangan, dan orang yang menyampaikannya disebut muballigh. Tablig secara khusus merupakan tugas para nabi, dan secara umum tugas semua ummat. Tablig disebutkan sebanyak 77 kali al-Qur`an.
2. Nasihat yaitu menasihati orang lain untuk memperbaiki diri dari kekurangannya dan kekeliruannya. Biasanya dilakukan secara *fadiyah* atau orang per orang dan bisa juga secara berjamaah. Nasihat juga bisa berbentuk bimbingan konseling yang disebut *An-Nasihah wal Irsyad*.
3. *Tabsir dan Tandzir*, yaitu menyampaikan pesan dakwah yang berisi beritagembira tentang keutamaan melaksanakan kebaikan, dan ancaman bagi orang yang yang berbuat jahat
4. Khutbah adalah pidato yang disampaikan pada acara-acara resmi secara lisan seperti khutbah Jum'at, khutbah Idul Fitri dan lain-lain yang berisi nasihat untuk kebaikan.
5. *Wasiyah* dan *tausiah* adalah penyampaian pesan yang berisi nilai-nilai moralitas yang harus dijalankan oleh penerima wasiat. Seperti wasiat orang tua ke anaknya dan lainnya.
6. *Tarbiyah dan ta'lim* yaitu mendidika dan mengajar. Mendidik merupakan transformasi nilai keislaman kepada peserta didik yang membentuk sikap, wawasan sikap. Tarbiyah dan ta'lim biasanya dilaksanakan pada tempat-tempat tertentu dan terjadwal secara kontinyu seperti di madrasah atau pengajian di masjid secara berkala.
7. *Amar Ma'ruf nahi Mungkar* juga maknanya sangat mendekati arti dakwah, dan bahkan itu merupakan wujud dari pelaksanaan dakwah yang mengajak orang berbuat baik, serta menjauhi dan meninggalkan segala keburukan.

Selanjutnya kata "pemberdayaan". Kata "pemberdayaan" Secara etimologi berasal dari kata dasar "daya" yang berarti berdaya dan mampu melakukan sesuatu (Poerwadarminta, 1996). Imbuhan pada kata "pember-daya-an" berarti berusaha meningkatkan dengan melakukan sesuatu (Rosmedi, 2006). Dalam kamus bahasa Inggris kata "pemberdayaan" disebut "*empowerment*" dengan kata dasar "*power*" yang berarti keberdayaan atau kekuasaan (Suharto, 2005). Sedangkan menurut istilah, Ali Muhammad Ash-Shallabi mengatakan pemberdayaan adalah upaya sadar, terencana berdasarkan pada totalitas kesungguhan dan ketulusan untuk mengembalikan orang lain untuk memiliki kekuasaan, superioritas, dan hegemoni kehidupan masyarakat yang kompleks. Fathi Yakan, mendefinisikan bahwa

pemberdayaan adalah sebuah bentuk penguatan eksistensi dan yang terwujud dalam alam realitas di muka bumi (Al-Shallâbî, t.t).

Pemberdayaan adalah proses transformasi sosial untuk mendapatkan tipologi masyarakat terbaik sehingga memiliki hak untuk mengambil kendali kekuasaan. Adapun beberapa penyebutan al-Qur`an tentang pemberdayaan yaitu:

1. Kata "*tamkin*" artinya pemberdayaan. Kata "*tamkin*" merupakan masdar kata makkana-yumakkina-tamkinan yang berarti mengokohkan, meneguhkan, memberdayakan. Penyebutan kata tamkin di al-Qur`an sebanyak 18 kali. Secara umum kata "*tamkin*" dalam al-Qur`an mempunyai beberapa makna yaitu: *pertama*, pemberian kekuasaan dari Tuhan terdapat pada QS. al-Kahfi [18]: 84), *kedua*, memberikan nikmat dunia atau mata pencaharian (QS. al-An'am [6]: 6), *ketiga*, kemampuan dan kemenangan atas sesuatu (QS. al-Anfal [8]: 71), *keempat*, tetap, kokoh, stabil disuatu tempat disebut pada QS. al-Mursalat [77]: 21) (Yulizar. Sanrego, 2016). Faridah Zamrad dalam tulisannya yang berjudul Mafhum at-tamkin fi al-Qur`an menyebutkan bahwa "*tamkin*" dalam al-Qur`an secara umum terbagi dua makna yaitu (Zamrad, web):
 - a. *Tamkinu Fi Syai* yaitu upaya pemberdayaan dengan memperhatikan pemanfaatan potensi sumber daya Alam (QS. al-A'araf [7]: 8), juga termasuk segala kebutuhan hidup lainnya yang berupa materi, sebagaimana disebutkan pada QS. al-Ahqaf [46]: 24, QS. al-Kahfi [18]: 82, QS. al-An'am [5]: 6
 - b. *Tamkinusyaa'i* yaitu pemberdayaan yang menitikberatkan pada sisi spritual, seperti peningkatan iman dan taqwa, akhlaqul karimah, termasuk padanya pemberdayaan ilmu pengetahuan, dan lainnya sebagaimana disebut dalam QS. an-Nur [24]: 52. Dengan demikian, seseorang yang dikatakan berdaya apabila mampu berdaya dari dua hal yaitu pertama berdaya pada sisi materi seperti adanya sandang, pangan dan papan, dan kedua berdaya dalam hal agama atau pemberdayaan spritual seperti mempunyai ilmu pengetahuan, iman dan amal soleh dan lain-lain
2. Kata "*tagyiran*" yang berarti perubahan. Kata "*Tagyir*" merupakan *tashrifan* dari kata *gayyara-yugayyiru*, *tagyiran* yang artinya merubah atau perubahan. Kata "*tagyir*" pada al-Qur`an disebut tiga kali pada tiga ayat yaitu: *pertama*, QS. ar-Ra'd [13]: 11 (*yugayyiru* → merubah), *kedua*, QS. al-Anfal [8]: 53 (*yugayyiru* → merubah), *ketiga*, QS. an-Nisa [4]: 119 (*yugayyirunna* → mengubah). Perubahan merupakan bagian dari tujuan utama dari pemberdayaan yaitu berubahnya kondisi masyarakat dari tidak berdaya menuju masyarakat yang berdaya dan mandiri. Perubahan dalam kehidupan manusia merupakan sunnatullah, yaitu adanya naluri manusia untuk terus berubah diri yang rendah ke lebih tinggi, atau sebaliknya.
3. Kata "*rafa'a*" yang berarti mengangkat. Kata "*Rafa'a*" yaitu mengangkat derajat seseorang dari yang rendah menuju yang tinggi atau lebih tinggi. Dalam al-Qur`an, kata *rafa'a* disebut sebanyak 29 kali. Seperti pada QS. al-Mujadalah [58]: 11, QS. az-Zukhruf [43]: 32. Pada QS. al-Mujadalah [58]: 11 dijelaskan bahwa Allah Swt akan meninggikan kedudukan ummat manusia bilamana ia beriman dan berilmu. Indikatornya adalah ketika ia disuruh melapangkan suatu majelis, mereka berlapang dada, dan bersedia memposisikan orang pada tempatnya. Orang yang berlapang dada tersebut, kelas akan yang akan diangkat derajatnya oleh Allah karena iman dan ilmunya. Iman dan ilmu sebagai satu kesatuan yang tidak boleh terpisahkan dalam melakukan kegiatan pemberdayaan. Dengan adanya iman (keyakinan) ia mampu membangun potensi diri dengan penuh percaya diri akan kemampuannya untuk melakukan perubahan kearah positif, dan dengan tersebut apa

yang mereka lakukan bernilai ibadah disisi Allah Swt. Dengan ilmu, apa yang akan mereka lakukan akan terarah sesuai dengan petunjuk ilmu. Dengan demikian iman dan ilmu sebagai modal utama dalam pemberdayaan demi tercapainya masyarakat yang mandiri.

4. Kata "*ishlah*" berarti memperbaiki/ mendamaikan. Kata "*ishlah*" berasal dari kata *aslaha-yuslihu-islahan* artinya melakukan perbaikan atau perdamaian. Pelakunya disebut dengan mushlih (orang yang melakukan perbaikan). Hal ini sejalan dengan hakikan tujuan dakwah para Nabi dan Rasul adalah memperbaiki keadaan umat menuju keadaan yang terus lebih baik dari sebelumnya. Sebagaimana dalam QS. Huud [11]: 88 menjelaskan ucapan Nabi Sholeh kepada Umatnya yang Artinya: "Tiada lain yang aku inginkan adalah kebaikan/ perbaikan, selama aku masih berkesanggupan." (QS. Hud [11]: 88). Kata *ishlah* disebut sebanyak 20 kali dalam al-Qur'an. Istilah *ishlah* dengan pemberdayaan maka *ishlah* merupakan target utama dari kegiatan pemberdayaan.
5. Sedangkan kata "*umat*" secara bahasa merupakan bentuk *isim mufrad*. *Jamak*-nya adalah *umam* terdiri dari 3 huruf yaitu *hamzah* dan *mim* ganda dari *tashrifan* kata *amm-yaummu-ummatan* yang berarti tujuan, asal, agama, kelompok, postur tubuh, tempat kembali, dan masa (Ma'luf, 2019). Sehingga, muncullah kata "*umm*" yang memiliki arti "ibu" dan kata "*imam*" yang berarti "*pemimpin*". Kedua kata ini ada keterkaitan makna yaitu ibu dan pimpinan sama-sama sebagai teladan masyarakat. Maka kata *ummat* dapat dimaknai sekelompok orang yang berkumpul karena didorong adanya ikatan yang mempunyai kesamaan seperti kesamaan sifat, kesamaan kepeningan kepentingan, dan kesamaan cita-cita, kesamaan beragama, kesamaan wilayah atau daerah dan lain-lain.

Menurut Ali Syari'ati konotasi kata *ummat* mengandung empat unsur, yaitu: ikhtiar, gerak, kemajuan, dan tujuan. Atas dasar arti inilah, umat bagi Ali Syari'ati adalah masyarakat yang hijrah". Ia mengandung tiga pengertian, yaitu kesamaan tujuan dan kiblat, perjalanan ke arah kiblat dan tujuan, dan keharusan adanya kepemimpinan dan petunjuk yang sama. Jadi, definisi *ummat* dalam rumusan Ali Syari'ati adalah kumpulan orang yang semua individunya sepakat dalam tujuan yang sama dan masing-masing membantu agar bergerak ke arah tujuan yang diharapkan atas dasar kepemimpinan yang sama. Menurut Ali Syari'ati, dasar tatanan umat, adalah kesamaan akidah dan kesamaan dalam kepemimpinan yang satu agar setiap individunya bergerak menuju kiblat yang sama. Ini menjadi ciri khas umat atau masyarakat Islam untuk memperjelas jalan dan kiblat anggotanya. Karena itu kata umat adalah suatu istilah yang bergerak dan dinamis (Esposito, 1995).

Pengertian umat yang dikemukakan Syari'ati tersebut bersifat eksklusif, karena dia hanya mengambil arti umumnya saja, tanpa melihat kekayaan maknanya. Segolongan manusia yang tidak sama akidah baginya, tidak dapat disebut sebagai umat yang satu. Akan tetapi, dia juga melihat substansi bahwa istilah *ummat* mengandung arti dinamis, bergerak, dan berhijrah, menuju tujuan yang jelas di bawah satu kepemimpinan dan petunjuk arah tujuan, yaitu akidah. Secara historis langkah Nabi Muhammad Saw membentuk masyarakat muslim yang terdiri dari berbagai suku menjadi satu umat pada hakikatnya juga bergerak dan berhijrah secara dinamis dari tatanan masyarakat jahiliah yang berdasarkan '*asabiyyab* (fanatisme kesukuan) ke arah suatu tatanan masyarakat bertauhid yang memperjelas jalan dan tujuan anggotanya. Al-Qur'an menyebut masyarakat jahiliah yang berdasarkan '*ashabiyah* itu sebagai *hamiyyatul-jahiliyyah* (kesombongan jahiliah) yang bertentangan dengan kemanusiaan (makna QS al-Fath [48]: 26).

Kata *umat* dalam al-Qur'an disebut 60 kali, 51 kali dalam bentuk *isim mufrad* dan 9 kali dalam bentuk *jamak*. Penggunaan kata ini tidak hanya *ummat* dalam arti sekelompok

manusia, tetapi *ummat* memiliki banyak makna yang sangat beragam, terutama pada ayat-ayat makiyah, seperti dalam QS. al-An'am [6]: 38) umat berarti bintang-bintang, pada QS. al-A'raf [7]: 38. *Ummat* berarti segolongan dari bangsa jin dan manusia. Juga pada QS. Hud umah diartikan segolongan manusia. Sedangkan pada ayat-ayat madaniyah ada beberapa kata *ummat* disebutkan pertama *ummat* yang diutus padanya seorang nabi. Hal ini disebutkan pada QS. al-An'am [6]: 42. *Ummat* berarti manusia yang beragama dan disebutkan pada QS. al-'Araf [7]: 159. *Ummat* adalah kelompok manusia yang terdiri dari beberapa golongan (suku, ras, agama) diikat dalam satu ikatan sosial yang menyatu yang tercantum pada QS. Mu'minun [23]:52). *Ummat* adalah seluruh golongan dalam satu bangsa, hal ini disebutkan pada QS. Yunus [10]:19, dan *ummat* menunjukkan *ummat* Islam, seperti pada QS. al-Ra'd [13]: 30 dan QS. an-Nahl [16]: 89 (Nurdin, 2006).

Dari banyak makna umat yang ada dalam al-Qur'an, menyebutkan bahwa secara umum kata umat berarti sekelompok orang yang memiliki persamaan visi dan misi serta tujuan yang diatur oleh norma-norma yang telah ditetapkan. Manusia secara umum terbagi kepada beberapa umat sesuai dengan generasi kenabian dan setiap umat diberi pedoman berupa kitab suci yang wajib dilaksanakan. Seandainya Allah menghendaki, niscaya Ia akan menjadikan seluruh manusia menjadi satu *ummat* saja, namun Ia tidak menginginkan itu terjadi. Hal itu dilakukan karena hendak mau menguji siapa yang lulus diantara mereka, sebab selama di dunia Allah memerintahkan kepada umat untuk berlomba-lomba berbuat kebaikan dan terus menerus menambah kebaikan, seperti disebutkan dalam QS. al-Ma'idah [5]: 48 yang artinya: "*untuk tiap-tiap umat di antara kamu, Kami berikan aturan dan jalan yang terang. Sekiranya Allah menghendaki, niscaya kamu dijadikan-Nya satu umat (saja), tetapi Allah hendak menguji kamu terhadap pemberian-Nya kepadamu. Maka berlomba-lombalah berbuat kebajikan. Hanya kepada Allah-lah kembali kamu semuanya, lalu diberitahukan-Nya kepadamu apa yang telah kamu perselisihkan itu.*"

Di dalam al-Qur'an menyebutkan kata "masyarakat" tidak hanya diwakili dengan kata "umat", namun terdapat beberapa terminologi lain yang menunjukkan makna masyarakat, yaitu sebagai berikut (Nurdin, 2006).

1. *Qaum*, artinya sekelompok orang, yaitu sekelompok orang yang dikumpulkan oleh suatu ikatan yang mereka sudah bangun di wilayah tempat mereka berada. Kata *qaum* dalam al-Qur'an disebut sebanyak 383 kali dengan arti yang beraneka ragam. Di antara ayat yang terdapat penyebutan kata *qaum* yaitu QS. al-Ra'd [13]: 11.
2. *Sya'b*, artinya berbangsa-bangsa, yaitu kelompok sosial masyarakat yang diikat oleh kultur/budaya yang sama, memiliki tradisi yang saling berinteraksi satu dengan lainnya, yang saling mengikat. Di antara ayat yang ada kata '*syab*' adalah QS. al-Hujarat [49]: 13.
3. *Qabilah*, artinya sekelompok orang yang berasal dari satu keturunan. Penyebutan kata *qabilah* ada berbentuk jamak seperti pada QS. Al-Hujarat [49]: 13. Ada juga yang berbentuk mufrad pada QS. al-A'raf [7]: 27.
4. *Firqah*, artinya bagian-bagian atau kelompok manusia. Kata *firqah* disebut 29 kali seperti pada QS. Al-Baqarah [2]: 75, QS. At-taubah [9]:122
5. *Thaifah*, artinya kelompok manusia yang berkumpul karena satu aliran atau pendapat tertentu. Disebutkan di dalam al-Quran sebanyak 24 kali. Istilah *Thaifah* lebih identik dengan kelompok profesional.
6. *Hizb*, adalah suatu kelompok masyarakat yang saling tolong menolong dengan tujuan menghilangkan kesusahan yang terdapat pada QS. al-Maidah [5]: 56.
7. *Fauj*, adalah sekelompok orang yang konotasinya netral bisa positif dan bisa juga negatif

yang tidak diikat oleh latar belakang atau budaya yang sama seperti disebut pada QS. an-Naml [27]: 83 dan QS. an-Nashr [110]: 2.

8. Kalimat yang diawali dengan *ahl* seperti *ahl kitab*, *ahl Qura* dan lain-lain, yaitu manusia yang berkumpul dan saling bekerjasama dengannya seperti tertera pada QS. al-A'raf [7]: 96.
9. Kalimat yang diawali dengan *alu* seperti *ali Imran*. Kalimat yang diawali dengan *alu* disebut dalam al-Qur'an sebanyak 26 kali dan biasanya digunakan untuk menunjukkan keluarga seperti pada QS. al-Baqarah ayat 49.
10. *Annas*. Kata tersebut secara umum diartikan kelompok manusia atau masyarakat, disebutkan sebanyak 241 kali di antaranya pada QS. al-Hujarat [49]: 13.
11. *Ashbat*. *Ashbat* adalah kabilah atau kelompok ras, seperti kelompok masyarakat keturunan Nabi Ya'qub yang kemudian terkenal dengan Bani Israil dengan jumlah 12 kabilah, disebutkan pada QS. al-A'raf [7]: 160.

Penyebutan masyarakat dalam al-Qur'an yang sangat beragam menunjukkan bahwa dalam tubuh masyarakat tersebut terdapat berbagai macam suku, agama dan budaya, golongan serta sifat yang beraneka ragam, sehingga untuk menghadapi satu masyarakat dengan masyarakat lainnya membutuhkan norma dan etika pergaulan sehingga tidak terjadi permasalahan yang kompleks. Kaitanya dengan dakwah pemberdayaan, keberadaan masyarakat sangat diperlukan untuk ikut berpartisipasi menyukseskan program-program pemberdayaan yang dilakukan sehingga pemberdayaan tersebut dilakukan secara *bootom up*.

KESIMPULAN

Al-Qur'an sebagai sumber utama hukum Islam telah banyak memberikan kontribusi dan motivasi untuk mengajak manusia melakukan kegiatan dakwah pemberdayaan umat. Dari hasil penelusuran peneliti terhadap ayat-ayat tersebut ditemukan sebanyak 211 ayat yang menyebut terminologi "*dakwah*" dengan seluruh derivasinya baik *isim* maupun *fi'il*. Selain itu, terdapat istilah lain yang berkaitan dengan dakwah seperti *tabligh* (al-Maidah, [5]: 67), nasihat atau memberi nasihat (QS. al-A'raf, [7]: 62 dan 68), *tabshir* dan *tandhir* (QS. Al-Isra`[17]: 105), *wasiyah* dan *tawsyiah* memberi wasiat/mewasiatkan (QS.al-Baqarah [2]: 131-132), *tarbiyah* dan *ta'lim*, mendidik dan mengajar (QS. al-Jum'ah [62]: 2), *amar ma'ruf nahi nungkar* (QS. al-A'raf [7]: 157). Dari semua kata dakwah yang terdapat dalam al-Qur'an, tidak semua menunjukkan term dakwah dalam arti upaya kegiatan berdakwah.

Kaitannya dengan pemberdayaan, ditemukan bahwa terdapat beberapa terminologi al-Qur'an dalam rangka menyebutkan istilah pemberdayaan seperti kata *tamkin* pada QS. an-Nur [24]: 55 dan ayat lainnya. Kemudian *tagyir* disebut dalam QS. ar-Ra'du [13] disebut sebanyak 3 kali dalam al-Qur'an [11]. *Rafa'a* pada QS. al-Mujadalah ayat 10 dan Islah pada QS. al-Hujarat ayat 10. Adapun penyebutan kata *tamkin* dalam al-Qur'an sebanyak 18 kali. Dari keseluruhan ayat tersebut, terdapat tujuh makna tamkin yaitu berarti pemberian kekuasaan atau kerajaan (QS. al-Kahfi [18]: 84), kedudukan di hadapan penguasa (QS. Yusuf [12]: 54), kesiapan meraih kekuasaan dan kedudukan (QS al-Qashash [28]: 57), pemberian nikmat dunia (QS. al-An'am [6]: 6), keteguhan terhadap agama (QS. an-Nur [24]: 55), kemampuan atau kemenangan (QS. al-Anfal [8]: 71 dan tetap, kokoh di tempat (QS. al-Mursalat [77]: 21).

Dari ketujuh istilah *tamkin* dalam al-Qur'an, dapat disimpulkan bahwa istilah *tamkin* bisa dimaknai dengan mengokohkan sesuatu di tempat tersebut. Mengokohkan tersebut diungkapkan dalam bentuk *fi'il* yang pelakunya adalah Allah swt. Karena Allah-lah yang mampu meneguhkan manusia terhadap suatu yang dikehendaki-Nya dan meneguhkan

sesuatu yang menghendaki untuk manusia. Sehingga, dari kata tersebut tamkin terbagi menjadi dua yaitu; *Pertama*, tamkin pada suatu hal (*shaigatu al-Tamkin fi al-Syai*). *Kedua*, tamkin terhadap suatu hal (*tamkinusy-syai*). Bentuk yang pertama khusus untuk tamkin di atas bumi, sedangkan bentuk yang kedua mencakup tamkin terhadap agama, kekuatan, kekuasaan, dan harta. Maka wujud tamkin ada dua yaitu materi dan tamkin dalam agama.

Ada beberapa hal yang perlu diperhatikan dalam dakwah pemberdayaan umat menurut al-Qur`aan adalah sebagai berikut. *Pertama*, dakwah pemberdayaan umat bertujuan untuk mengajak, menyuruh, mengarahkan, memotivasi membimbing masyarakat sasaran (mad'u) untuk bersama-sama melakukan perubahan ke arah yang lebih baik yang berorientasi pada pemberdayaan dan pemandirian masyarakat, dalam rangka mewujudkan kebahagiaan bersama di dunia akhirat. *Kedua*, konteks pemberdayaan dalam al-Qur`an mencakup seluruh aspek baik lahiriyah (material) maupun ruhiyah. Pada aspek lahiriyah dilakukan dalam bentuk pembangunan sarana-sarana penunjang kemandirian masyarakat. Pada aspek ruhiyah pemberdayaan dilakukan dalam bentuk pendidikan, pengajian dan lainy. *Ketiga*, perubahan yang diinginkan pada masyarakat tidak mungkin terjadi kecuali dengan dimulai dari diri masing-masing dengan cara menjaga dan memelihara serta mengembangkan potensi diri dan lingkungannya yang telah dianugerahkan oleh Allah swt. *Keempat*, pemberdayaan harus dibekali dan didasari dengan prinsip beriman dan beramal sholeh karena dengan kedua prinsip ini akan muncul jiwa optimis dan yakin untuk mampu melakukan berubah, juga akan menimbulkan kesalihan sosial sehingga dapat saling membantu dan tolong menolong antara yang berdaya dengan yang belum berdaya.

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Empowerment of Islamic Communities through Agribusiness Efforts to Improve the Economic Welfare of the Pekalongan Community in East Lampung Regency

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Abstract. The development of an Islamic community in the form of empowerment is a way in which society is able to move and act to change a condition through the development of agribusiness in Pekalongan, East Lampung as a form of Islamic Business in increasing competitiveness through comparative advantage, contributing, and job opportunities as well as a significant source of income for the community through agribusiness in increasing the economic income of the people of Pekalongan District, East Lampung Regency. Community development in empowerment is an effort to improve the community's economy and in accordance with the social values of the community. This research is a field research (field research) with a descriptive approach. The instruments used were interview guidelines and observation guidelines. The data analysis techniques used were data reduction, presenting data and drawing conclusions and verification. The results of this study indicate that the empowerment of the Islamic community in improving the community economy in Pekalongan, East Lampung 1) Developing agribusiness technology, 2), building cooperation, empowerment carried out in accordance with Islamic Business which is designed to put more emphasis on the efforts of economic empowerment of the Ummah.

Keywords: Islamic Community Empowerment, Technology Agribusiness.

1 Introduction

Community development in the form of empowerment is a way of how society is able to move and act to change an existing condition for the better and more empowered.[1] Meanwhile, one of the keywords at this time that is often echoed by all levels of society is the word increase in human resources. This word has a more specific meaning regarding how to improve the condition of the existing society for the better in the future.

Community development in the desired empowerment process is to be able to develop the ability of individuals or social groups from weak or less empowered communities to become independent communities that have the ability to be able to develop them optimally and have an impact on increasing the community's economy, so that people who are less capable and less developed as well as people who do not have a job must be empowered according to their

abilities, as an effort to improve the economic welfare of people who are based on agribusiness, including the following:

- a. Economic improvement, especially food sufficiency
- b. Increased welfare
- c. Freedom and guaranteed security [2].

The importance of development with an agribusiness approach is due to several reasons, namely: increasing competitiveness through comparative advantage, it is the main regional economic sector that contributes, and employment opportunities and is a significant new source of growth.

Utilizing the potential of the area in Pekalongan, East Lampung with quite prospective opportunities, which is through community empowerment through agribusiness, which is a series of agricultural potential activities as a tourist attraction, both potential in the form of natural landscapes, agricultural areas, as well as the uniqueness and diversity of production activities and agricultural technology. as well as the culture of the farming community and have an impact on increasing community income which is one of the biggest centers of agribusiness in Indonesia.

Based on the description of the background of the problem above, problems can be identified by looking at the development of agribusiness businesses that have been running to date, but there are still many youths of productive age and some people who do not work or are unemployed in Pekalongan, East Lampung.

From the background and some of the problem identification above, the researcher focuses on this dissertation on the Islamic Community Empowerment Strategy through Horticultural Plant Business and Its Implications for Community Economic Welfare in Pekalongan District, East Lampung Regency.

Based on the identification and focus of the above problems, the authors formulate the problem is How to Empower Islamic Communities through Agribusiness Efforts in improving the economic welfare of the community in Pekalongan District, East Lampung Regency

2 Theoretical Framework

Community development in the form of empowerment is a way and an effort of how society is able to move and act to change an existing condition to be better and more empowered and able to develop self-capacity as a way in which community empowerment is focused on power over their lives [3]. To realize community development systematically, planned manner to achieve better social, economic, and quality conditions of life. According to Jim Ife, [4],

Etymologically according to Nanih Machendrawati [5]. Development means empowering, strengthening, fostering, and prospering. In terms of terminology, the development of an Islamic community means a concerted and planned effort to prosper Muslims in all aspects of their lives according to the Koran and Sunnah's demands, whereas lexically, empowerment means strengthening. Technically, the term empowerment can be equated or at least equated with the term development; even these two terms, to some extent, are interchangeable or interchangeable.

According to Suharto 5 (five) empowerment programs, namely providing motivation, increasing awareness and capacity training, self-management, resource mobility, network development and development. Thus empowering farmers is very important to do because it

touches the majority of Indonesia's population. And indirectly this will improve the economy of the Indonesian people, especially farmers.[6].

Sunyoto Usman in organizing and Community Development said that community empowerment is a process in the framework of strengthening what is commonly called community self-reliance or independence.

Empowerment is an effort or effort to further empower the "power" possessed by humans in the form of competency, authority and responsibility in order to improve performance in farming.[7]. Richard West [8] defines accommodation as the ability to adjust, modify, or regulate one's behavior in response to others.

In this case the development of empowerment activities carried out by providing support, motivation, increasing awareness and capacity training, self-management, resource mobility, network development and development. Thus community empowerment in the field of agribusiness can develop and be able to improve the economic welfare of the community and this is very important to do because it touches the majority of Indonesia's population who are farming communities. Albert and Hahnel, as quoted by Eddy Sugiarto [9], divide welfare theory into three parts, namely; Classical utilitarian, Neoclassical welfare theory, and New contraction approach. as Shil [10] in Piotr Sztompka's book asserts that: *"Humans cannot live without tradition. although they often feel dissatisfied with their traditions."*

Edi Suharto explained that community development in empowerment includes:

1. Empowerment is carried out to the community by means of training, and has objectives including developing individual community skills in carrying it out. The approach in this case focuses on task activities or micro approaches.
2. Community development in empowerment activities through the efforts made by groups in seeing and identifying problems that arise in the community and can be used as means or activities for community guidance or training carried out by groups to increase capacity and awareness, this approach is often called the approach. mezzo.
3. Development of empowerment activities in this approach model is a broader market system that leads to changes in the community environment and is directed towards social planning and social activities as a form of development in society, this approach is often referred to as a macro approach.[11].

3 Research Method

This type of research is classified as field research when viewed from the place where the research was conducted. Field research, namely research using information obtained from research objectives, hereinafter referred to as informants or respondents through data collection instruments such as questionnaires, interviews, observations and so on. Where the author will collect data by going directly to the field which is the object of research to study intensively about the various problems being studied in depth [13].

4 Result and Discussion

Empowerment is very important for the community and most of the poor are farmers, therefore empowerment is needed so that farmers can be independent and have potential that

can be developed. Every society, has the potential that can be developed, meaning that no society is completely powerless so every society has the potential to progress if we want to develop it. Community development focuses on providing support, motivation, awareness raising and capacity training, self-management, resource mobility, network building and development.

Community development in the process of empowering agribusiness businesses in Pekalongan sub-district, East Lampung that is carried out in increasing the economic welfare of the community through agribusiness efforts is all types of activities or businesses that are carried out and programmed by farmer groups to their members, in the form of things that are carried out starting from identifying member problems to implementing empowerment. Empowerment used by the pekalongan community: in community empowerment is 1) developing agribusiness technology and marketing in the digital era, 2) Forging strong partnerships with all group members and from this empowerment is able to increase community income results and reduce unemployment in adolescents at productive age.

5 Conclusion

Based on the results of the research that community empowerment is being carried out more focused on the development of agribusiness technology through a wider global market reach as well as strong cooperation among members, who have the same goal of improving the economic welfare of the community with the knowledge and skills to develop horticultural business effectively. and efficient in a more modern way.

Average daily income earned by farmers and horticultural plant sellers has also increased and varies greatly depending on the size of the capital used by members or the community in developing horticultural agribusiness enterprises in pekalongan, East Lampung.

Welfare in Pekalongan based on assets and income level is certainly in the welfare category by looking at the conditions of residence and business owned.

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Implementation of Muhammadiyah Da'wah Through Local Cultural Wisdom in The Construction of Ummatan Wasathon in Lampung

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Abstract

This article focuses on research on the implementation of Muhammadiyah da'wah through local cultural wisdom in the 'ummatan wasathon' construction in Lampung. This study uses a qualitative method with a phenomenological and sociological approach to informants taken through purposive sampling with predetermined considerations. Data were collected through interviews, observation and documentation studies. The purpose of this study is to analyze the implementation of Muhammadiyah's da'wah and find out a model of Muhammadiyah's da'wah through local cultural wisdom in the construction of wasathon ummatan. The research findings show that Muhammadiyah's da'wah in implementing the Islamic da'wah movement requires movement reconciliation, through majlis and business charities, so that the da'wah movement can achieve its goals. At the same time, the da'wah is carried out with flexibility and wisdom through local cultural wisdom and becomes a model for the development of Islamic society, namely ummatan wasathon.

Keywords: Muhammadiyah, Lampung, Ummatan Wasathon

Implementasi Dakwah Muhammadiyah Melalui Kearifan Budaya Lokal dalam Konstruksi Ummatan Wasathon (Studi Dakwah Muhammadiyah di Lampung)

Abstrak

Artikel ini fokus pada penelitian tentang Implementasi dakwah Muhammadiyah melalui kearifan budaya lokal dalam konstruksi ummatan wasathon di Lampung. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis dan sosiologis terhadap Informan yang diambil melalui purposif sampling dengan pertimbangan yang telah ditetapkan. Data dikumpulkan melalui wawancara, observasi dan studi dokumentasi. Tujuan penelitian ini menganalisis implementasi dakwah Muhammadiyah dan menemukan model dakwah Muhammadiyah melalui kearifan budaya lokal dalam konstruksi ummatan wasathon. Temuan penelitian menunjukkan bahwa dakwah Muhammadiyah dalam mengimplementasikan gerakan dakwah Islam membutuhkan rekonsialisasi gerakan, melalui majlis-majlis dan amal usaha, sehingga dalam gerakan dakwahnya dapat mencapai sasaran. Di sisi lain dakwahnya dilakukan dengan fleksibilitas dan kebijaksanaan melalui kearifan budaya lokal, dan menjadi model pengembangan masyarakat Islam yaitu ummatan wasathon.

Kata Kunci: Muhammadiyah, lampung, ummatan wasathon

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A. Introduction

Organizations in Muhammadiyah have a tremendous and significant influence on people's lives in Indonesia, which have a management structure, AD/ART, and others.¹ Muhammadiyah, as a community organization that is more than a century old, has been active in spreading goodness. In the development from time to time, "the da'wah movement carried out by Muhammadiyah is a creative effort in fulfilling the call of revelation and overcoming various problems of human life sociologically which cannot be separated from changes in the society in which it develops." Even before the establishment of Muhammadiyah, there were many deviations from the teachings of Islam, as is known among some Muslims by "practices of shirk, superstition, bid'ah, and khurofat, which are cultural practices. syncretic Islamic society, and this is part of traditional Islamic practices."²

The efforts made by KH. Ahmad Dahlan in straightening the teachings of Islam. Cultural challenges (culture) do not mean obstacles but are challenges that must be solved.³ For this reason, Muhammadiyah is here to provide enlightenment as a solution in various fields of community life. According to Din Syamsudin, "that Muhammadiyah needs flexibility in da'wah. Muhammadiyah is a da'wah movement because da'wah is an obligation for everyone, da'wah will be carried out in various ways, and the community can accept that."⁴

Muhammadiyah will always move to the rhythm of society in responding to the challenges of da'wah. The more you follow the flow of the path of da'wah, the more biased you appear, even if you almost drift along with the flow of culture. However, it should not be carried away by following the practices of some traditional societies, let alone drowning. Thus the implementation of the Muhammadiyah Da'wah movement needs a shift or needs to expand the path of da'wah from urban communities to rural communities. This movement requires a

¹*Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah*, 5th ed. (Yogyakarta: Surya Sarana Grafika, 2010), <http://www.suara-muhammadiyah.or.id>.

²Muji Mulia, *Islam Dan Transformasi Sosial Dalam Perspektif Kuntowijoyo*, No. 2 (2018): 121–23.

³Nur Ahmad, *Tantangan Dakwah Di Era Teknologi Dan Informasi No.1 (2013)*: 79.

⁴Din Syamsudin, *Muhammadiyah Untuk Semua*, Penerbit Suara Muhammadiyah, Yogyakarta, 2014; p. 5

strategy of da'wah's path because what is being faced is a syncretic Islamic community and a traditional Islamic society.⁵

Muhammadiyah's da'wah movement is supported by all components in the Muhammadiyah association, starting from the highest leadership to the lowest leadership, even all those related to Muhammadiyah. This leadership is the effort of Muhammadiyah's da'wah movement, which now prioritizes the flexibility of the movement in da'wah. Of course, this does not mean to obscure the ideology of Muhammadiyah's understanding or to bias Muhammadiyah's da'wah, but an effort to make Muhammadiyah's da'wah path so that it can be in the midst of people's lives and be accepted as part of the behavior of people's lives, even to get sympathizers from the periphery. However, not only that, but one's hope is to become part of Muhammadiyah's religious ideology, namely to become a truly Islamic society, starting from its correct aqidah, worship following the guidance of the Prophet Muhammad, and noble character and good relationship.⁶

Muhammadiyah, in implementing the way of da'wah, will be flexible, especially now with various approaches that will be taken. Through local cultural wisdom, Muhammadiyah strives to achieve da'wah goals according to local wisdom. It is a reality that Muhammadiyah residents living in rural areas will be faced with diverse local cultures, it could be that their kemuhammadiyah will be biased, it will be difficult to distinguish Muhammadiyah or traditional Islam, when seen as one congregation, for example in a congregation of yasin congregations, baby champions, group of citizens, marhabanan, kendurian, salvation. On the other hand, Muhammadiyah wants to be part of a unified community life, which is harmonious, peaceful in the midst, does not discriminate, whether it is Muhammadiyah or not. More importantly, its existence is recognized.⁷

The results of a survey conducted by researchers on 2 December 2018-28 September 2020 in some areas of Muhammadiyah Braja Selebah, East Lampung,

⁵Umar Umar, "Strategi Dakwah Kultural Muhammadiyah pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 2 (2017): 206-7, doi:10.18196/AIJIS.2017.0073.204-239.

⁶Syamsul Hidayat, *Metode Pemahaman Agama Dalam Muhammadiyah Kajian Atas al-Masail al-Khams dan MKCH*, p.135-41.

⁷Tinjauan Buku: *Spirit Gerakan Muhammadiyah terhadap Kebudayaan*, 2020, <https://pmb.lipi.go.id/tinjauan-buku-spirit-gerakan-muhammadiyah-terhadap-kebudayaan/>.

Sendang Agung of Central Lampung, Candipuro of South Lampung, as members of Muhammadiyah within rural communities, who are faced with the habit of doing local cultural activities such as "yasinan" which has been going on for years until the child descends. One time this Muhammadiyah resident was invited to attend the event. However, one was confused, with various ways to avoid the invitation, on the one hand as a neighbor, on the other hand as a member of Muhammadiyah who is not used to doing the event, if one comes to the invitation, one will drown in the event, even though one was a Muhammadiyah person, but on the other hand was not sure to become a member of Muhammadiyah, he finally found a middle way solution. This fact occurs not only in one area, but it is possible that in other areas it occurs because of different regions, the program is the same "Yasinan congregation, baby champion, community group, marhabanan, kendurian, salvation, so the efforts made are through an approach local cultural wisdom.

B. Research Method

The research method used in this study is qualitative by using a phenomenological research approach. Phenomenology is a study that describes the everyday social context of the symptoms of human life where the symptoms are formed from the views of those who experience them or rely on the views of the perpetrators and try to understand what is observed from a subjective point of view. In this study, the researcher used the nature of the data needed, namely qualitative, by describing and analyzing the phenomenon of Muhammadiyah's da'wah in Lampung Province.

An important reason why this research uses qualitative research. First, this research is intended to understand the implementation of Muhammadiyah's da'wah in the Lampung region. Second, the effort to see firsthand the reality in the field about Muhammadiyah's da'wah through local cultural wisdom. Third, the problems studied are very dynamic, phenomenal, even comprehensive or universal, not only in urban communities but also in rural communities, maybe even not only in Lampung but maybe also in other areas. Therefore, qualitative research is more effective and makes it easier to collect data. Data and analyze it.

The source of data in this study is the source of the data. This study was obtained using observations and interviews, namely reviewing the research location and asking some questions to research related to the problem. The source of data is called informants, namely, people who answer or respond to questions, namely Regional Leaders through the Chair of the Tablighi Majlis and their members submitted by researchers, "whether written or oral questions."⁸ Other data sources are generally used in research or writing scientific papers, books, scientific journals, research reports, bulletins, and magazines. Sources of data in this study will be obtained through primary data and secondary data, which will be explained below:

Primary data is data obtained directly from the field where the research is conducted through predetermined research information, namely those in the research area, have time, and are willing to answer questions, provide information clearly, and understand issues related to the research out. For this reason, in collecting data, researchers carried out directly from the data source, which would be the primary data.

As stated by Sugiyono in the book "Quantitative Research Methods," that respondents should have the following criteria:

- a. Those who master or fulfill something through the process enculturation, so that they know and also live;
- b. They are classified as still involved or involved in activities being researched;
- c. Those who have sufficient time to be asked information.
- d. Those who are not inclined to convey result information the packaging itself.
- e. They initially felt entirely foreign to the researcher, s exciting to be a teacher or resource person.⁹

Research informants are essential subjects because they will provide information about phenomena that occur in social situations in the field or people who are used to provide information about the situation and condition of the

⁸ Suharsimi Arikunto, *Manajemen Penelitian*, Rineka Cipta, Jakarta, 2010, p. 172.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif R & D*, Alfabeta, Bandung, 2011, p.221

object of research.¹⁰ Given the large population of the study, it is necessary to determine the sample. The selection for this research sample uses a purposive sampling technique; namely, the technique used by the researcher has fulfilled specific considerations or criteria in determining the sample.¹¹ Of course, the selected informants can provide much information related to research problems in order to simplify and expedite the process of data collection, namely data obtained directly from the research subjects, namely Regional Leaders or Muhammadiyah Branches through the Chair of the Braja Selehah Tabligh Majlis, East Lampung, Chair of the Sendang Agung Lampung Tabligh Majlis Central, Chairman of the Regional Tablighi Council and Head of the Candipuro Branch of South Lampung. The latter is specifically in charge of Muhammadiyah da'wah.

C. Implementation of Muhammadiyah Da'wah

Muhammadiyah da'wah in implementing its movement is structured, starting from the central level, regional level, regional level, branch level, and branch level, this is to facilitate the Muhammadiyah da'wah movement in achieving its da'wah goals, at the beginning of the journey of Muhammadiyah da'wah so fast, along with the challenges faced in the past. The time. However, at this time, the movement of Muhammadiyah's da'wah is like flowing water, sometimes enthusiastic, sometimes slow, slow, some active, and some inactive. Members who follow the Muhammadiyah manhaj, members in the middle (moderate), and members who hide their Muhammadiyah.

Its da'wah activities, implementing the Muhammadiyah manhaj, are guided by the qoidah majlis tabligh that Muhammadiyah is an Islamic movement, a da'wah movement, and a tajdid movement, so that all organizational administrators and business charity managers carry out da'wah, both in the fields of tarjih, education, health, social, economic, arts and culture. The existence of a revitalization movement in congregational da'wah, because it becomes the spirit of Muhammadiyah, for Muhammadiyah people must be able to place themselves in

¹⁰ Iskandar, *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)*, Gaung Persada Press, Jakarta, 2008, p. 213.

¹¹ Suharsimi Arikunto, *Op. Cit.*, p. 90.

society and not touch the problem of the caliphate in the approach of the da'wah movement.

D. Policies in the Implementation of Muhammadiyah's Da'wah

Muhammadiyah, in implementing the da'wah movement, is always guided by the articles of association and bylaws of Muhammadiyah, Muhammadiyah ideology, the personality of Muhammadiyah, and guidelines for the Islamic life of Muhammadiyah members. To carry out these da'wah activities, all majlis and sections are part of the da'wah movement, especially the tabligh majlis, which is devoted to managing da'wah activities. It shows that the professionalism of the Muhammadiyah da'wah movement. Structurally, regional leaders, regional leaders, branch leaders, and branch leaders, including Muhammadiyah organizations and charities, start from the central leadership.

Muhammadiyah membership is generally equally divided into three groups; members who follow the Muhammadiyah manhaj, members who are in the moderate, and members who hide their Muhammadiyah. His da'wah activities carried out the Muhammadiyah manhaj, which was flexible, flexible as long as it did not conflict with Islamic teachings. Muhammadiyah held a congregational da'wah movement because it became the spirit of being Muhammadiyah, for Muhammadiyah people to have several abilities (dawah competence, broad religious knowledge, then what is put forward means to be prominent, including fairly well-established material), able to place themselves in society comprehensive in the social life of the community, especially religious life, especially those related to the community's economy and its applicative form is felt directly by the community. It does not touch the problem of the caliphate in the approach of the da'wah movement.

E. The Activeness of Muhammadiyah Members in Da'wah

The duties of members of Persyarikatan Muhammadiyah must remain active in carrying out the mandate in the Muhammadiyah manhaj, be active and straight following the tarjih. This remains a guideline for members of the

Muhammadiyah association in their activities. His da'wah activities carry out Muhammadiyah manhaj, which must be able to color all aspects of life, including actively participating in every general local tradition activity, such as Yasinan, Marhabanan, Rajaban, Nuzul Qur'an, Syawwalan, Aqiqohan, Sunnatan, Walimahan. Muhammadiyah provides an opportunity as a tribute to ustadz outside Muhammadiyah to participate in da'wah activities at certain recitation events organized by Muhammadiyah. This builds friendships and attracts sympathizers always to live side by side peacefully, showing that Muhammadiyah is a building organization. Progress in Islam, for example, in the committee for the construction of a mosque.

F. Muhammadiyah Da'wah Guidelines

Muhammadiyah, in carrying out its da'wah movement, is guided by the Al-Qur'an and Al-Hadith, which is maqbullah. On the other hand, it uses the Burhani approach, the bayani approach, and the irfani approach. His da'wah activities carried out the Muhammadiyah manhaj. Also, in the da'wah movement, it remains on its manhaj, starting from the life of the family, neighbors, then society in general, so that the da'wah of the congregation is formed. His da'wah activities, Yasinan, are filled with studies or explanations of the interpretation of Surah Yasin or other letters in the Qur'an, and some of them blend in with local traditions.

The existence of a recitation movement for mothers in the congregational da'wah, which was initially the Yasinan congregation, and is now being shifted to a regular study of the Qur'an, until now it is still running twice a month. This shows that da'wah activities start from the family environment, spread to neighbors, and continue to the community, so congregational da'wah is formed. These activities are filled with systematic studies, such as reading the Qur'an, *wirid*, and *dhikr*.

G. Muhammadiyah Da'wah Movement to Society

Muhammadiyah's da'wah continues to move even though some are active at the branch level and inactive. The active ones will color community activities

such as commemorating Islamic holidays and integrating with society in general. Its da'wah activities, having its center for da'wah activities, and the surrounding community will be integrated with the activities carried out by Muhammadiyah. The congregational da'wah movement, because it is the spirit of Muhammadiyah, is clarified by the Muhammadiyah logo, which is not installed in the mosque.

H. Analysis of Muhammadiyah Da'wah Through Local Cultural Wisdom

1. Actively Participate in Community Activities

First: Muhammadiyah's da'wah goes according to its manhaj, and promotes enlightenment through its cults. Although some are active, and some are inactive. Second; Its da'wah activities, having its center for da'wah activities, and the surrounding community will be integrated with the activities carried out by Muhammadiyah. Third, Muhammadiyah's way of da'wah, for Muhammadiyah people, must be flexible, see, read situations and conditions, such as cult opportunities or lectures and be able to place themselves in a pluralistic society. As said by Kuntowijayo, that "the idea of education pioneered by Kyai Dahlan is a renewal because it can integrate aspects namely "faith" and "progress," so that it can produce a generation of educated Muslims who can live in the modern era without splitting their personalities. "Modern" Islamic educational institutions became the main characteristic of the birth and development of Muhammadiyah, which distinguished it from Islamic boarding schools at that time. "Modern" Islamic education was later adopted and became an educational institution for Muslims in general. The word modernist is an Indonesian word that is always used by the word modern, modernization and modernism are found, for example, in "modern schools in Islam" and "Islam and modernization." This step in the past was a successful reform movement, which gave birth to a generation of educated Muslims, which, if measured by the success of Muslims today, will be different because the context is different.

2. Following the Routine Studies conducted by the community

Muhammadiyah preaching must be at the forefront, a role model for the community with a flexible approach or following the rhythm of the community. Second, His da'wah activities merge with other Islamic communities, and some follow general local traditions, such as Yasinan, Marhabanan, Rajaban, Nuzul Qur'an, Syawwalan, Aqiqohan, Sunnatan, Walimahan, it is okay, the important thing is not to violate the Shari'ah. Islam. Third; Efforts to change from tradition to become more advanced by utilizing the potential of the existing community with the color of Muhammadiyah's da'wah towards progressive Islam, and Muhammadiyah people are required to be able to place themselves in society.

3. Menjadi Mubaligh atau Penceramah 3. Become a preacher or preacher

First, Muhammadiyah missionaries must be at the forefront, role models for the community with a flexible approach or follow the rhythm of the community. Second; Da'wah activities, coloring every da'wah activity by providing enlightenment through Muhammadiyah manhaj and although some follow general local traditions, such as *Marhabanan, Rajaban, Nuzul Qur'an, Syawwalan, Aqiqohan, Sunnatan, Walimahan*, Third; Movement in congregational da'wah, for Muhammadiyah people must be able to place themselves in society as a figure or color and not touch the problem of the caliphate in the approach of the da'wah movement. Seeing this, Muhammadiyah is positioned at the forefront, being *uswatun hasanah*, driving force, active, creative, and innovative in social life. To carry out the missionary movement of Muhammadiyah, it is necessary to thoroughly look at the potential and condition of the community so that the da'wah movement can achieve the target.

4. Muhammadiyah Da'wah and Local Cultural Wisdoms

Muhammadiyah, in its da'wah movement, continues to run on its manhaj, and this has become its commitment at the level of Muhammadiyah leadership. Second, the da'wah activities carry out Muhammadiyah manhaj and some through local traditional approaches that are general, which do not deviate from Islamic traditions such as Yasinan, Marhabanan, Rajaban, Nuzul Qur'an, Syawwalan, Aqiqohan, Sunnatan, Walimahan. Third; The existence of a coloring movement in the congregational da'wah, because this will be the path of Muhammadiyah's da'wah, for Muhammadiyah people must be able to place themselves in society, even Muhammadiyah's da'wah becomes a part of enlightenment for people's lives.

5. Muhammadiyah's View on Local Cultural Wisdom

Muhammadiyah, at the beginning of its development, has been declared an Islamic organization characterized as an Islamic movement, a da'wah movement amar ma'ruf nahi munkar, and a tajdid movement. At first, it was unthinkable that there would be differences of opinion or the emergence of disputes in the affairs of ikhtilafi. As an Islamic organization that dares to declare a modern Islamic organization, of course, many things will happen, starting from contact with traditions, culture, customs, and even disputes in the affairs of the caliphate of Islamic teachings. However, all of that does not stop the Muhammadiyah movement. The Muhammadiyah movement is getting more enthusiastic in its da'wah with the method that has been guided in the holy book Al-Qur'an Surah An Nahl verse: 125¹² This means: "Ajalah to the way of your Lord with wisdom and good lessons and good discussions too." verse.

¹²Departemen Agama RI Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta, 2010).

This is the guideline for the Muhammadiyah organization in the implementation of Islamic da'wah.

By applying this da'wah method, Muhammadiyah places its position as a flexible da'wah movement full of wisdom, even though it is also not soluble in tradition, customs that shackle society and even gives it a leading color in all things. For example, the new model yasinan activity ala Pak AR". How about we now have a new yasinan model, so that you can gain broader knowledge and gain other experiences? agree?" asked Mr. AR. "Agreed," they answered in unison. "Let us read Surah Yasin." Then read the first verse and continue with the next verse, then one of them was asked to interpret. If not, Mr. AR can help. After being interpreted, then Pak AR explained the contents of the Yasin Letter. He explained at length, accompanied by new examples, filled with a genuine sense of family. Even though that night only read two or three verses, the audience was quite satisfied. Some even asked that it be continued in the next Yasinan. "If I, as a young person, I am up to the audience, but most importantly, it depends on Al Mukarom Angk Ula, our parents in attendance," unexpectedly, the cleric agreed.

Thus, Mr. AR did not immediately ask to fill in every Friday night, so that they alternated. Friday night, an odd night for the old model yasinan who led Angku Ulama. On Friday night, the new model of yasinan filled in Pak AR. After some time, the Angku Ulama handed over the leadership of the yasinan to Mr. AR, and the yasinan became a routine activity of reading Yasin's letter, followed by his interpretation. So, it seems that in the past, Pak AR has also carried out cultural da'wah. Da'wah without disturbing customs and the spirit of the community in glorifying the holy verses of the Koran that have been imprinted for a long time. He is aware and understands that the event has social wisdom, for example, as a place for the unity of the Muslim Ummah, an arena for strengthening friendship, community service, and a moment to improve the quality of Islam, so that it becomes a culture, not as a goal, but only as a means to love Islam, then as a means to get correct information about being Muslim. In

the end, you will get a complete Islamic life". This is the limit of wisdom to implement Muhammadiyah's da'wah path in its cultural da'wah.

At first, Muhammadiyah in the da'wah movement was oriented to modern thinking. On the other hand, it turned out to be different from what was expected. As expressed by a Muhammadiyah figure known as Pak AR, in full Mr. Kiai Haji Abdur Rozaq Fachruddin, he revealed that the teachings could be carried out under situations and conditions faced by a person or group of people so that it does not complicate but also does not make it easier. Islam is joyful teaching." Furthermore, said by Kuntowijoyo; explaining about Muhammadiyah's da'wah dealing with the context of dual, syncretic, and traditional religious life, on the one hand, it faces a syncretic Islam represented by Javanese court culture and priyai groups as its supporters, on the other hand facing Islam which is still traditional and spread in rural areas with kyai and its Islamic boarding schools.¹³

Kuntowijoyo explained another negative impact if Muhammadiyah is a "cultural movement without culture," the culture developed by Muhammadiyah is very elitist, so it cannot reach the lower layers of Muslims. This happened because Muhammadiyah did not try to change traditions from within but instead formed a new movement based on urban communities. For a long time did not accommodate people in rural areas who still held traditions. Kuntowijoyo analyzes the dryness of the cultural mission within Muhammadiyah on the structure behind the early supporters of Muhammadiyah, namely the urban-village community, and his attention is focused on meeting the materialistic demands of modernization. Muhammadiyah tends to be pragmatic. It fulfills the needs of modern society and has not yet had time to explore the nature of humanity, so that life can only be handled by formal and organizational technical means.¹⁴

Looking at the study of Kuntowijoyo and Munir Mulkan's understanding of Muhammadiyah's da'wah movement in implementing it, it turns out that each

¹³wijoyo, *Dinamika Sejarah Umat Islam Indonesia*, p. 256.

¹⁴ Kuntowijoyo, *Op Cit*, p. 268-269

has its peculiarities, especially when dealing with local community culture. This will expand Muhammadiyah's thinking in developing Islamic society's thinking, which affects the change of people's thinking. At first, people who are still thick with local culture, then touched by modern thoughts, more or less there will be changes in behavior in people's lives. At first, those who lived mediocrely, but after there was an increase in welfare, in the end, their lifestyle changed, which was previously uneducated, after getting to know the world of education, there was a change in mindset which resulted in changes in the thinking of the structure of society, people's behavior, culture also shifted to the realm of progress.

This is as stated by Fauzi Nurdin in his book "Islam and Social Change." Understanding the meaning and symbols of religion by its adherents is closely related to values, norms, culture, and social structures in society. That understanding can be studied through a sociological approach. According to Auguste Comte, even if religion can survive, it is only a religion of humanity based on science. Religious principles have been given other meanings according to the situation and conditions in which humans live.¹⁵

The concept of empowerment of da'i (preacher) in society refers to theories related to social change that are focused on community development by combining evolutionary theory, cycle theory, functional theory, and conflict in Koentjaraningrat. The theory of evolution holds that social change has a fixed direction through which all societies pass through the same sequence of stages. Starting from the initial stages of development to the ideal final development, while the cycle theory explains the existence of many stages (growth, childhood, adolescence, adulthood, and extinction) that must be passed by society when it has reached the final stage, then it rotates back to the initial stage. for the next transition.

The functional theory explains that functionally valuable changes are accepted, and other changes that prove useless (dysfunctional) are rejected. The

¹⁵ Fauzi Nurdin, *Islam dan perubahan Sosial*, Penerbit ; Reality Press, 2012, p. 39-41.

conflict theory considers that what is constant is social conflict, not change. Changes occur due to the conflict, and if the conflict continues, the change will continue as well. Understanding the experience of religion or religious practice in people's lives in this study can be explained by functional theory because functional theory can explain the phenomenon of da'i empowerment in local communities, especially in rural areas.

Malinowski emphasized, the function is to fulfill individual needs as citizens of society, and society is analogous to organic life, while Redcliffe-Brown's orientation is not individual but a community. According to the functional theory, it is clear that what is seen is a social reality that together forms the social organism as a whole. The social organism consists of units which, in a society, some devices can be unified. In this theoretical study, the functional theory was refined by Talcott Parsons, whose opinion differs from that of the two anthropologists. He builds his theory by referring to the system, where society is seen as a system, namely a unit consisting of sub-systems or units consisting of some units that interact with each other. The relationship between one unit is called a structure. In this process, there is also a mutual need between one unit and another. Each sub-system or unit has a function in a system in the form of donations of specific units in meeting the system's needs.¹⁶

Change is not a result, but it does occur naturally, even though, in reality, it occurs as a result of a transformation of science, culture, and behavior. This is what happens. The fact states that social change, including culture and behavior, is evidence of thoughts that cause change.

As Muhammadiyah's da'wah movement through local cultural wisdom can influence the community's mindset, both socially, culturally, and even the behavior of people's lives. The research data shows that da'wah, through local cultural wisdom, is considered very important because the da'wah movement does not appear to be a da'wah movement and follows the flow of existing

17 Ibid

community life. Even so, of course, you should not drift in helplessness following the flow of life; you have to be a color, being an example of *uswatun hasanah* in social life as an example of the following data:

Muhammadiyah, through the practice of its da'wah movement, is getting more mature and very experienced in strategizing the way of da'wah, especially when dealing with traditional communities, Muhammadiyah always puts itself in a comfortable position, makes them smile, feels the pleasure of believing in Islam, feels comfortable living side by side with Muhammadiyah or other people. Muhammadiyah's presence in a traditional society that is thick with culture can certainly provide enlightenment through various fields, both in education, economics, social, politics, culture, and art.¹⁷ One of the scholars from Muhammadiyah, Abdul Munir Mulkan, said that there are two consequences of such a cultural direction: First is the nature of elitism that has made Muhammadiyah a privilege for the middle-upper class. The second is the shift from a socio-cultural reform movement to a movement stuck on fiqh issues. This happens because modernists have gone too far by making materialism and rationalism no longer just analytical tools but as ideologies.¹⁸

Furthermore, Kuntowijoyo explained another negative impact, if Muhammadiyah was a "cultural movement without culture," because the culture developed by Muhammadiyah was elitist, so it could not reach the lower layers of Muslims. This happened because Muhammadiyah did not try to change traditions from within but formed a new movement based on urban communities. Moreover, for a long time did not accommodate people in rural areas who still hold on to traditions. Kuntowijoyo analyzes the dryness of the cultural mission in Muhammadiyah on the structure behind the early supporters of Muhammadiyah, namely the urban-urban community, whose attention is more focused on meeting the demands of materialistic modernization.¹⁹

Muhammadiyah tends to be pragmatic. It fulfills the immediate needs of modern society and has not had time to explore the nature of humanity. It is as

¹⁷Deden Sumpena, "Islam dan Budaya Lokal: Kajian terhadap Interelasi Islam dan Budaya Sunda" 6, no. 19 (2012), p. 103-5.

¹⁸ Abdul Munir Mulkan, *Pemikiran KHA. Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial*, Penerbit Bumi Aksara, Jakarta, 1990, p. 11

¹⁹PDM Jakarta Timur, "Gerakan Pemikiran Muhammadiyah: Antara Purifikasi dan Modernisasi," 2012, <http://jaktim.muhammadiyah.or.id/berita/print/883/gerakan-pemikiran-muhammadiyah-antara-purifikasi-dan-modernisasi.html>.

if life can only be managed technically, formally, and organizationally. The minuses are inherent in almost every action and consistently minimize the minuses with a series of reformative activities. The capital already exists. The existence of Muhammadiyah itself is something extraordinary. Of course, this would be different if Muhammadiyah took the form of a political organization; wouldn't Islamic political parties experience ups and downs, rises and falls.

Muhammadiyah was relatively successful in attracting members and sympathizers and became the second-largest religious organization. Indirectly, Muhammadiyah encouraged the birth of various other organizations such as Nahdlatul Ulama (NU) to stimulate modernization in Islam. Furthermore, the color of Islamic renewal is more prominently determined by the dialectical process of Muhammadiyah and NU on the stage of Indonesian history. It is usually accepted that religion is considered the most difficult element and the slowest to change or be affected by other cultures compared to other elements such as social organization systems, knowledge systems, language, arts, ties created by livelihood systems, technology systems, and equipment.

In the long history of the life of the Indonesian nation, it cannot be fully adapted to this assumption. Various religions came and developed in waves to Indonesia, replacing the old religion and instilling new religious teachings one after another, but in reality, the livelihood system and technology and equipment systems, which were said to be the most accessible elements, turned out to be the most difficult has slightly changed from pre-Hinduism to the present. The historical experience shows that religion changes faster. It changes first before others experience changes. History proves that religious thought is very influential for the development of material aspects (life in this world), whether political, economic, social, or cultural, or in other words, there is a very significant relationship between progress in the field of thought (immaterial) and progress in the material field.²⁰

²⁰Deni Miharja, *Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia*, *MIQOT: Jurnal Ilmu-ilmu Keislaman* 38, no. 1 (June 2, 2014): 199, doi:10.30821/miqot.v38i1.97.

In the case of Islam, religious thought is also constantly undergoing renewal to give meaning to changes and developments in life in the world in each of its manifestations, but Islamic renewal in the modern era has not succeeded optimally and feels less effective; as a consequence in the material field, Muslims are also still lagging behind Western civilization. Indeed, some Islamic countries have been able to follow the development of modern technology. However, because it has not been supported by religious thought to support it, the results are still far from satisfactory.

M. Amin Abdullah assessed that the root of the rejection of the TB tradition was based on classical scholarship, which was heavily influenced by black-and-white Greek logic, so it could not explain the realities of life on the ground. The configuration and the map of the mindset are too schematic, so they cannot consider an overlapping configuration (jumbo position), which involves part of the two sides at once. At the same time, the texts of the Qur'an itself allow for the "middle" category, which needs to be looked at more seriously.²¹

Kuntowijoyo mengkritik TBC masih ditampilkan dalam realitas subyektif, dan belum ditampilkan secara empiris-obyektif, dimana kita berada dalam stuktur sosial yang berbeda. Konsep klasik tentang TBC yang disusun dengan cara pikir deduktif yang menekankan segi rasio perlu dilengkapi dengan cara pikir induktif yang bersifat empiris-historis.

The dominance of textual normative religious understanding tends to ignore historical contextual Islamic studies. This is what makes Muhammadiyah's thoughts feel less actual and irrelevant to the rapid social change. Therefore, people are more familiar with the Muhammadiyah movement as an anti-TBC (*Tahayul, Bid'ah dan Churafat*) movement and not a socio-cultural reform movement.

²¹Parluhutan Siregar, *Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah, MIQOT: Jurnal Ilmu-ilmu Keislaman* 38, no. 2 (December 9, 2014): 338, doi:10.30821/miqot.v38i2.66.

I. CONCLUSION

The implementation of Muhammadiyah's da'wah has opened the way of da'wah for the advancement of Islam with its characteristics as an Islamic movement, the amar ma'ruf nahi munkar da'wah movement and the tajdid movement, through majlis, both tabligh majlis, tarjih majlis, education, economy, health, politics and socio-cultural, all of which are oriented as a way of da'wah, which aims to uphold and uphold the religion of Islam so that a truly Islamic society can be realized. Muhammadiyah implements the da'wah movement through local cultural wisdom with a model of flexibility and wisdom. However, some of these local cultures are not commonly practiced in Muhammadiyah, such as Yasinan, Rajaban, Nuzul Qur'an, Syawwalan, Aqiqohan, Sunnatan, Walimahan, local culture is used as a medium. Da'wah is a place to provide enlightenment to traditions, customs that shackle society, prioritize the benefit of the people, become uswatun hasanah in family life, society, and nation so that Islam truly becomes a religion is spiritually lil'alam.

Muhammadiyah's Da'wah in the construction of *ummatan wasathon*, is a choice of da'wah path that is developed through the spirit of progressive Islam, making itself a middle-class ummah, moderate ummah, superior, creative, innovative and civilized Muslims, dynamic middle-class ummah and possessing superior character. "khaira ummah." It is described explicitly in the Qur'an that "ummatan wasathan" becomes "martyrdom 'ala al-nas" (Surah al-Baqarah: 143), thus giving the greatest and best mandate for himself, his family, society, nation, and humankind as a whole.

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KITAB KUNTARA RAJA NITI

Study of the Entry of Islam in Lampung

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Abstract. *Kuntara Raja Niti* is a custom book that became a reference for the customs of Lampung. mentioned in this manuscript that *Kuntara Raja Niti* is the book of the law in force in three regions, namely Majapahit, Padjadjaran, and Lampung. This book contains various clues to life for supporters of Lampung culture. Islam was entered to Lampung around the 15th century through the three main doors. From the three entrances of Islam, the most influential over the southbound lanes. The symbols of Islamic teachings in the Book of *Kuntara Raja Niti* is containing moral norms rooted in the teachings of Islam. Lampung society have the nature *piil-pusanggiri, juluk-adok, nemui-nyimah, nengah-nyampur, sakai-sambaian*. Wedding ceremonies, funerals, estate division, *Bucokokh* (Shave/Akikah), and circumcision ceremonies. all these qualities are the foundation of Islam.

Keywords: *Kuntara Raja Niti, Lampung, Symbol of Islam*

1. Introduction

The Kuntara Raja Niti [1] Book is a traditional book which is a reference for Lampung people's customs. This book is used in almost every sub-tribe of Lampung, both Pepadun and Pesisir. In each of the tribes (descendants) of the sub-tribe, they also admit that *Kuntara Raja Niti* is a Lampung traditional reference book. Despite being a traditional reference book, this manuscript is now more similar to an ancient object that was saved. Because more is stored than opened for review. A shaggy brown paperback book, stored in a special box that not just anyone can open. The book consists of two parts, the first part was written in the Lampung style of the 17th century style (the letters are more sleepy than the Lampung script used today). [2] But for the balance of adat and the general public, very few know, know and understand the contents of the moral messages contained in the *Kuntara Raja Niti* book. This is caused by the fact that the Book is indeed scarce or lack of information related to this book. The *Kuntara Raja Niti* book is believed by the user community and its supporters as a guidebook inherited from their predecessors who came from the Majapahit era:[3]

The contents of the manuscript are actually not only a matter of ceremonial customary procedures, such as wedding ceremonies, death etc. but the book contains social regulations or what is more properly called legislation. As mentioned in the manuscript, that the *Kuntara Raja Niti* book is a law that applies in three regions, namely Majapahit, Padjadjaran, and Lampung. As a book of laws or the basis of social law, the book is written systematically. This book contains various instructions of life for the supporters of Lampung culture. Therefore, the classic (ancient) book of *Kuntara Raja Niti* is seen to have its own legal logic and thoughts relevant to the past formal legal life which explicitly implies the existence of an element of

knowledge that has a substance of ethica, [4] the classic (ancient) book of *Kuntara Raja Niti* is seen to have its own legal logic and thoughts relevant to the past formal legal life which explicitly implies the existence of an element of knowledge that has a substance of ethica.

From this background the researcher wants to examine the entry of Islam in Lampung and the symbols of Islamic teachings that exist in the contents of the *Kuntara Raja Niti* text, especially the entry of Islam in Lampung and the history of Lampung people told in the book is very full and this is still very rarely raised by the author Lampung local writers. This becomes interesting to discuss and examine because all this time the early history of the entry of Islam into Lampung was only known by word of mouth or only oral stories from generation to generation.

2. Formulation of the problem

Based on the background above, the writer will describe about the *Kuntara Raja Niti* Book namely the entry of Islam in Lampung and the symbols of Islamic teachings contained in the book. From the starting point of the description above, it can be formulated that the main problems of this study are:

1. How is the entry of Islam in Lampung in *the Book of Kuntara Raja Niti*?
2. What are the Symbols of Islamic Teachings in *the Book of Kuntara Raja Niti*?

2.1 Purpose and Use of Research

In accordance with the formulation of the problem, the objectives to be achieved in this study are as follows:

1. Reveal the Entry of Islam in Lampung in *the Book of Kuntara Raja Niti*.
2. Reveal Islamic Teachings Symbols in *the Book of Kuntara Raja Niti*.

2.2 Benefits of research

1. With this research it is hoped that it can help other researchers to learn and understand the contents of the *Kuntara Raja Niti* text
2. With this research it is hoped that it can help other researchers to study and absorb the development of Islamic history in Lampung in the *Kuntara Raja Niti* Book
3. With this research it is hoped that it can help other researchers in studying the development of Lampung culture in Lampung in particular and in Indonesia in general.

3. Research Methodology

The research conducted by the author is a descriptive study, the author conducts library research (Library Research). This research uses historical research method or called historical method, research method is a step or method of reconstructing the past systematically and objectively by collecting, interpreting and synthesizing data in order to uphold facts and strong conclusions. The historical methods used in this study include:

Heuristics or comprehensive data collection, Verification or testing of sources, Interpretation or interpretation of data, and Historiography or writing. The data analysis methods used by the authors in analyzing and evaluating data are descriptive method and deductive method.

4. Research result

4.1 The Entry of Islam in Lampung in the Book of *Kuntara Raja Niti*

Islam entered Lampung around the 15th century through three main doors. From the west (Minangkabau) this religion entered through Belalau (West Lampung), from the north (Palembang) through Komering during the Duke of Arya Damar (1443), and from the south (Banten) by Fatahillah or Sunan Gunung Jati, through Labuhan Maringgai in Keratuan Pugung (1525).

Of the three entrances of Islam, the most influential is through the southern route. This can be seen from historical sites such as the tomb of Tubagus Haji Muhammad Saleh in Pagardewa, Tulangbawang Barat, the tomb of Tubagus Machdum in Kuala, South Telukbetung, and the tomb of Tubagus Yahya in Lempasing, Kahuripan allegedly are still descendants of Sultan Hasanuddin from Banten. In Ketapang, South Lampung, there is the tomb of Habib Alwi bin Ali Al-Idrus. [5]

The spread of Islam in Lampung predominantly through the south (Banten), does not mean it can touch the entire area in Lampung. From the north, for example, Islam easily entered from Pagaruyung (Minangkabau). From the north, Islam entered from Palembang through Komering. From the north, Islam was brought by four sons of King Pagaruyung Maulana Umpu Ngegalang Paksi. This phase is the most important part of the existence of Lampung people. The arrival of the four groups is a setback from the Kingdom of Ancient Brak or Buay Tumi, which is a Hindu of Bairawa / animism. This momentum was at the same time a milestone in the establishment of the Sekala Brak Witness or Pak Sekala Brak Paksi based on Islam. The four sons of Maulana Umpu Ngegalang Paksi were Umpu Bejalan di Way, Umung Belunguh, Umpu Nyerupa, and Umpu Pernong. These four or some of them came from Pagarryung which meant the entry of Islam into Lampung in the XIV and XV centuries.[6]

Besides being influenced by Banten Lampung it was also influenced by the sultanate of Palembang. [7] From the south (Banten), Islam is thought to have been brought by Fatahillah or Sunan Gunung Jati through Labuhan maringgai now, precisely in Keratuan Pugung. Here, it is said, Fatahillah married Putri Sinar Alam, the daughter of Ratu Pugung. From this marriage gave birth to a child who was named Minak Kemala Ratu, who later became the forerunner to the White Blood Keratuan and lowered Radin Inten, a Lampung hero who was also a propagator of Islam on the coast. [8] The relics of the XV M. [9] century as a sign of Islam entered there include the Koran ancient handwriting and the Banten-Lampung Agreement. The brotherhood agreement was written in Arabic. In addition, other evidence is the Customary Law or *Kuntara Raja Niti*. The law is written in two versions, namely Banten language with Arabic script and Lampung language with *ka-ga-nga*. Islam entered through Aceh, this opinion was strengthened by the discovery of tombstones in Muara Batang village (Palas sub-district of South Lampung) tombstones at the tomb of Wonosobo, South Lampung also had aceh style. There is a tombstone in the form of the same motif as the tombstone Malik Al Saleh in Pasai from 1297.[10]

Islam that enters Krui might not only come from one direction that come from West-Sumatera but there might also be those who came from Banten. The entry of Islam in Tulang Bawang is estimated since the 16th century one of the sons of the area came from the Pagardewa village named Diman Kemala Bumi known as Minak Pati Prajurit. in addition there is another Banten's man named Haji Muhammad Saleh who spread Islam in Pagardewa.[11]

Palembang Sultanate. Thus the Islamization of Lampung from the XIII century to the The entry of Islam in the area of Penggala Tulang Bawang brought by Islamic traders from sixteenth century. In Belalau, there is the tomb of Raja Belalu and his warlords totaling 7 graves. Based on the many evidences stated above it is clear that the early centuries of the development of Islam in Lampung was also the period of the development of Banten's influence over Lampung. it was explained that the entry of Islam in the coastal area, starting with the arrival of Fatahillah in *Keratuan Pugung* (Muara Sekampung) in the mid-15th century.

4.2 Symbols of Islamic Teachings in the Book of *Kuntara Raja Niti*

The symbols of Islamic teachings in the *Kuntara Raja Niti* Book which contain moral norms that are based on Islamic teachings, namely:

4.2.1 The Philosophy of Living in *Ulun Lampung*

Lampung's *Ulun* Life Philosophy is contained in the *Kuntara Raja Niti* book, namely:

1. *Piil-Pusangiri* (ashamed to do shameful work according to religion and have dignity)
2. *Juluk-Adok* (has personality according to the traditional title he bears)
3. *Nemui-Nyimah* (visiting each other to be friendly and welcoming guests)
4. *Nengah-Nyampur* (active in social relations and not individualistic)
5. *Sakai-Sambaian* (mutual assistance and mutual assistance with other community member[12])

The properties above are symbolized by the 'five flower decoration flower' on the symbol of Lampung Province. The characteristics of the Lampung people are also expressed in *adi-adi* (rhymes)

Tandani ulun Lampung, wat piil-pusangiri Mulia heno sehitung, wat liom ghega dighi Juluk-adok gham pegung, nemui-nyimah muaghi Nengah-nyampugh mak ngungkung, sakai-Sambaian gawi. [13]

All of these characteristics are the foundation of Islam according to the Book of *Kuntara Raja Niti*

- A. *Pi'il Pesenggikhi.*
- B. *Sakai Sambaian.*
- C. *Meet Nyimah.*
- D. *Nengah Nyampukh.*
- E. *Bejuluk Adok* [14]

The values and legal standards that underlie it are cultural customs that are rooted in the principles of Islamic law. As a Muslim in every action in daily business or association, of course guided by the Islamic moral principle, namely prioritizing expediency, honesty, kindness, truth and responsibility.

Characteristics of Lampung society is to prioritize the preservation of their good name, far from blemishes and insults as outlined in Islam. [15] This unique characteristic can be used as an important capital base for efforts to establish national identity. There are eight elements of the spirit of faith that must be practiced in this life, namely: (1) Tawhid (fear of God), (2) moral (good morals), (3) respect for parents, (4) sincere / sincere, (5))

useful knowledge, (6) able to control lust, (7) opinion (identity), and (8) exemplary in action.

4.2.2 Wedding ceremony

In Lampung society, the marriage tradition is a rule that has been practiced since ancient times and as a custom to enter into a contract (agreement) between a man and a woman. The purpose of marriage is intended so that sexual relations between men and women become lawful and lawful as husband and wife. Descriptions of Islamic traditions in Lampung *Pubian* and Coastal culture include the procedure of giving and taking girls (cuddling, cuckering muli), namely wooing (Lampung language "Rasan Tuha"). And *sebambang*: what can be explained is based on the agreement between male parents and female parents. In the implementation of marriage ceremonies are often done to build relationships between kinship parents. As intended, "marriages in a sense of God will always be carried out in a ceremony or propose to a bride" [16]

4.2.3 Funerals

The ceremony to solicit corpses is carried out in accordance with Islamic teachings. Before the corpse is performed, several ceremonies are performed. Before the stretcher of the corpse arrived at the front door is usually done throwing rice with the intention to be safe and happy by God after a big throw, said the words of the release of the corpse whose contents apologize for the deceased of the deceased while still alive. After the ceremony, the bodies were released and then they were put in the mosque, in the munasah or at home. In some places, especially in villages, people who pray are given alms by heirs. [17]

In addition to the death ceremony above, there are several events that take place after a person dies, namely planting stones buried on the seventh or fortieth day, *fidiyah shalat* for *almarhum* especially during his lifetime not performing prayers, festive haul / annual *kifarat* oath to corpses, activities to guard the grave for a week, *aqiqah* is performed on the seventh night for small children.

Takziah

In the tradition of the community, the program of *takziah* is held from the first day until the seventh day after that on days 15, 40, and 100 they hold a ceremony *Tahlilan* to read *Yasin*, *al ikhlas*, *al falq*, *an-Nas*, early surah *al Baqoroh*, ayat kursi, and the end of surah *al-Baqarah* after that reciting *tahlil* and ending with recitation of prayer. It's just that *tahlil* events are common in the Pubiyan indigenous people, like the field people in general, are read in the typical style of North Sumatra, with a friendly *sikhah* song. *Takziah* on the first day until the third day, usually only served snacks, but on days 7, 15, 40, and 100 held a meal together called "Kenduri". [18]

4.2.3 Recite the Grave

After a corpse is buried, in the adat community there is still a tradition of reciting the grave, there are two kinds of tradition:

1. After the body is buried, then the Koran recitation is buried usually done for three days and three nights.
2. The family every Friday morning (after dawn prayer) comes to the tomb with the help of improvised lighting tools, the heirs sit beside the tomb and read the *Yasin* letter which ends with prayer.

4.2.4 Distribution of Inheritance

Heirs and heirs are in a relationship between the two, the kinship or marriage rope. Thus the facts show that in terms of the distribution of wairs property, it turns out that inheritance law according to Islam has influenced customary law, at least giving a strong position to the principle of justice or giving a substitutive concept that has been accepted in customary law. If someone leaves the world then the procedure of division according to the Islamic way is based on faraid science Implementation is usually done 100 days after death.

4.2.5 *Bucokokh* (Shaving / *Akikah*)

Babies that are 40 days old must be held safely by shaving a few strands of their hair. This activity is carried out by inviting family friends, acquaintances of neighbors and so on to provide prayers for the safety of the baby in the future.

4.2.6 Circumcision Ceremony (Circumcision)

Boys are usually the eldest, who will be circumcised early in the morning have been bathed using white *talesan* (*Talosan*) and then fed on roasted chicken. This ceremony is held on a large scale if the oldest son will be circumcised and has finished studying, plus the replacement ceremony for his brother or sister. The goal so that one day after the adult child is kind, good at building a household and good at cooking.[17]

5. Conclusion

The classic book (ancient) *Kuntara Raja Niti* is seen to have its own legal logic and thoughts relevant to the past formal legal life which explicitly implies the existence of an element of knowledge that has a substance of ethical value. As a book of laws or the basis of social law, the book is written systematically. This book contains various instructions of life for the supporters of Lampung culture. Islam entered Lampung through culture and trade routes. Evidence of the existence of Islamic civilization in Lampung is marked by the existence of historic tombs, historic mosques, and historical places including books and poetry and Islamic kingdoms in Lampung. Islam is also closely related to the customs and culture of Lampung. As a forerunner of the Lampung tribal community, the symbols of Islamic teachings according to the *Kuntara Raja Niti* book are that Lampung people all these qualities are the foundation of Islam.

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**KOMUNIKASI SOSIAL DALAM MEMBANGUN KOMUNIKASI UMAT
(KAJIAN MAKNA TRADISI IED (LEBARAN) PADA MASYARAKAT MUSLIM
DI BANDAR LAMPUNG)**

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Abstact:

One of the social communication is traditional media, in Indonesia there are many kinds of traditional media that are still often used by the public in conveying messages, ideas or opinions. Both the verbal and non-verbal forms in this case the tradition that still applies, namely the IED tradition, namely the local tradition and the new tradition at Eid al-Fitr and Eid al-Adha. Social communication activities take place naturally in a traditional manner by flowing through a network of traditions inherent in people's lives. Through local traditions, with regard to this matter, there is something interesting about the Lebaran tradition of the community. Besides it is a demand of religious teachings, the wave of silaturrahmi at the time of Eid is generally increasing. Starting from social silaturrahmi, formal silaturrahmi, to the phenomenon of widespread political silaturrahmi. The meaning contained in various developing traditions or local traditions not only has more value but also at the same time strengthens communication among fellow humans of God's chosen people (khaira ummat). Here is an important point of communication that takes place culturally naturally-traditionally building a strong community order. The more so if the communication process takes place at the root of religious traditions.

Abstrak:

Salah satu perangkat komunikasi sosial adalah media tradisional, di Indonesia banyak ragam media tradisional yang masih sering digunakan masyarakat dalam menyampaikan pesan, ide, ataupun pendapat. Baik itu bentuk verbal maupun non verbal dalam hal ini tradisi yang masih berlaku yaitu tradisi IED yaitu tradisi lokal maupun tradisi baru pada saat lebaran idul fitri maupun idul adha. Aktivitas komunikasi sosial berlangsung secara alamiah tradisional dengan mengalir melewati jaringan tradisi-tradisi yang melekat dalam kehidupan masyarakat. Melalui tradisi lokal, Berkenaan dengan hal itu ada yang menarik dari tradisi lebaran masyarakat selain memang merupakan tuntutan ajaran agama, gelombang silaturrahmi pada saat lebaran umumnya meningkat. Mulai dari silaturrahmi sosial,

silaturahmi formal, sampai pada fenomena merebak silaturahmi politis. Makna yang terkandung dari berbagai tradisi yang berkembang atau tradisi lokal bukan saja memiliki nilai lebih melainkan juga sekaligus memperkokoh komunikasi diantara sesama manusia umat pilihan Tuhan (khaira ummat). Disinilah titik penting komunikasi yang secara kultural berlangsung secara alamiah-tradisional membangun tatanan umat yang kuat. Lebih-lebih jika proses komunikasi berlangsung secara akar tradisi keagamaan.

Kata Kunci:

Komunikasi Sosial, Komunikasi Umat, Tradisi dan IED

A. Pendahuluan

Umat Islam dikatakan sebagai umat yang terhormat (khoiru ummah) manakala mampu melakukan komunikasi dengan orang lain dengan cara bijaksana dan dengan tutur kata atau kalimat yang baik dan walaupun melakukan diskusi juga tetap memegang teguh kalimat dan cara yang baik dan santun. Hal ini sesuai firman Allah dalam surah an-Nahl: 125 *“Serulah manusia kepada jalan Tuhanmu dengan hikmah dan pengajaran yang baik, dan berdebatlah dengan mereka dengan cara yang baik. Sesungguhnya Tuhanmu, Dialah yang lebih mengetahui siapa yang sesat dari jalan-Nya dan Dialah yang lebih mengetahui siapa yang mendapat petunjuk”*. Ayat ini diperkuat dengan ayat lainnya bahwa manusia bisa mendapatkan predikat sebagai kelompok yang terbaik jika mampu mengajak untuk berbuat kebaikan dan mengingatkan kejelekan orang lain. Sesuai firman Allah dalam surah al-Imron; 110 *“Kamu umat Islam adalah umat yang terbaik yang dilahirkan untuk manusia (karena kamu) menyuruh berbuat yang makruf dan mencegah dari yang mungkar dan berimanlah kepada Allah. sekiranya ahli kitab beriman, tentulah itu lebih baik bagi mereka. Diantara mereka ada yang beriman, namun kebanyakan mereka adalah orang-orang fasik “*. Profil manusia atau komunitas (umat) yang baik dilihat dari proses atau cara melakukan komunikasi dengan pihak-pihak lain dalam menjelaskan Islam atau informasi lain.

Komunikasi bagian dari kebudayaan dalam artian bagian dari proses membangun kesadaran kepada manusia agar melahirkan karya yang produktif bagi pribadi, masyarakat dan agama. Komunikasi merupakan bagian integral dalam kehidupan manusia.¹ Manusia selalu berkomunikasi, baik komunikasi dengan diri sendiri maupun berkomunikasi dengan orang lain. Dari sinilah muncul berbagai jenis komunikasi seperti komunikasi

¹ Nawiroh Vera dan Doddy Wihardi “JAGONGAN” *sebagai bentuk Komunikasi Sosial pada masyarakat solo dan manfaatnya bagi pembangunan daerah*. Jurnal Ilmiah Komunikasi Makna Vol. 2 no. 2, Agustus 2011-Januari 2012. Hal. 59

intra pribadi, komunikasi antar pribadi, komunikasi kelompok, komunikasi massa. Selain jenis-jenis komunikasi, pengelompokan komunikasi dilihat dari bentuknya yaitu komunikasi organisasi, komunikasi antar budaya, komunikasi politik, komunikasi bisnis, komunikasi social & pembangunan, dan lain lain

Komunikasi merupakan suatu proses interaksi yang menghubungkan satu sama yang lain dengan tujuan untuk saling tukar pesan (menyampaikan pesan), dalam sebuah kehidupan yang majemuk maka komunikasi menjadi bagian yang utama yang harus dilakukan, baik dalam menjalin hubungan, berinteraksi, mencari/memberikan informasi dan atau sebagai tindakan sosial.

Komunikasi sosial, setidaknya berfungsi sebagai isyarat bahwa komunikasi itu penting untuk membangun konsep diri kita, aktualisasi diri, untuk kelangsungan hidup, untuk memperoleh kebahagiaan, terhindar dari tekanan dan ketegangan, antara lain dengan komunikasi yang bersifat menghibur, memupuk hubungan dan menjaga interaksi dengan baik terhadap orang lain. Dengan demikian komunikasi sosial implisitnya adalah komunikasi kultural, karena dalam komunikasi dengan budaya dan kultur dari suatu masyarakat mempunyai hubungan timbal balik yang saling menguntungkan sebagai upaya untuk memperoleh suatu tujuan dan membangun konsep diri dan hubungan interaksi sosialnya.²

Sesuai dengan pendapat Deddy Mulyana, bahwa fungsi komunikasi sebagai komunikasi sosial setidaknya mengisyaratkan bahwa komunikasi itu penting untuk membangun konsep diri kita, aktualisasi diri, untuk kelangsungan hidup, untuk memperoleh kebahagiaan, terhindar dari tekanan dan ketegangan, antara lain lewat komunikasi yang bersifat menghibur dan memupuk hubungan dengan orang lain, melalui komunikasi kita bekerja sama dengan anggota masyarakat (keluarga, kelompok belajar, perguruan tinggi, RT, RW, Kecamatan, kota, dan negara secara keseluruhan).³ untuk masyarakat Indonesia sangat pluralistik, baik dari segi etnis, budaya, suku, adat istiadat maupun agama. Dari segi agama, sejarah menunjukkan bahwa hampir semua agama, khususnya agama-agama besar, dapat berkembang dengan subur dan terwakili aspirasinya di Indonesia. Itulah sebabnya masalah toleransi dan dialog antaragama menjadi sangat penting, kalau bukan malah suatu keharusan.

² Wisri. "Dakwah Islam Melalui Komunikasi Sosial" Jurnal Lisan al-Hal. Volume 5, No. 1, Juni 2013" hal.120

³ Deddy Mulyana, *Ilmu Komunikasi*. Bandung: PT. Remaja Rosda Karya, hal. 05.

Salah satu perangkat komunikasi sosial adalah media tradisional, di Indonesia banyak ragam media tradisional yang masih sering digunakan masyarakat dalam menyampaikan pesan, ide, ataupun pendapat. Baik itu bentuk verbal maupun non verbal dalam hal ini tradisi yang masih berlaku yaitu tradisi IED yaitu tradisi lokal maupun tradisi baru pada saat lebaran idul fitri maupun idul adha.

Di kota Bandar Lampung masih sebagian masyarakat kota khususnya masyarakat yang berada di Kecamatan Kotasepang, menggunakan tradisi IED baik itu tradisi lokal atau tradisi lama yang biasa diwariskan oleh tetua tetua dulu dari berbagai suku yang ada di kota Bandar Lampung begitu juga tradisi baru yang tercipta karena banyak faktor yang mempengaruhi baik itu faktor sosial, ekonomi atau politik namun bukan dari faktor budaya. Salah satu tradisi yang masih melekat pada masyarakat kota Kecamatan Kotasepang yaitu Hari raya idul fitri maupun idul adha yang dikenal masyarakat adalah lebaran yang merupakan sesuatu yang bersifat kebiasaan (akan terulang dari tahun ketahun) dan perayaan lebaran jatuh pada tanggal 1 Syawal yang selalu dirayakan seluruh umat Islam di dunia, budaya lebaran (idul fitri) yang paling menarik adalah budaya silaturahmi antar keluarga, tetangga dan teman, tetapi saat ini ada pergeseran budaya yang sebagian masyarakat, khususnya anak muda di waktu kebaran menghabiskan di tempat pariwisata atau bentuk hiburan lainnya, inilah suatu pergeseran budaya dalam kehidupan masyarakat dalam menyambut hari raya idul fitri atau hari raya idul adha

Berbicara tentang lebaran tentunya sesuatu yang punya karakter dan punya nilai lebih dalam hubungan sesama di banding hari-hari yang lain, karena di hari lebaran kita punya budaya saling memaafkan satu sama lain, sebagai bentuk kebersamaan menuju penyucian diri setelah berpuasa selama bulan ramadhan. Aktivitas komunikasi sosial berlangsung secara alamiah tradisional dengan mengalir melewati jaringan tradisi-tradisi yang melekat dalam kehidupan masyarakat. Melalui tradisi lokal, upacara keagamaan semacam idul fitri dapat membentuk tradisi baru yang disebut lebaran. Berkenaan dengan hal itu ada yang menarik dari tradisi lebaran masyarakat selain memang merupakan tuntutan ajaran agama, gelombang silaturrahi pada saat lebaran umumnya meningkat. Mulai dari silaturrahi sosial, silaturrahi formal, sampai pada fenomena merebak silaturrahi politis.⁴ Namun dengan merebaknya tradisi baru dalam nuansa keagamaan tetapi ada juga tradisi lama yang hilang yakni salah satunya berkirim rezeki. Terlepas dari sisi mana tradisi itu dilihat namun

⁴ Saeful Muhtadi, Asep. 2012. *Komunikasi Dakwah*. Bandung. Simbiosis Media. hal. 179

memiliki hikmah meskipun banyak yang menganggap pemborosan. Tapi itulah layaknya sebuah tradisi ada saatnya berkembang ada pula saatnya mati.

Kesemarakan suasana lebaran untuk membangun persaudaraan dalam kemasan tradisi masing-masing baik itu tradisi yang berkembang dan tradisi yang mati namun masih ada yang menjalani yang menjadikan orang-orang yang terlibat di dalamnya memperoleh suatu kesadaran betapa kesatupaduan itu nikmat dan mahal. Tradisi keagamaan ini menjadi perekat kohesivitas umat yang diperlukan dalam membangun komunikasi sosial secara lebih fungsional.

Keharmonisan dan kerukunan merupakan tujuan dari kehidupan yang majemuk. Keharmonisan dan kerukunan adalah hubungan antarmanusia dengan manusia lain yang saling bisa menghargai, saling hormat-menghormati, saling tolong-menolong, saling silaturahmi (mengunjungi), gotong royong, hidup damai berdampingan, saling sapa dan sebagainya, dengan tujuan untuk mempererat hubungan persaudaraan sesama manusia mencapai tujuan bersama”

Dengan demikian makna yang terkandung dari berbagai tradisi yang berkembang atau tradisi lokal bukan saja memiliki nilai lebih melainkan juga sekaligus memperkokoh komunikasi diantara sesama manusia umat pilihan Tuhan (khaira ummat). Disinilah titik penting komunikasi yang secara kultural berlangsung secara alamiah-tradisional membangun tatanan umat yang kuat. Lebih-lebih jika proses komunikasi berlangsung secara akar tradisi keagamaan.

B. Komunikasi Sosial pada Makna Tradisi IED (lebaran) dalam Membangun Komunikasi Umat

Masyarakat Lampung termasuk tipikal masyarakat multikultural, keberagaman etnis, agama dan budaya lokal menjadi aset bagi daerah yang dijuluki bumi ruwa jurai. Nilai-nilai budaya lokal sebagai cerminan kearifan lokal seperti piil pasenggiri, sakai sambayan, puakhi dan berbagai simbol lainnya yang mengggambarkan khazanah budaya Lampung cukup kaya. Kesadaran pluralisme atau multikulturalisme ini tidak hanya menjadi kewajiban masyarakat Lampung khususnya masyarakat di wilayah Kotasepang sendiri, akan tetapi juga menjadi kewajiban semua saja yang datang dan hidup di wilayah tersebut. Yang berbeda memiliki kesamaan, dan yang sama memiliki perbedaan, yang penting adalah semangat golong gilig.

Secara teoritik ada tiga jalan yang dapat terjadi, yaitu *asosiasi*, *assimilasi*, dan *akulturisasi*. Asosiasi menuju kebersamaan berarti harus ada pertemuan, bersinggungan,

konvergensi, dan peluang bersatu sangat tergantung dari proses kelanjutannya. Assimilasi lebih mengarah pada proses penyatuan karena terdapat syarat untuk bisa bersatu, Dibutuhkan kesadaran dari dua pihak agar “perkawinan” dua karakter ini bisa tumbuh menjadi satu. Tanpa kesadaran ini maka asimilasi sebagai suatu proses tidak akan terjadi. Akulturisasi pada dasarnya adalah proses penyatuan suatu sub-kultur tertentu ke dalam kultur atau sub-kultur lain yang dianggap lebih mapan (*established*). Harus ada pengakuan dari sub-kultur tersebut bahwa sesungguhnya kultur atau sub-kultur yang akan dimasuki adalah kultur atau sub-kultur yang akan menjamin kultur yang lebih baik, lebih mapan, lebih membahagiakan, dan memberi kultur baru yang mencerahkan.

Ketiga proses tersebut di atas secara obyektif dapat terjadi secara simultan, tanpa ada penjenjangan atau stratifikasi. Seseorang atau sekelompok orang dapat mengalami asosiasi dengan orang atau kelompok lain, sementara peluang terjadinya asimilasi atau akulturisasi dapat terjadi. Komunikasi Sosial dapat terjadi kalau terdapat peluang yang adil bagi para pihak untuk dipahami atau terjadi konvergensi kepentingan bersama antara penduduk asli dan para pendatang. Salah satu kepentingan yang sama antara penduduk dan para pendatang adalah kehidupan yang tentram, aman, dan sejahtera, tanpa adanya kekhawatiran adanya penggunaan secara represif baik kekuatan massa maupun kekuasaan yang ditujukan para pihak. Pendekatan komunikasi yang dapat dibangun dimulai dengan pendekatan budaya yaitu silaturahmi, gelar seni, dialog, dan membuka kemungkinan terjadinya asosiasi, asimilasi dan akulturisasi baik secara alami maupun terarah. Dalam tulisan ini Komunikasi Sosial dalam membangun Komunikasi umat pada makna tradisi IED (Lebaran) dapat ditemukan dua tradisi yaitu Tradisi Lokal dan tradisi baru di dalam kehidupan masyarakat dalam menjalani tradisi pada saat lebaran. Dari kedua tradisi ini sebagai perekat dalam membangun komunikasi umat.

C. Tradisi Lokal Pada Tradisi IED (Lebaran)

Budaya Lokal merupakan sebuah kebudayaan yang muncul dalam suatu masyarakat yang telah padu dan memiliki satu kesamaan dalam pola pikir dan berkehidupan sosial sehingga mampu menumbuhkan suatu ciri tertentu biasanya berupa kegiatan maupun aktivitas yang dilestarikan dan diagungkan oleh masyarakat bersuku bangsa tersebut. Indonesia memiliki beragam jenis kebudayaan lokal yang lestari. Tradisi budaya lokal menceritakan tentang bagaimana masyarakat tersebut hidup, bergerak, dan menjalankan adat-

adat atau nilai-nilai yang mereka anut dan junjung tinggi. Ia mampu menggambarkan secuil kehidupan lain melalui kegiatan tersebut.

Pengertian budaya lokal dapat dirumuskan sebagai bentuk dari nilai-nilai lokal yang terwujud dari hasil pemikiran serta perilaku masyarakat tersebut yang terbentuk secara alami seiring dengan berjalannya waktu. Pada umumnya, ia dapat berwujud salah satunya sebagai tradisi. Oleh karena luas wilayah Indonesia yang begitu luas serta memiliki bentuk masyarakat yang benar-benar bervariasi maka terdapat beragam khazanah kekayaan lokal yang tercantum sebagai kebudayaan lokal

1. Makna Tradisi Kunjungan

Adalah menjadi kebiasaan di masyarakat kita untuk saling berkunjung ke rumah kerabat dan tetangga saat lebaran tiba. Bahkan orang rela datang jauh-jauh dengan tujuan pokok bisa berjumpa kerabat ketika hari raya Idul Fitri. Memang ragam tradisi Indonesia tidak pernah luput untuk terus di kaji. Berbagai tradisi tersebut merupakan tradisi yang menggambarkan rasa syukur, rasa kekeluargaan dan bahkan rasa toleransi umat muslim terhadap sesama. Oleh karena itu, manfaatkanlah momen lebaran dengan mempererat tali silaturahmi antar keluarga, umat muslim, dan umat agama lain agar suka-cita lebaran dapat dirasakan untuk semua. Masyarakat kelurahan ini mengajarkan hidup rukun dan damai.

Halal bil halal entah dari mana asal muasal nya dan siapa yang memulainya. Tidak dicontohkan di dalam ajaran Islam “ritual” ini, tetapi yang jelas halal bil halal adalah produk asli Indonesia. Hanya ada di Indonesia. Halal bil halal kurang lebih artinya saling menghalalkan kesalahan yang pernah dilakukan kepada sesama manusia. Menghalalkan kesalahan artinya memaafkan kesalahan yang pernah kita lakukan kepada orang lain.

Tidak ada keterangan sejak kapan orang Indonesia mengadakan tradisi halal bil halal. acara halal bil halal lahir dari kebiasaan orang Indonesia yang saling berkunjung ke rumah-rumah kerabat pada Hari Raya Idul Fitri. Meskipun tidak pernah dicontohkan Nabi, tetapi halal bil halal ini merupakan tradisi yang baik dan mulia. Intinya adalah silaturahmi, yaitu menyambung kasih sayang antara sesama manusia. Kata ustad yang ceramah di acara tadi, kata silaturahmi berasal dari kata “rahim”.

Kata “rahmat”, “rahman”, “arham”, dan sebagainya mempunyai akar kata yang sama, yaitu “rahim”. Rahim itu adalah tempat yang penuh dengan kasih dan sayang. Menyambung

silaturahmi artinya menyambung kasih sayang. Ajaran Islam itu intinya ada dua, yaitu beribadah kepada Allah (vertikal) dan menyebarkan kasih sayang sesama manusia (horizontal), tidak peduli agamanya apa.

Lebih kurang maknanya adalah Islam sebagai *rahmatan lil 'alamin*, yaitu Islam itu sebagai rahmat bagi alam semesta. Alangkah indah hidup ini kalau kita selalu berkasih sayang kepada semua makhluk hidup, khususnya sesama manusia. Orang yang selalu mengisi hidup dengan kasih sayang biasanya mempunyai umur yang panjang. Kalau anda ingin umur yang panjang, perbanyaklah silaturahmi. Makna umur panjang mungkin tidak selalu berkaitan dengan usia fisik, tetapi juga bisa berarti panjang dalam pengertian masa.

2. Makna Tradisi Salam-salaman

Tradisi ini umum dilakukan bukan hanya pada saat lebaran saja namun pada keseharian juga biasa kita lakukan. Dalam rangka mempererat persaudaraan atau menumbuhkan rasa cinta, dan saling menghormati satu dengan lainnya. Nabi Muhammad saw memang pernah mengisyaratkan “Jika ada dua orang muslim bertemu, lalu keduanya saling berjabat tangan (mushafahah) tak ada hal lain diantara keduanya kecuali Allah mengampuni dosa kedua orang itu sampai mereka berpisah kembali”. Bersalaman mengandung makna semangat perdamaian sekaligus mencerminkan iklim persaudaraan yang kuat diantara sesama muslim. Karena itu bersalaman harus dapat melahirkan konsekwensi sosial yang lebih fungsional. Tradisi ini sejatinya menjadi perekat terpeliharanya komunikasi sosial yang lebih fungsional.

Bersalaman berakar dari kata selamat karena itu bersalaman bermkna juga saling memberikan keselamatan diantara orang-orang yang melakukannya. Dalam berjabatatan atau bersalaman terdapat keragaman tradisi. Ada yang menggunakan kedua tangannya, ada pula yang hanya dengan satu tangan. Orang sunda memiliki tradisi bersalaman dengan menggunakan dua tangan dengan saling menempelkan kedua telapak tangan itu. Ada pula yang saling memegang kuat dan erat tangan kanannya masing-masing. Bahkan da pula yang diikuti saling berpelukan.

Di suasana idul fitri dan idul adha frekwensi salaman biasanya meningkat bagi seorang muslim. Bagi seorang muslim bersalaman pada saat lebaran seharusnya tidak hanya merupakan tradisi dan rutinitas serta tuntutan sosial yang secara refleks dilakukan tetapi lebih dari itu bersalaman dilakukan atas dasar semangat perdamaian untuk memperkokoh ikatan

persaudaraan yang berakar pada seruan Allah swt “orang beriman sesungguhnya bersaudara. Sebab itu damaikanlah (perbaikilah hubungan)antara kedua saudara itu dan takutlah kepada Allah, supaya kamu mendapat rahmat” (QS Al-Hujarat:10).

3. Makna Makna Tradisi Bertukar Makanan

Jika dilihat dari masing-masing wilayah, kita mengenal tradisi bernama Munjung yang berasal dari kata 'kunjung' dari daerah Jawa Barat. Munjung biasanya dilakukan mendekati Lebaran dengan cara adik atau anak yang mengunjungi kakak atau orang tua. Tradisi ini juga menyertakan rantang sebagai wadah nasi dan lauk untuk yang dikunjung. Tidak diketahui sejak kapan tradisi tukar rantang ini dimulai. Namun masyarakat Kotasepang mempercayai, tradisi tukar rantang ini sebagai cara untuk menjaga jalinan silaturahmi di antara keluarga dan saling berbagi antar keluarga atau tetangga (sedekah). Namun sayang, seiring berjalannya waktu, tradisi tukar rantang ini mulai memudar. Jika pada tahun 1980-1990-an, masih banyak orang yang melakukan tukar rantang, mulai tahun 2000-an jumlahnya bisa dihitung dengan jari. Begitupula di lingkungan kelurahan kotasepang ini.

Semakin berkurangnya orang yang melakukan tradisi tukar rantang ini disinyalir karena perubahan zaman. Saat ini banyak orang berpikir praktis sehingga merasa keberatan jika harus melakukan tukar rantang. Bahkan ada pula yang berpikiran bahwa tukar makanan itu pemborosan. Namun bagi orang tua tua dulu makna bertukar makanan sama saja ber kirim makanan adalah berbagi rizki sesama keluarga dan tetangga dekat.

4. Makna Tradisi Ketupat

Ketupat tidak lepas dari perayaan Idul Fitri. Dalam perayaan Idul Fitri, tentunya di situ ada satu hal yang tidak pernah pisah dari perayaan Ketupat Lebaran. Istilah tersebut telah menjamur di semua kalangan umat Islam. Ketupat atau kupaat sangatlah identik dengan Hari Raya Idul Fitri. Buktinya saja di mana ada ucapan selamat Idul Fitri tertera gambar dua buah ketupat atau lebih. Pada awalnya, ketupat lahir ketika agama Islam mulai masuk ke Nusantara. Tradisi ketupat ini diperkenalkan oleh Raden Mas Sahid atau yang biasa disebut dengan Sunan Kalijaga di masa Kerajaan Demak. Kerajaan Islam pertama di Jawa ini membangun kekuatan politik dan penyiaran agama Islam dengan pendekatan budaya agraris.

Dalam filosofi Jawa, ketupat lebaran bukanlah sekedar hidangan khas hari raya lebaran. Ketupat memiliki makna khusus. Ketupat atau kupaat dalam bahasa Jawa merupakan

kependekan dari *Ngaku Lepat* dan *Laku Papat*. *Ngaku lepat* artinya mengakui kesalahan. *Laku papat* artinya empat tindakan yaitu ***Ngaku Lepat*** Tradisi sungkeman menjadi implementasi *ngaku lepat* (mengakui kesalahan) bagi orang Jawa. Prosesi sungkeman yakni bersimpuh di hadapan orang tua seraya memohon ampun, dan ini masih membudaya hingga kini. Sungkeman mengajarkan pentingnya menghormati orang tua, bersikap rendah hati, memohon keikhlasan dan ampunan dari orang lain, khususnya orang tua. *Laku papat* artinya empat tindakan dalam perayaan Lebaran. Empat tindakan tersebut adalah: Lebaran, *Luberan*, *Leburan*. *Laburan*.

Lebaran bermakna usai, menandakan berakhirnya waktu puasa. Berasal dari kata lebar yang artinya pintu ampunan telah terbuka lebar. ***Luberan*** Bermakna meluber atau melimpah. Sebagai simbol ajaran bersedekah untuk kaum miskin. Pengeluaran zakat fitrah menjelang lebaran pun selain menjadi ritual yang wajib dilakukan umat Islam, juga menjadi wujud kepedulian kepada sesama manusia. ***Leburan*** Maknanya adalah habis dan melebur. Maksudnya pada momen lebaran, dosa dan kesalahan kita akan melebur habis karena setiap umat Islam dituntut untuk saling memaafkan satu sama lain. ***Laburan*** Berasal dari kata labur atau kapur. Kapur adalah zat yang biasa digunakan untuk penjernih air maupun pemutih dinding. Maksudnya supaya manusia selalu menjaga kesucian lahir dan batin satu sama lain.

Sedangkan dengan Filosofi ketupat yaitu 1. *Mencerminkan beragam kesalahan manusia*. Hal ini bisa terlihat dari rumitnya bungkusan ketupat ini. 2. *Kesucian hati*. Setelah ketupat dibuka, maka akan terlihat nasi putih dan hal ini mencerminkan kebersihan dan kesucian hati setelah memohon ampunan dari segala kesalahan. 3. *Mencerminkan kesempurnaan*. Bentuk ketupat begitu sempurna dan hal ini dihubungkan dengan kemenangan umat Islam setelah sebulan lamanya berpuasa dan akhirnya menginjak Idul Fitri. 4. Karena ketupat biasanya dihidangkan dengan lauk yang bersantan, maka dalam pantun Jawa pun ada yang bilang “*KUPA SANTEN*“, *Kulo Lepat Nyuwun Ngapunten* (Saya Salah Mohon Maaf). Itulah makna, arti serta filosofi dari ketupat. Betapa besar peran para Wali dalam memperkenalkan agama Islam dengan menumbuhkembangkan tradisi budaya sekitar, seperti tradisi lebaran dan hidangan ketupat yang telah menjadi tradisi dan budaya hingga saat ini.

Tradisi ketupat (kupas) lebaran menurut cerita adalah simbolisasi ungkapan dari bahasa Jawa *ku = ngaku* (mengakui) dan *pat = lepat* (kesalahan) yang digunakan oleh Sunan

Kalijaga dalam mensyiarkan ajaran Islam di Pulau Jawa yang pada waktu itu masih banyak yang meyakini kesakralan kupat. Asimilasi budaya dan keyakinan ini akhirnya mampu menggeser kesakralan ketupat menjadi tradisi Islami ketika ketupat menjadi makanan yang selalu ada di saat umat Islam merayakan lebaran sebagai momen yang tepat untuk saling meminta maaf dan mengakui kesalahan.

Akan lebih indah seandainya kita dapat memaknai ketupat di hari raya Idul Fitri ini sesuai asal-muasal katanya yakni dengan saling mengakui dan memaafkan kesalahan masing-masing. Supaya hari kemenangan ini tidak hanya berbekas tentang baju baru, sepatu baru, nastar ataupun ketupat sayur, melainkan tentang kelahiran hati baru nan suci untuk diisi dengan benih-benih cinta terhadap Ilahi.

Begitupula makna dari anyaman dari janur yang terlihat rumit sebagai simbol dari kesalahan tiap individu yang memang beragam. "Ketika ketupat dibuka, maka terlihatlah isinya yang berwarna putih yang mencerminkan hati yang putih dan suci," bentuk ketupat yang saling menyambung juga melambangkan kesempurnaan umat muslim setelah menjalani ibadah puasa serta menahan nafsu selama sebulan. Lebaran ketupat merupakan salah satu hasil akulturasi kebudayaan Indonesia dengan Islam. Lebaran ketupat atau yang dikenal dengan istilah lain syawalan sudah menjadi tradisi masyarakat Indonesia di berbagai daerah

5. Makna Tradisi Obor

Momentum malam takbiran dimanfaatkan untuk mencetuskan ide bersama-sama. Menyatukan kenangan sekaligus menjawab kebutuhan manusia bersosialisasi. mengenai ekspresi syukur kepada Allah SWT bisa dilakukan dengan berbagai cara. pawai obor juga sebagai ajang untuk menjalin Ukhuwah Islamiyah. Nyala obor tak sekadar simbol kemenangan, tapi juga pencerahan atau penerang bagi umat manusia. jika kegiatan ini sudah menjadi turun temurun sejak dahulu. Kegiatan ini bukan hanya wujud kemenangan saja, namun sekaligus untuk mengingatkan umat Islam agar bisa menjaga kaidah agama yang sebenarnya.

D. Tradisi Baru Pada Tradisi IED (Lebaran)

Ini merupakan suatu aspek budaya yang sangat penting yang dapat dieksperikan dalam kebiasaan-kebiasaan tak tertulis, pantangan-pantangan dan saksi-sanksi. Tradisi dapat mempengaruhi suatu bangsa tentang apa yang merupakan perilaku dan prosedur yang layak

yang berkenaan dengan makanan, pakaian, apa yang berharga, apa yang harus dihindari atau diabaikan.

Tradisi (Bahasa Latin: *traditio*, "diteruskan") atau kebiasaan, dalam pengertian yang paling sederhana adalah sesuatu yang telah dilakukan untuk sejak lama dan menjadi bagian dari kehidupan suatu kelompok masyarakat, biasanya dari suatu negara, kebudayaan, waktu, atau agama yang sama. Hal yang paling mendasar dari tradisi adalah adanya informasi yang diteruskan dari generasi ke generasi baik tertulis maupun (sering kali) lisan, karena tanpa adanya ini, suatu tradisi dapat punah.

Tradisi-tradisi melengkapi masyarakat dengan suatu "tatanan mental" yang memiliki pengaruh kuat atas sistem moral mereka untuk menilai apa yang benar dan salah, baik atau buruk, menyenangkan atau tidak menyenangkan. Tradisi baru yang dikenal masyarakat lokal adalah suatu kebiasaan yang di bawa dari luar daerah atau kebiasaan daerah tersebut, namun karena sering dilakukan dan dapat diterima dengan baik maka tradisi baru ini masih terus dilakukan masyarakat kotasepang. Tradisi baru ini lahir dan berkembang karena ada maksud dan tujuan tersendiri dari para pelaku tradisi ini. Dalam penelitian ini tradisi baru yang sudah mulai berkembang dan banyak dilakukan oleh masyarakat Kotasepang adalah ada beberapa tradisi yaitu:

1. Makna Tradisi Amplop

Tradisi amplop atau bisa disebut dengan salam tempel ini sudah lama berlangsung di daerah wilayah Kotasepang ini, tradisi ini bisa juga disebut berbagi ampou atau berbagi uang yang biasanya dilakukan oleh anak-anak kecil atau tren terkini disebut dengan THR. salam tempel berarti salam yang disertai uang (atau amplop berisi uang) dan sebagainya yang diselipkan dalam tangan orang yang disalami. Tradisi memberikan uang saat setelah Shalat Ied ini pun terus dilakukan oleh masyarakat Indonesia sampai saat ini. Uniknya tradisi ini saling "panggil" dalam arti bagi yang sudah dapat amplop maka akan memanggil teman lainnya untuk datang ke rumah tersebut. Atau kadang-kadang anak-anak datang berombongan, kan tetapi bisa juga dengan orang tua atau keluarga lainnya ikut berkunjung pada saat kunjungan berlangsung.

Para tuan rumah yang mampu sudah menyiapkan amplop dengan berbagai varian isi atau jumlah rupiah yang biasanya dibedakan sesuai dengan usia. Berbagi amplop ini sudah dilakukan bagi keluarga yang memiliki rizki yang lebih atau bagi keluarga yang mengikuti tradisi ini sudah menyiapkan jauh-jauh hari jelang lebaran Idul Fitri tiba. Uang salam tempel biasanya diberikan kepada anak-anak yang masih kecil. Tapi terkadang, uang salam tempel atau angpau nggak hanya diberikan pada yang masih kecil. Yang sudah duduk di bangku

SMA atau yang sudah kuliah pun juga diberikan angpau saat Lebaran oleh orangtua, om, tante, kakek, atau neneknya. Semua tergantung kebiasaan dalam lingkungan masing-masing. Biasanya jumlah atau nominal uang yang diberikan juga disesuaikan dengan usia penerimanya. Makna dalam tradisi berbagi ampau atau salam tempel ini bagi anak-anak agar yaitu sekedar pemberian hadiah agar mereka tetap menjalankan ibadah puasa dengan penuh dan bagi anak-anak tetangga agar dapat tetap menjalin silaturahmi walaupun saling mengunjungi ke rumah-rumah hanya dalam satu tahun sekali saat lebaran Idul Fitri tiba.

2. Makna Tradisi Silaturahmi Politis

Silaturahmi Politis ini dilakukan bagi warga Kotasepang yang mempunyai pekerjaan tetap di pemerintahan atau swasta. Biasanya silaturahmi ini dilakukan bagi karyawan atau bawahan terhadap pimpinan mereka. Tradisi silaturahmi terhadap pimpinan ini tentu jarang terjadi jika tidak pada saat hari lebaran dibalik kesemua itu mempunyai tujuan masing-masing secara interpersonal.

Bahkan ada pula pejabat yang mengadakan open house Tidak hanya dengan kerabat, keluarga atau kalangan pejabat saja, masyarakat umum pun ramai berdatangan untuk bersilaturahmi. dengan tujuan menggunakan momentum ini untuk menyapa publik. Dan adapula yang berbagi sembako kepada masyarakat sekitar. Hal tersebut baik dalam sudut pandang positif makna sesungguhnya adalah kembali kepada prilakunya masing-masing namun demikian silaturahmi pada hakekatnya adalah menjalin silaturahmi dan berbagi kebahagiaan bersama serta Halal Bihalal ini untuk mempererat tali silaturahmi dan saling maaf-memaafkan.

Dari tradisi-tradisi lokal maupun tradisi baru yang berkembang di masyarakat Kotasepang yang berasal dari masyarakat plural dan multikultur tidak menjadi penghalang bagi ikhtiar memelihara keutuhan umat. Justru dari fakta tradisi yang masih dijalani ini merupakan fasilitas untuk membangun komunikasi sosial yang lebih berwarna. Untuk menumbuhkan komunikasi umat maka melalui silaturahmi dan sambung rasa, proses ini dapat tersambung melalui kultur yang terbangun dalam tatanan sosial suatu masyarakat. Pada tradisi IED (lebaran) ini lah banyak tradisi yang mengandung makna silaturahmi. Aktifitas komunikasi sosial berlangsung secara alamiah tradisional dengan melewati jaringan tradisi-tradisi yang melekat dalam kehidupan masyarakat.

Upacara keagamaan yang dilakukan pada saat lebaran atau Idul Fitri melalui tradisi lokal dan tradisi baru yang berkembang selain menjadi tuntutan agama Islam gelombang

silaturahmi atau frekwensi silaturahmi pada saat lebaran umumnya meningkat untuk memperkokoh ikatan persaudaraan. Disinilah titik penting komunikasi secara kultural berlangsung membangun tatanan umat yang lebih baik bahkan tradisi itu berakar pada tradisi keagamaan akan menjadi perekat terjalinnya komunitas bahkan masyarakat yang lebih besar.

E. Simpulan

Dalam kenyataannya Pluralitas budaya di Lampung tidak bisa dihindarkan apalagi ditolak, kendati masih banyak kalangan yang masih bersikap anti pluralitas karena dianggap dianggap mengancam eksistensi etnologis atas kelompoknya. Pihak lain lagi masih ada yang menolak Pluralisme budaya karena dianggap sebagai pemicu terjadinya konflik sosial dan tindakan anarkis dalam kehidupan masyarakat. Meskipun masing-masing pihak menyadari bahwa masyarakat Lampung merupakan masyarakat yang plural, akan tetapi tidak semua bisa mewujudkan secara bebas keberadaannya dengan hubungan sosial terbuka saling menghargai masih ada saja pihak yang tidak rela atas keberadaan kelompok lain. Tipologi kerukunan umat beragama di Bandar Lampung khususnya masyarakat kelurahan Kotasepang digolongkan dalam kategori campuran. Indikatornya tampak pada berfungsinya lembaga keagamaan yang didukung kedewasaan umat beragama di perkotaan. masyarakat Indonesia memiliki sifat kolektivisme dan kereliasian, yaitu kecenderungan melakukan sesuatu secara bersama, berkumpul dalam kelompok masyarakat, dan menekankan pada relasi antarindividu dalam masyarakat. Ini artinya, berelasi sosial merupakan kebutuhan penting bagi masyarakat Indonesia. “Selain menjaga nilai tradisi, silaturahmi merupakan bentuk relasi sosial. Berelasi sosial dapat memberikan manfaat yaitu menjaga kehidupan berkelompok, menciptakan rasa aman, dan keharmonisan dalam hidup bermasyarakat yang merupakan bentuk nilai dasar manusia, yaitu *security* dan *conformity*,”

Perkembangan zaman secara otomatis akan turut memengaruhi perkembangan dan perubahan sosial masyarakat, termasuk mempengaruhi kualitas dan pola berinteraksi dan bersilaturahmi. “Karena itu, yang perlu dilakukan adalah menanamkan kembali kepada masyarakat, khususnya generasi muda, tentang pentingnya merawat keutuhan anggota keluarga dan nilai-nilai kekeluargaan,” melalui tradisi-tradisi yang ada di wilayah masing-masing sehingga menumbuhkan komunikasi sosial dan terjalin komunikasi umat atau masyarakat.

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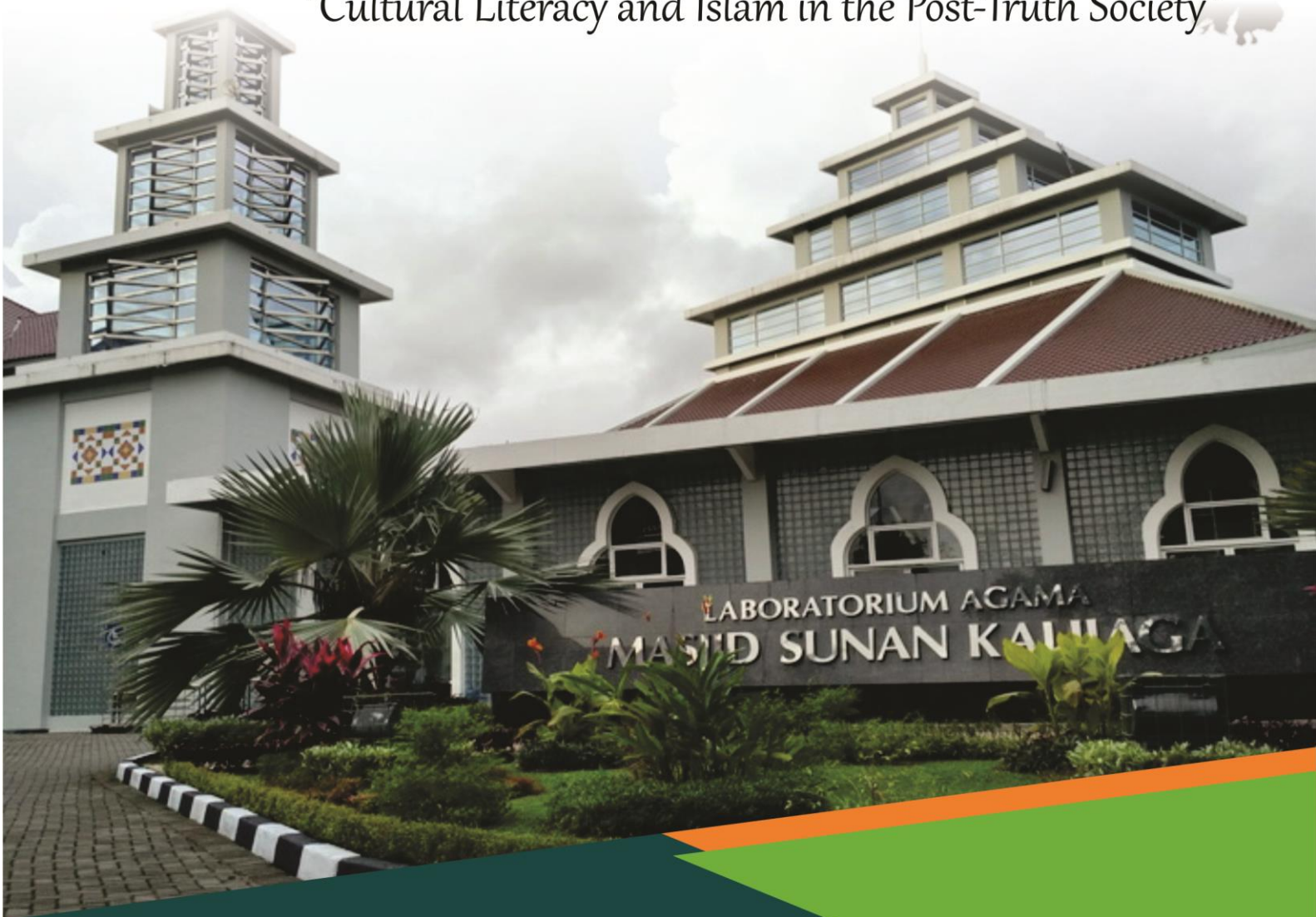
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Adab-International Conference
on Information and Cultural Sciences

“Cultural Literacy and Islam in the Post-Truth Society”



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UIN SUNAN KALIJAGA YOGYAKARTA

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PREFACE

In the midst of current globalization and the development of science, various cultural problems and social gap among the people have become daily consumption. Lack of knowledge and illiteracy have led people to respond the dynamics of social and cultural changes differently. Thus, various issues related to cultural illiteracy, cultural shock, and being trapped into misleading information in many areas, have become serious problem lately. That is why, this millennial is sometimes called as disruptive era, in which truth has always been questioned.

Concerning this, the Faculty of Adab and Cultural Sciences UIN Sunan Kalijaga considers that it is necessary to hold an international seminar to accommodate and communicate the researches, problems and thoughts related to the significance of cultural literacy in the development of the science, knowledge and civilization from local to international level. Focusing on the four scientific fields as the core of the faculty, namely Arabic Language and Literature, History of Islamic Culture, Library Science and English Literature, this annual conference is expected to be a forum for scientific synergy, strengthening strategy from the four majors related to cultural literacy, language, history and information.

The purpose of this activity is to give opportunity for the researchers and academicians not only disseminating their researches and thoughts in the fields of adab and cultural sciences, but also updating policies of the related areas. This international conference also provides an overview of knowledge and trends of research with a global perspective related to information, language, history and culture.

The theme of the conference this year is *The Cultural Literacy and Islam in the Post-truth society*. Here, the conference not only focuses on cultural literacy in Arabic and English studies but also touches the issues of trajectory of Islamic culture and civilization; contributions of the sciences and civilization to Indonesian Islam and world peace; strengthening Indonesian Islam through science of civilization; Information retrieval for preserving cultural heritage's purposes, etc.

On behalf of faculty and committee, I would like express my deep appreciation and respect to the keynote speakers, invited speakers, presenters, participants and all or the parties who participate and contribute to this conference. Hopefully, this seminar would give much contribution not only for academicians and society but also for knowledge and humanity.

Yogyakarta, October 23rd, 2019
Committee

Dr. Witriani, S.S., M.Hum.





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TABLE OF CONTENTS

TITLE PAGE	i
PREFACE	v
EDITORIAL BOARD	vii
TABLE OF CONTENTS	ix
KEYNOTE'S SPEECH	xi

Title and Author	Pages
In Projecting Paddhu Madura at IAIN Madura Library, Pamekasan Masyithah Mardhatillah, Hairul Agust Cahyono and Qori' Wahyudi	1
Information Literacy for Female Population Around Bosscha Observatory Elyani Sulistialie, Evan Irawan Akbar and Resti Andriani	13
The Satisfaction of Library Users Services at UPT Balai Informasi Teknologi (Research and Development Division for Technology Information)-LIPI Kamaludin	21
Trends in Using of Information Resources at The Universitas Sumatera Utara Library Jonner Hasugian and Dirmansyah	30
<i>Gethok Tular</i> , Traditional Knowledge Preservation Method: Challenges and Opportunities Thoriq Tri Prabowo and April Ramos Manabat	45
Local Based Literation Movement Towards The Welfare of West Lampung Communities Eni Amaliah and Fitri Yanti	55
كلمة الريح في القرآن (دراسة الدلالية القرآنية) Eka Zulia Ayu Efendi	58
تدريس اللغة العربية في البلاد العربية Tika Fitriyah and Isyqie Firdausah	65
Impact of Gulf War II in The Novel Of "Sa'atu Bagdad" By Syhad Ar- Rawiy: Analysis of Literature Sociology Arofah	77
التفاؤلية في الرواية فرانكشتاين في بغداد لأحمد السعداوي :دراسة تحليلية بنوية تكوينية للوسيان جولدمان Mirza Syauqi Futaqi	86



Title and Author	Pages
Identity: Beauty, Birth, and Body in Enigma Represented by Some Modern Arab Female Writers Indrani Dewi Anggraini	100
Aesthetic Functions in Translation (Study in Arabic and English Proverbs) Ubaidillah	105
Politicizing Women's Bodies as Seen in Maya Angelou's "Phenomenal Women" Nurunnisa	118
The Fear Within C.S. Lewis in Shadowlands Novel: The Pain of Losing Lathifania Asmaning Arin	125
Smashing Women Objectification in Tubuhku Otoritasku: A Critical Discourse Analysis Ananda Erma Eka Puteri	132
Pegon Script as Indigenous and Cultural Confrontation (Century 18-19) Choeroni, Muna Yastuti Madrah and Abdul Aziz	147
Politics of De-Islamization As Seen in The Kite Runner (2007): An Ecranisation Study Haryo Yudanto and Danial Hidayatullah	163
The Portrayal of Aishah In Martin Lings's "Muhammad: His Life Based on The Earliest Sources" Novel Arina Hasbana and Ulyati Retno Sari	176
ريادة نجيب الكيلاني لمقاومة هيمنة المذاهب الأدبية الغربية في الأدب العربي الحديث (دراسة تحليلية في الأدب المقارن) Tatik Mariyatut Tasnimah	188
Women and Violence in Popular Culture: A Portrayal of Social Construction and Media Commodification Witriani	199
The Impact of Positive Deviance in Empowering Public Libraries Towards "Rumah Baca Modern": Case Study of Yogyakarta Smart Gardu Public library Sri Rohyanti Zulaikha and Arina Faila Saufa	208
Librarians Role in Reducing Negative Impact of Fake News for Library Users Ardoni	219
Building Students' Reading Habits: The Role of Librarian in School Literacy Movement in Aceh, Indonesia Ruslan and Mukhtaruddin	227



Trends in the Use of Information Resources at the Universitas Sumatera Utara Library

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Information technology encourages the rapid growth of information, especially electronic information. The growth of this information significantly influences the growth and development of higher education library collections. The general phenomenon shows the tendency of higher education library users to use electronic information resources and this is predicted to be higher than the use of printed resources. This tendency needs to be further investigated, because it does not apply to all types of collections. This study aims to reveal the tendency of students to use information resources at the USU Library. The results of this study are expected to be beneficial for the policy of developing college library collections, providing facilities and improving services to users in this digital era.

The method used in this study is a survey method and questionnaire used to collect data. Samples are determined using Taro Yamane formula. The number of samples is 392 with details of 224 students from the exact study program and 168 students from non-exact study program. Analysis data. Data processing uses SPSS version 17 application program. Data analysis uses chi-square statistics.

The majority of students tend to use electronic information resources more than printed information resources; but for textbook types, they are more likely to use printed books than e-books. There's a tendency for students in the exact sciences study program to use electronic information resources more frequently than non-exact sciences study program students. The majority of students stated that it was easier to find the electronic information resources, but it was more convenient to read printed information resources.

The concept of hybrid library is very appropriate to be implemented in building and developing college library services. Diversification of library service is required in the development of university library.

Keywords: Library Use, Information Resources, Prints Resources, Electronics Resources

1. INTRODUCTION

The existence of information technology in the library has a broad impact on all aspects of library services. Information technology has an impact on library management (Aremu & Saka, 2006), on the role of libraries (Singh and Nazin, 2008), library housekeeping (acquisition, cataloging, indexing, serial control, circulation etc.) and the quality of library services (Rasul & Sahu, 2011). Library services now must utilize information technology infrastructure such as the internet and use computer devices and other equipment in order to access various electronic information resources available in both the library and in cyberspace. In addition, the presence of information technology in the library also influences user behavior, especially in the search for information (Manikandan, Esmail & Nagarajam, 2013), the competence of librarians and / or library staff (Khou, 2005) and also the development of higher education library collections (Thornton 2000).

Information technology encourages the rapid growth of information, especially electronic information. The growth of this information significantly influences the growth and development of higher education library collections. The presence of electronic information resources in college libraries can be a new challenge. The establishment of

paper-based information resources is challenged by electronic information resources that offer different ways of storing and retrieving information (Hasugian, 2008) and can be new opportunities to enrich the availability of printed information resources that previously dominated library collections.

Various types of information resources in the library are provided for use by users. Library materials such as books, journals, magazines, research reports and so on both printed (print resources) and electronics (e-resources) such as e-books, e-journals can be used by users. Users are free to choose according to their needs.

Substantially, both printed and electronic library materials contain information, but the method of use and method of access are different. Some researchers of electronic information resources (e-resources) such as Shim (2001), Ibrahim (2004), Johnson et al (2012), stated that electronic information resources (e-resources) are all information resources or information-recording media which access requires electronic equipment, especially computers, either personal computers, mainframes, or hand-held mobile devices. These information resources can be accessed via the internet or a local network without the users being present in the place or location where the media is placed (remote access). Electronic information resources can be accessed all the time because it is not limited by space and by the number of users (unlimited access). The disadvantage is that access to electronic information resources is highly dependent on electricity, computer equipment and information-technology infrastructure.

On the other hand, printed-information resources access is limited by time, place and number of users. It is not possible for a printed book, for example, to be read by two people at the same time. However, the benefit is that it can be read without having to depend on the internet, electricity and other information technology equipment. The obvious difference between electronic information resources and printed information resources, in addition to the different physical forms, is how they are accessed and used.

The general phenomenon shows the tendency of library users, especially in college libraries, to use electronic information resources both scientific and non-scientific. Interest in utilizing electronic information resources in scientific communication is currently growing (Al-Umut, Soydal & Tonta, 2010). The use of electronic information resources in a number of higher education libraries tends to increase compared to the printed ones. Research by Zha, Li & Yan (2012) in a number of university libraries in China shows an increase in the use of electronic resources, while the use of printed information resources tends to decrease.

A similar phenomenon also occurs at the Universitas Sumatera Utara Library (USU Library). Data on the use of information resources in the USU Library in the past five years shows that the use of printed information resources tends to decrease while the use of electronic information resources has increased very significantly (Universitas Sumatera Utara, 2017).

The use of printed and electronic information resources at the USU Library is an interesting phenomenon to be studied. The use of electronic information resources increased, even though the number of electronic-collection items owned was very small (28.3%), compared to the number of printed collections (72.7%) of the total collections owned by the USU Library. In this context, the use of printed information resources should be higher than electronics. However, the opposite happens. Why users use electronic information resources more, what drives them and what satisfaction the users get from using electronic information resources is an interesting to be studied.

Although there has been an increase in the use of electronic information resources compared to printed information resources, the increase did not occur for all types of information resources. For the use of books, the situation is precisely reversed. Of around

6,220 titles of electronic format books (e-books), only around 1,796 titles were used and / or read in 2017, so the turnover rate was 0.29. This means that only 29% of the total e-books were read or used by users during 2017. While for the printed books, from around 574,177 printed books, 307,615 copies were borrowed during 2017. So, the turnover rate was 0.53. It means 53% of the total printed books owned by USU's Library were borrowed by users. This data does not include books that were read in the reading room. The data above illustrates that the phenomenon of the increasing tendency to use electronic information resources compared to the use of printed information resources cannot be taken for granted, but needs further investigation. Another issue related to this phenomenon that is interesting to be investigated is related to the needs and satisfaction of users of text books both printed and electronic.

Meeting the needs and satisfaction of users utilizing information resources and other facilities tends to increase the frequency of library service use (Martensen & Gronholdt, 2003). Book loan data of USU Library in 2017 shows that the frequency and amount of book loans varies greatly. Of the 22,011 borrowers, there are library members who borrow 187 copies of books per year, but many borrowed only 1 copy per year. Many library members never borrowed. The average book loan was 11 copies in 2017. It was less than 2016 which was 12 copies per year (Universitas Sumatera Utara, 2017).

Another issue related to the use of information resources at the USU Library is that the number of students borrowing books tends to decrease in the last three years, so the participation of students who have borrowed books at the Library is still far from the expected numbers. The data in the following table illustrates the decrease in the number of students borrowing at the USU Library in the last three years and the percentage of student participation in borrowing books or circulation per capita.

Table 1 Percentage of Student Participation in Borrowing Printed Books and the Number of USU Library Members

No	Description	2017	2016	2015	average (%)
1	Number of Borrowers	21.346	22.011	21.842	53,05
2	Total Number of Library Members	45.420	44.246	35.013	
	Percentage of Student Participation in Borrowing Books	47,00	49,75	62,38	

The data above shows that the percentage of student participation in borrowing books in the library has tended to decline over the past three years. The average percentage of participation of library member students who borrowed books at USU's Library was only 53.05%. So, there were 46.95% of students had not borrowed printed books.

Problem Formulation, Objectives and Benefits

The explanation above identifies and reveals a number of problems related to the use of printed and electronic information resources in the university library, especially at the USU Library. Increased use of electronic information resources that far exceeds the use of printed information resources in libraries needs to be further investigated because it does not apply to all types of collections.

The data shows that there is a decrease in the participation of the number of students who borrow text books by 6.19% every year. The participation of students who have borrowed books in the library is still far from the expected. The problem is, why don't they use the printed textbooks provided at the library? Is it because they use electronic textbooks (e-books), or buy themselves, or do they not use them at all? To respond to the various issues

above, this research aims to reveal the tendency of students to use information resources in the Higher Education Library, especially at the USU Library.

The performance indicators of library service are measured by the extent to which the information resources provided are utilized by the users. Any sophisticated library if not used by users will be in vain. Therefore, the results of this study are expected to be useful in generating input for policies for developing university libraries in the field of collection development, providing facilities and improving services to users in order to face the evolving digital era. The results of the study are original because they are based on data and facts from the results of field research which are processed using statistical applications.

2. LITERATURE REVIEW AND PROPOSED HYPOTHESES

One of the main components in a library system is the user. The study of users has a long history of library services and is a standard reference for library planning, construction and development. The study of library users was initially limited to knowing who the users were, but later it increased to the question, "who, what, when and where" of library use (Martin, 1976). In subsequent developments, library user studies have become themes that have always been discussed in various research activities and scientific seminars. The study of user-oriented quality services became an interesting theme in university libraries context in the twenty-first century (user-oriented quality services in 21st century libraries) (Bharucha, Bansidhar & Shroff, 2012). At present, the main indicator that is always used to measure the performance of a library and / or other information service institutions is the user.

Research Jubb and Green (2007) state that university libraries have played an important role for centuries in supporting research for all disciplines and subjects at a university. However, in the last decade there have been major changes, especially in the academic community including researchers in using library services due to the development of technology and the availability of information resources online. The services provided by the university library to the community has also changed. Library services that initially focused on information resources the library owned, now can be extended to information resources available outside the library. Technology developments and the online information resources enrich and broaden access to information and knowledge.

The way an individual chooses and uses a media (including library materials) is one of the objects of research of the uses and gratification theory (Roy, 2009). Why someone chooses to use or not use a media, a fundamental question that will be answered with this theory. Media in this case is seen as something that is neutral and optional that may be chosen to be used or not used.

The theory of uses and gratification seeks to understand why people use different forms and types of media (Ruggiero, 2000). Lazarsfeld in his research attempts to answer the question why people choose to use or not use the media that is available to them. This question arises from a number of studies that have been conducted, including research conducted to see the use of radio in the emerging era of popular mass media (DeFosse, 2012).

Experts describe the fundamental difference between the uses and gratification theory and before that lies in a fundamental philosophical question. The philosophical question in the uses and gratification theory is "What do people do with the media?" which is different from the previous theory which questions "What does media do to people?". This theory assumes that not only is the pleasure sought by users in the media, but also its attitude towards the media and its contents.

The main purpose of the uses and gratification theory is to explain and understand the psychological needs that shape a person's reasons for using certain media or information resources. Another goal is to find out how individuals use media to get satisfaction because

their needs are met and to identify positive and negative consequences experienced by media users (Lin. 2009). Based on these objectives, with the use and gratification theory it can be predicted the tendency of a user to use certain media or information resources, so that there are times when users who are of different gender, age, education, profession and so on may also have different tendencies towards the utilization of certain information resources.

Researchers Oyesiku and Oduwole (2004) at the Library of Olabisi Onabanjo University stated that male students tend to use the library more often than female students. Julien's research (2000) shows that college library users in general are active learners who participate more actively in class, like reading, writing and study harder. The results of this study illustrate that different demographic characteristics of users can cause different tendencies in using information resources and facilities available in libraries.

Al-Umut, Soydal and Tonta (2010) research at Hacettepe University, Ankara Turkey in 2010 on the use of electronic information resources especially e-books shows that e-books in the medical field are most often used, followed e-books in the field of education and language and literature. E-books in other fields of science are rarely used because users prefer printed material. The findings of this study indicate that there is a tendency for medical students to prefer e-books over printed books. So, the policy of developing university library collections in the medical field should focus on electronic information resources.

Liu's research (2006) at San Jose State University, Washington Square, USA in 2004 stated that the majority of postgraduate students at the university used printed and electronic resources simultaneously. The frequency of reading and use of printed information resources and electronic resources varies between different disciplines. Postgraduate students expect a combination of printed and electronic resources (hybrid). The findings of this study illustrate the tendency of students to use printed and electronic information resources is comparable.

Ibrahim's research (2004) in the United Arab Emirates University (UAEU) Library in 2004 stated that the frequency of using electronic information sources was low and one of the causes was the ineffective communication network (information infrastructure). The low use of electronic information resources is due to the technical facilities supporting information services such as networks (cable and / or WFI), internet bandwidth, computer terminals and other technical facilities that are unsupportive. This research shows that the tendency of using electronic information resources is greatly influenced by various aspects, especially those related to information infrastructure and technology.

The presence of new technology and a number of databases and systems that are always changing to access information make library services increasingly complex. The availability of information resources is no longer limited only to those owned but can extended to various information resources that are scattered in many places. The abundance of information resources not only provides easy access, but is also accompanied by difficulties for users to choose and assess information that is relevant to their needs. So, the use of printed and electronic information resources becomes an interesting study and often appears in library studies, especially related to information technology.

The presence of information technology, especially the internet, and the availability of various types of electronic information resources led to a new reading behavior which is e-reading. Rainie et.al. research (2012) in 2012 stated that e-reading continues to increase, 21% of adults in the United States have read e-books, and the ownership of other computer / electronic devices that can read e-books continues to increase significantly, and there are four times more people reading e-books today (in 2012) compared to the previous two years.

Martensen's and Gronholdt's (2003) research of undergraduate students from five Danish college libraries with special attention to the Copenhagen Business School Library in 2003 showed that the main factors determining the quality of library services and user

satisfaction were: electronic information resources, and collection of printed publications. Satisfaction of electronic information resources, related to various facilities and advantages that exist in the e-resources. In addition, the results of this study prove that user satisfaction is influenced by six determinant factors, namely: electronic resources, collection of printed publications, other library services, technical facilities and library environment.

The research of Berg, Hoffmann and Dawson (2010) and Christianson and Aucoin (2005) states that interactivity is the advantage of e-books from printed books, namely the availability of tools or tools for editing, hyperlinks and search capabilities, and if this feature works well then will be easily understood by users. The Nariani study (2009) reported that 41.1% of students surveyed and 30.3% of lecturers said hyperlinks to citations in books or links to other books" (interactivity) were very interesting and important features in the use of e-books.

Roesnita and Zainab's research (2005, 7-18) to undergraduate students from the Faculty of Computer Science and Information Technology, University of Malaya (UM), regarding using and/or not using e-books provided by the University of Malaya Library, shows that the majority of students (55%) have used e-books services provided by the library on the grounds that they are easy to access, easy to find relevant information, convenient, economical, user friendly, saving time, and a good alternative services for library users. However, there are 18% prefer printed books to e-books because they are easier and more comfortable reading printed books.

Based on a literature review and a description of the relevant research results and findings above, the following research hypotheses were developed and proposed: "It is suspected that there are significant differences in the use of information resources based on the characteristics of the user study program at the USU Library". The characteristics of the user study program referred to are the exact sciences and non-exact sciences. That is, it is suspected that there are differences in the use of information resources by students studying in the exact study programs compared to the students studying in the non-exact study programs.

3. RESEARCH METHOD

The method used in this study is a survey method with samples and data collection techniques is through the distribution of questionnaires to respondents. The approach used in this research is a quantitative approach.

The research population was all undergraduate students who were registered as library members and had borrowed books from the USU Library. Based on the data obtained, there were 47 undergraduate study programs at USU, with details of 26 study programs in the exact sciences field and 21 non-exact sciences study programs. The number of cumulative undergraduate students from the 2014 to 2017 academic year registered as members of the USU Library was 33,784 students. Members who had borrowed books at the USU Library were 17,919 people or around 53.03%. So, this research population is 17,919 people. The research population is detailed based on the strata of study programs in both the exact and non-exact sciences study programs. The research population of the study programs in the exact sciences was 10,278 people and from the non-exact sciences study programs were 7,641 people. The number of sample is determined using the Taro Yamane formula as follows:

$$n = \frac{N}{N.d^2 + 1}$$

n = Number of Sample

N = Number of Population

$d =$ desired confidence level (generally 0,05 for non-exact sciences dan 0,01 for exact sciences) (Sugiyono 1998, 57).

By using the formula above, out of 17,919 populations, the number of the sample is 392 people which consists of 224 students from the exact-science study programs and 168 students from non-exact science study programs. The selection of individual samples is done by proportionate stratified random sampling technique (Sugiyono 1998, 58).

The research was conducted at the USU Library including the Faculty Branch University Library. There are 14 (fourteen) Faculty Branch Libraries which are integrated part of USU Library.

Questionnaire items were tested for validity and reliability using the computer program SPSS version 17. The data analysis was performed by using Chi-Square analysis.

4. RESULTS AND DISCUSSION

4.1 Description of Research Results on the Use of Information Resources

The use of information resources is an important variable in this study. There are two forms of questions that are used to explore patterns of information resource use by respondents, namely, the first form of questions is unscaled and open, the second is a closed form that uses a Likert Scale.

Respondents' answers to questionnaires that are unscaled and open are not used directly to prove the research hypothesis, but are used only as a support. The closed questionnaire form for the variable use of information resources is to use the Likert Scale form. Respondents can only choose one choice out of five available choices.

Description of the research data from the questionnaire is unscaled and open about the use of information resources can be seen in the following description.

a. Types of Information Resources Used

Data shows that more respondents that use types of electronic information resources (52.70%) compared to respondents who use printed information resources (27.40%) and use both printed and electronic resources (19.90%). Respondents who stated that they prefer to use electronic resources rather than printed information for various reasons. Reasons that can be identified from the open answers to this questionnaire are: because it is more accessible, easily obtained, fast, efficient, can be accessed via the internet, information and sources are more diverse, can be accessed anywhere and anytime, the cost is cheaper, the information is more up to date, can be accessed using a mobile phone, the time required to search is relatively shorter, the source is broad, cost effective and saves paper, can be downloaded for free.

The reasons respondents said they prefer printed information resources over electronics are: printed sources are more practical, can be carried everywhere, are more practical to use, are easier to read, information is easier to understand, electronic information obtained from the internet is sometimes unreal and less responsible, freelancing articles are often without authors so illegitimate, printed sources are more accurate and finding credible information sources on the internet is difficult, the eyes do not last long using electronic sources, reading electronic files that are tiring because of scrolling, printed sources do not make pain eye; more comfortable reading printed sources, electronic sources rely on electricity, reading printed sources more deeply, preferring and happy to read printed information resources; in general, electronic sources obtained, when going to be read, are printed first.

Reasons for respondents who chose to use both sources are: printed and electronic sources each have advantages and disadvantages; sometimes electronic information sources are more complete than printed and sometimes printed sources are more complete than electronic; the two complement each other; if the data sought is not obtained from the book, then electronic searching; printed more original but if you want to quickly search for electronics.

The tendency of respondents to use electronic information resources is not for all types of information resources. Specifically, for textbooks, the situation is actually reversed where respondents prefer to use printed textbooks rather than electronic textbooks (e-books). The data shows that the textbook format most frequently used by respondents is printed textbooks (76.70%) compared to e-books (electronic books) (14.20%) and printed books and e-books at the same time (9.10%). A number of reasons respondents prefer to use textbooks in printed format include: more printed textbooks than e-books; printed textbooks with more complete contents; easier to remember pages and chapters when reading printed textbooks; printed textbooks are easier to read; printed textbooks are available in full in the library, while e-books are few; printed textbooks are easy to choose in the library while e-books need time to download, sometimes they cannot be downloaded; printed textbooks are easier to understand, faster to capture and can be read everywhere; printed textbooks can be stored in the long run, electronic books file can be erased; printed books can be read in places where there is no electricity; can be bought or borrowed from friends or from the library; more scientific theories are available in printed textbooks; e-books are more in English, printed textbooks are widely available in Indonesian; in terms of reading, they said they can be more focused, more concentrated and faster understood than using e-books; most lecture material is in printed books; formally a more trusted printed book; more comfortable to read and not tire their eyes.

The reason for the respondents used e-books rather than printed textbooks: easy to obtain; free; e-books are practical and easy to carry everywhere; e-books are easier to use, just by entering the key word the information needed is immediately found; printed book in forestry are very limited; by using e-books they do not necessarily have to come to the library; more practical and simple; E-books are easily obtained on the internet.

For scientific journals / magazines, respondents more often use the electronic journals / magazines rather than printed ones. Data shows that respondents are more dominant in using electronic journals / magazines (68.50%) than printed formats (27.20%) and both (4.30%). The reasons respondents prefer electronic journals / magazines are: e-journals are easier to obtain and widely available on the internet; via the internet it is easy to find and get it; efficient and economical; printed journals are not updated in the library; there are more recent e-journal; more e-journals available in the library than printed ones; easier to find and more economical; more e-journals than printed journals; e-journal is widely available on the web library; e-journals in the same field of science are more widely available in various titles; More e-journals are available now.

Reasons for respondents who use printed journals rather than e-journals are: they are easier to read and do not have to scroll like e-journals; easier to obtain while for e-journals they do not understand how to use; printed journals can be read in full while the use of e-journals is limited to internet connection; have never seen an e-journal in our field of science; printed journals can be reviewed / understood longer; reading e-journals in extended period of time on a computer screen can damage the eyes. Reasons for respondents who use both e-journals and printed journals are: because using both will provide complete, accurate and extensive information; both journal forms are equally readable as long as the numbers are complete; read both because they can compare the contents and references; format is not

really an important issue. The interesting responds from open answers regarding the reasons for not using e-journal is because they do not know how to use it and there are those who claim that they have never seen e-journal in their field of study.

b. Form and Type of Printed and Electronic Information Resources used

The types and forms of printed and electronic information resources that have been used by respondents can be seen in the following table.

Table 2 Use of Printed Information Resources

No	Types of Printed Information Resources that have been used	Yes (%)	No (%)
1.	textbooks	97,26	2,74
2.	Supporting / complementary books	88,58	11,42
3.	Fiction (Novel, Roman, dsb)	80,59	19,41
4.	Scientific journals / magazines	89,26	10,74
5.	Research report and final project, including thesis, dissertation, etc.	81,29	18,71
6.	Speech / scientific speech	50,45	49,55
7.	Popular magazine	67,12	32,88
8.	Dictionary / Encyclopedia	87,44	12,56
9.	Directory	68,49	31,51
10.	Newspaper	90,63	9,37
Percentage average		80,12	19,88

The use of information resources in electronic format can be seen in the following table.

Table 3 Use of Electronic Information Resources

No	Types of Electronic Information Resources that have been used	Yes (%)	No (%)
1.	E-Books	88,36	11,64
2.	E-Journals	84,93	15,07
3.	E-Repository: Final Project: Thesis, Thesis, Dissertation, Research Report	80,37	19,63
4.	E-Archives: Chancellor's speech, professor's speech, decision letters	36,76	63,24
5.	E-News : Online newspaper	86,53	13,47
6.	Articles from the internet	92,92	7,08
Percentage average		78,31	21,67

The data shows that all types and forms of printed and electronic information resources available both at the USU Library, including the same collection from other sources, used by users. This data indicates that the more variations and types of information resources both printed and electronic provided in the library, the more choices there are for the users and the users will be more free to choose. This is in accordance with the theory of uses and gratification which positions information resources or media as an option, users are free to choose to use or not to use it.

c. Locus of Accessing Information Resources

Data about the place used by respondents to read, access and / or use printed and electronic information resources shows that the majority of respondents read or use the information resources they obtain are in the library building, on campus and at home (65,53 %), then at home (17.35%), at the USU Library building (13.24%) and others 0.46%. This data shows that there are three places used by respondents to read, access and use the information resources they have acquired, namely the campus, home and library building. This data also indicates that the three places are the main learning places for respondents.

The place the respondents get the information resources they need if not available in the USU Library is the majority of respondents get it from the internet (58.90%), or buy from a bookstore (22.83%), or from other libraries (15.75%), information-management institutions other than the Library (2.28%) and from other places (0.23%). This data shows that the internet as a tool to obtain various information resources is utilized by respondents well. This data also indicates that the majority of respondents are familiar with the internet.

In addition to the USU Library, respondents also sought information resources they needed from other places. The place or locus used by respondents to find information resources (books, journals, etc.) needed in addition to the USU Library is using the internet (45.21%), Bookstores (28.54%), Public Libraries (14.84%), information-management institutions other than the Library (2.28%) and others (0.68%). The data above shows that the place or locus most frequently used by respondents is the internet. The internet has become a common location for information searches for respondents other than the USU Library.

d. Ease and Comfort of the Use of Printed and Electronic Information Resources

The respondents mentioned that accessing, searching for and obtaining electronic information resources is easier than the printed information resources. Data shows that 90.20% of respondents agreed that accessing, searching and getting electronic information resources was easier than the printed information resources and only 9.80% disagreed. This data is synchronous with the previous data where 52.70% of respondents stated that they use more information resources in electronic format than printed format.

The ease of accessing and searching for information is not necessarily in line with the convenience of reading or using it. Respondents' answers to the questions about the reasons for choosing the types of electronic data printed resources revealed that they preferred printed information resources over electronics because of the comfort in reading or using them. Data shows that the majority of respondents (83.10%) stated that reading and using printed information resources was more convenient than electronic information resources, and only 16.90% stated otherwise. This data is in sync with previous data, where around 76.70% of respondents prefer printed textbooks to e-books for various reasons and some of them are: more comfortable / comfortable reading printed sources; not make eye pain, easy to use, easy to find pages and chapters, independent of equipment and electricity and so on.

4.2 Hypothesis Testing

As stated earlier, the difference in the use of information resources to be tested is based on the characteristics of the users' Study Program at the USU Library ". The characteristics of the study program referred to are the exact sciences and non-exact sciences. Based on these characteristics, hypothesis testing has been performed as follows.

a. Differences in the Use of Information Resources Based on Study Programs

The hypothesis to be tested is, it is suspected that there are significant differences in the use of information resources based on the characteristics of users' study program at USU Library. Based on this hypothesis, the null hypothesis (Ho) states that the relationship that

occurs between the two categorical variables is not statistically significant, that is, it is suspected that there are no significant differences in the use of information resources based on the characteristics of the users' Study Program at the USU Library. While the alternative hypothesis (H1) states the relationship that occurs between the two categorical variables is statistically significant namely, it is suspected that there are significant differences in the use of information resources based on the characteristics of the users' study program at USU Library.

To test differences in the use of information resources based on user study programs, the criteria or measure of the significance level used in this study is $\alpha = 0.05$, so if the probability or Asymp. Sig. (2-sided) from Pearson Chi-Square ≥ 0.05 , then H₀ is accepted and H₁ is rejected. In this case, the relationship that occurs between the two categorical variables is not statistically significant. However, if the value of probability or Asymp. Sig. (2-sided) from Pearson Chi-Square < 0.05 , then H₀ is rejected and H₁ is accepted. In this case, the relationship that occurs between the two categorical variables is statistically significant.

Statistical test results using Pearson chi-square test for the variable use of information resources based on education or the field of study of the users can be seen in the following table.

Table 4 Differences in the Use of Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	102.650 ^a	92	.047

Based on data from the test results in the above table, the Asymp value. Sig. (2-sided) is 0.047, where the Asymp value. Sig. (2-sided) 0.047, smaller than the significance level $\alpha = 0.05$, then according to the criteria or significance measure above, it can be concluded that the relationship that occurs between education or the field of study on the use of information resources is statistically significant. It means that there are significant differences in the use of information resources based on the study program or field of study of the users' in the USU Library. The research hypothesis stating it is suspected that there are significant differences in the use of information resources based on user study programs at the USU Library is accepted.

b. Differences in the Use of Printed Information Resources Based on Education

The results of testing the differences in the use of printed information resources based on the respondents' study program or field of study can be seen in the following table.

Table 5 Differences in the Use of Printed Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	147.916 ^a	92	.000

The test results in the table above show that the Asymp value. Sig. (2-sided) is 0,000, where the Asymp value. Sig. (2-sided) 0,000, smaller than the significance level $\alpha = 0.05$, then according to the criteria or significance measure above it can be concluded that the relationship that occurs between education or the field of study on the use of printed information resources is statistically significant. That means that there are significant differences in the use of printed information resources based on study programs in USU Library. The research hypothesis stating it is suspected that there are significant differences in

the use of printed information resources based on users' study programs or fields of study at USU Library is accepted.

c. Differences in Use of Electronic Information Resources Based on Study Programs

The results of testing the differences in the use of electronic information resources based on the respondents' study program or field of study can be seen in the following table.

Table 6 Differences in the Use of Electronic Information Resources Based on Study Programs

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	128.517 ^a	92	.007

The test results in the table above shows that the Asymp value. Sig. (2-sided) is 0.007, where the Asymp value. Sig. (2-sided) 0.007, smaller than the significance level $\alpha = 0.05$, then according to the criteria or significance measure above it can be concluded that the relationship that occurs between education or the field of study on the use of electronic information resources is statistically significant. It means that there are significant differences in the use of electronic information resources based on users' study programs at USU Library. The research hypothesis stating it is suspected that there are significant differences in the use of electronic information resources based on users' study programs in USU Library are accepted.

5. CONCLUSIONS AND RECOMMENDATIONS

Based on the results and discussion above, the following conclusions can be made:

- The majority of undergraduate students at the University of North Sumatra tends to use electronic information resources more than printed information resources. However, for textbook types, students tend to use printed books more than e-books.
- There are significant differences in the use of information and resources based on the users' study program or field of study in USU Library. Students from different study programs tend to have different patterns of using, accessing or reading various types of information resources both available in libraries and from other sources.
- There are significant differences in the use of printed and electronic information resources based on users' study programs in USU Library. There is a tendency for students from exact-sciences study programs to use electronic information resources more frequently than the students from non-exact science study programs and conversely students from non-exact science study programs tend to use printed information resources more often.
- The majority of students stated that it was easier to search and find electronic information resources, but it was more convenient to read printed information resources. The majority of students stated that reading textbooks and other supporting books is more convenient than reading e-books, but using e-journals more often than printed journals and it is easy to find articles on the internet.
- Printed and electronic information resources are equally used by students, both via libraries and via other sources, with different frequencies; so the issue of providing electronic resources only in college libraries is not yet needed to be applied at USU Library.

Related to the conclusions above, two important things are recommended as follows:

First. Although there is a tendency for undergraduate students to use electronic information resources more than printed ones, it does not mean that they abandoned printed information resources. For certain types of information resources, students prefer printed information resources for various reasons. In connection with this, the concept of hybrid library is very appropriate to be developed in the development of the university library service system, including in USU Library. The concept of hybrid libraries, by a number of library researchers and observers, is referred to as a model for developing university library service systems in the 21st century (Allen 2005, 291-301). Rushbridge (1998), explains that, "hybrid libraries as those containing a mix of traditional print and a growing number of electronic-based resources". Simply put, a hybrid library can be called a combination of digital collections (e-books / electronic books) and conventional collections (printed books). Now, hybrid libraries have become a new norm in a number of college libraries of developed countries and began to be developed in a number of college libraries in developing countries (Ogbonna, Igewsi and Enweani, 2014).

Second. The data in Tables 2 and 3 describe that all types of printed and electronic information resources are used by students with varying frequencies. Data in both tables indicate that the more choices of information resource services provided by the library, the more the library users tend to be. So that diversification of information resources and service facilities is increasingly needed in the development of higher education libraries. Diversification of information resources and library services is referred to as diversification of library services. Begg (2009) in his research article entitled, "Death or diversification? The use of space in public library buildings", explains that a number of public libraries that remain with the traditional system will die (closed) if they do not diversify in services, collections and also diversify the arrangement of rooms and library buildings. The concept of diversification of library service now continues to be studied and refined, and it has been applied, including in the university library by a number of libraries in Europe, especially in Britain. Wills (2003) and Tower Hamlets Borough Council (2007) observed a number of public libraries that have diversified services and they reported that there was an increase in library visits, books borrowing at the library was more stable, the library condition was getting better and the community response to the library was increased.

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**MODEL PEMBERDAYAAN MASYARAKAT ISLAM KOTA PADANG
MELALUI DANA CORPORATE SOSIAL RESPONSIBILITY (CSR)
PT. SEMEN PADANG BERBASIS KEARIFAN LOKAL**

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Abstract

The purpose of this study is to find a model of empowering the Islamic City of Padang through the Corporate Social Responsibility Fund (CSR) of PT. Semen Padang based on local wisdom. The research method uses qualitative approach. The data source is the manager of empowerment through CSR funds of PT. Semen Padang and the community who received CSR funds from PT. Semen Padang. As the result, after applying the Islamic community empowerment model through the Corporate Social Responsibility Fund (CSR) of PT. Semen Padang, the people who were initially helpless become empowered, independent, and prosperous can also be used by various elements of people as an example of a model in implementing community empowerment.

Keywords: *Community Empowerment Model, CSR, Local Wisdom*

A. Introduction

Actually, empowerment is a non-stop movement. This is in line with the paradigm of Islam itself as a religion of movement or change. In the context of Indonesia, the Islamic community as the inhabitants of the majority of the nation is still too far from all advantages when compared to fellow human beings from other

countries. However, this fact requires the efforts of systematic and continuous empowerment to produce quality Islamic societies. Empowerment is synonymous with developing human resources, emphasizing the importance of the ability (*empowerment*) of humans to actualize their potential as human beings. Ideally, empowering the society also requires their participation, creativity and initiative of the people. Empowerment will be effective when it is able to move people's participation in it. Therefore, one society empowering indicator must also be measured by the presence or absence of public participation in its community capacity. The increasing will become a central point in the development community.

Empowerment includes three things, namely development (*enabling*) by developing the potential that exists in the community by encouraging, motivating, awakening the community of its potential. Then, strengthening the potential or power (*empowerment*) by strengthening the potential as steps to improve the level of education, as well as economic access including infrastructure. Last, the creation of independence means empowering also means protecting by providing training and skills. According to Agus Efendi and Nani at least there are several aspects of empowerment that are urged to be fought for in the context of today's virtue, that is:

1. Empowerment in the Economic Order
2. Empowerment in the Religious Order
3. Empowerment at the Educational Level
4. Empowerment in the Social Order

The goals and objectives of the empowerment process itself are essentially providing welfare and happiness for all humans. The existence of the company is considered capable of making many contributions to human welfare such as opening up opportunities and employment opportunities, giving donations to the community, economic growth of the community. The role of companies is significant in developing a country and society. However, it cannot be denied that the existence of the company also often raises various social and environmental problems for the surrounding community, especially companies engaged in the management of natural / extractive resources. This arises because according to the character of the company that tends to only pursue economic benefits alone without weighing the problems or negative impacts. In this stage, there is control/management of the company's operations to create harmony and balance.

Corporate social responsibility or more popularly known as *Corporate Social Responsibility* (CSR) is one of the obligations that must be carried out by companies in accordance with the contents of Law Number 40 Year 2007 article 74 concerning Limited Liability Companies (PT) article one (1), which contains "Companies that carry out their business activities in the fields and/or related to natural resources are required to carry out social and environmental responsibilities". Through this law, industry or corporations are obliged to implement it, but this obligation is not a trouble.

PT. Semen Padang is one of the BUMN companies that are obliged to implement CSR programs in West Sumatra. The first cement company in Indonesia and Southeast Asia has been operating in Indarung, Lubuk Kilangan District, since

1910. PT. Semen Padang has a slogan that is themed, "*Basinergi Mambangun Nagari*". "*Basinergy*" means: an attitude of mutual trust and collaboration between *stakeholders* (including the community) and PT. Semen Padang to achieve extraordinary results. "*Mambangun Nagari*" means, together empowering all the potential that exists in order to improve the quality of a more prosperous, independent and sustainable company, community and environment. Based on preliminary data that the authors search before, there are 4 programs from CSRPT. Semen Padang namely Campin Nagari, Semen Padang Pandai Nagari, Semen Padang Elok Nagari, and Semen Padang Paduli Nagari. PT. Semen Padang allocates funds from year to year also towards an increasing in CSR funding. PT. Semen Padang continues to increase from year to year. In addition, PT. Semen Padang is determined as the best company in implementing CSR activities in Indonesia. This achievement is the best in the history of the ICA award event which began in 2005. PT. Semen Padang again won awards at the 2017 *Indonesia CSR Award* (ICA). The numbers of awards won by the first cement company in Indonesia, as many as 15 awards were won in two categories, namely Individuals and Companies. In the Individual category, Semen Padang won the Best *Chief Executive Officer* (CEO) award, Best Management Level, and Best Partner level for CEO level.

Meanwhile the Management Level, was given by the Head of the Department of Communication & Public Facilities of PT Semen Padang, with the writing of "*CSR Semen Padang Basinergi Mambangun Nagari*". Then the Partner Level, achieved by Defriyeni Dahar as Semen Padang *Local Community Organization* (LCO) with the writing "*Empowering Household and Communal-Based Community Empowerment*". For the company level, the whole Semen Padang received a Grand Platinum in the Industrial and Manufacturing Sector. In this category, 11 programs were also included and all of these programs won awards, namely 5 Platinum, 5 Gold and 1 Silver. There are 5 programs that get Platinum, namely the program entitled PKBM Integration in Kelurahan Gatu Batu, Nagari Indarung Forum, Community Empowerment Based on 8 Asnaf Through UPZ PT. Semen Padang and Nagari Empowerment Integrated with Posyandu in Kel. Lambung Bukit, and Semen Padang Paduli Sehat Clinic. Then Gold, namely a program entitled Empowerment and Consumer Protection, Processing of Exhaust Gas into Electric Energy through WHRPG, Social Investment Empowering Nagari's Financial Reservoir, Community Empowerment through Household and Communal-Based Garbage Banks, and the Nagari Group Business Group Kel. Padang Besi. While for Silver, it was achieved through the Emergency Flood Response Program through the Construction of the Baringin Bridge.

This ICA award is very prestigious for Semen Padang, since this award is certainly a place to prove the company's commitment. However, through this ICA, the company's management knows where Semen Padang's CSR position empowering communities around the company, "Previously at ICA 2014, PT Semen Padang won 13 awards. The awards were six Platinum and four Gold, as well as two of the best awards for the individual category, namely the Best CEO of 33 participating companies, with various awards, placing Semen Padang as the best company in the history of the ICA Award event which began to be held since 2005.

In the 2017 *Indonesian Sustainable Development Goals Award (ISDA)*, PT Semen Padang also won another national level award. PT Semen Padang won two Platinum titles and one Gold, from the three programs included in the event the *Corporate Forum for Community Development (CFCD)* was held. The highest award and two platinum titles were achieved by Semen Padang through the Padang Pandai Nagari Scholarship Program for Anak Nagari and the Nagari Financial Granary Empowerment Program (LKN) in Batu Gadang Village, Lubuk Kilangan Subdistrict, Padang City. While the Gold title was won through the Poor Community Empowerment Program through the Nagari Business Group (KUN) in the city of Padang. Based on the above description, researchers assume that with various community empowerment programs, empowerment models carried out by CSR PT. Semen Padang has been able to elevate the degree of helpless people in the city of Padang. So that with the empowerment program and model, the community which initially positioned as helpless people can turn into a community that is empowered, independent, prosperous and can also empower other communities in the future. However, the researchers' assumptions need to be proven first in the form of a scientific study.

B. RESEARCH METHODS

This type of research is classified as *field research* when viewed from the place of research conducted. Field research is using information obtained from research objectives, referred to as informants or respondents through data collection instruments such as questionnaires, interviews, observations and so on. Based on the case of this study, it is related to the issue of the empowerment model of the Padang City Islamic community through the *Corporate Social Responsibility (CSR)* fund of PT. Semen Padang.

Sources of data in this study are divided into two, namely primary data sources and secondary one. Primary data source is the manager of CSR PT. Semen Padang and PT. Semen Padang. While the secondary data are from books, magazines, BPS data, and other sources that support research (as subjects, respondents and data sources). To get the data in this study, researchers used three techniques (methods), namely observation, interviews and study of documentation relating to the empowerment of communities through funding model of CSR PT. Semen Padang.

C. DATA FINDINGS AND DISCUSSION

C.1. Data Findings

Based on the interview, the Head of *Corporate Social Responsibility (CSR)* unit of PT. Semen Padang stated that the empowerment model of the Basinermy Mambangun Nagari program basically constitutes the overall implementation of the activities from the activity stage starting from; a) examination of target villages, b) social mapping c) self-help mapping / social mapping, d) preparation of community empowerment action plans and community empowerment activities plans, evaluation

Basinergi membangun nagari is a community empowerment program with the aim of preparing the independence of the nagari community in creating sustainable prosperity. Realizing about the objectives to the fullest, it requires the involvement of various parties who are expected to be able to carry out their roles and responsibilities properly. The head of *Corporate Social Responsibility* (CSR) Unit of PT. Semen Padang stated that in this case the roles of the actors involved either directly or indirectly in the Basinergi membangun Nagari activities were, namely: Participating communities in Basinergi membangun nagari, Lembaga-lembaga Sosial Ekonomi Masyarakat (LSEM), Kerapatan Adat Nagari (KAN), Kelompok Usaha Nagari (KUN), Lumbung Keuangan Nagari (LKN), forum nagari, Local Community Organizer (LCO), Penanggung Jawab Kegiatan Pendampingan (PJKP), Penanggung Jawab Tehnis (PJT), Penanggung Jawab Kebijakan (PJK), Pemerintah dan legislative, RW/RT, Kelurahan, Kecamatan, Kota dan Komite CSR Lembaga-lembaga Sosial Ekonomi Masyarakat (LSEM), Kerapatan Adat Nagari (KAN), Kelompok Usaha Nagari (KUN), Lumbung Keuangan Nagari (LKN), forum nagari, Local Community Organizer (LCO), Penanggung Jawab Kegiatan Pendampingan (PJKP), Penanggung Jawab Tehnis (PJT), Penanggung Jawab Kebijakan (PJK), Pemerintah dan legislative, RW/RT, Kelurahan, Kecamatan, Kota dan Komite CSR, Policy Responsibility (PJK), Government and legislative, RW / RT, Kelurahan, Kecamatan, Kota and CSR Committees

Nagari Forum is a forum formed at the village and sub-district level which is represented by representatives of the LSEM, KAN, Religious Leaders / Ulama, Community Leaders / Customary Penghulu as founding of the Nagari Forum by involving other actors. Nagari Forum was formed independently as a partner of the CSR work unit of PT Semen Padang where the legal aspects of the existence of Nagari Forum were based on the Decree of the Lurah and Camat. The Nagari Forum is a forum to bridge the community's needs for PT Semen Padang and the Nagari Forum is a forum for the association of community socio-economic institutions, the density of the nagari adat, and the stakeholders whose formation was initiated by PT Semen Padang. In the Lubuk Kilangan Sub district, seven village nagari forums have been formed to coordinate and synergize community, government and company empowerment activities in optimizing the resources, expertise and customs of the nagari in a sustainable manner. Next, consult community empowerment programs that can support the "Basinergy Building Nagari" program and communicate the community empowerment activities to all stakeholders, both inside and outside the village.

The Head of Administration and Finance Section, the Section Head stated that Lumbung Keuangan Nagari (LKN) is a financial institution in organizing the CSR program of PT Semen Padang, which was formed by the democratic nagari community through a nagari choice forum in LKN in the *Basinergi Membangun Nagari* not only functioned as an Implementer of BMN Fund Managers, but can also collect other funds that can accelerate the empowerment of the community in Nagari. In the long run, LKN was developed as the only Nagari's financial barn in managing the nagari-intensive community asset funds.

Village Business Group Empowerment (KUN) is the activity of organizing target communities who are entitled to become participants in developing villages in each village into business groups or non-business activity groups. Organizing participants into interest groups (based on organized subprograms for example; farmer groups, livestock groups, fisheries groups, household business groups, small industry groups, food supply groups, savings and loan groups, social and cultural activities groups, health activity groups, groups infrastructure development activities and basic infrastructure, etc.). It will facilitate the process of mentoring by LCO and the nagari forum, besides that it will also facilitate the process of managing partner grant funds and revolving partner funds. LCO is a social worker-assistant in the community of basinerigi to build the Nagari at the village and sub-district levels. Assistance is given to LKN, LSEM, KAN, KUN and program beneficiaries and the implementation of the 4 (four) pillars of the basinerigi program to build the Nagari

PT Semen Padang's CSR Bureau assigned the Community Development Officer (CDO) to function as the Person in Charge of the Mentoring Activities (PJKP) to develop the nagari under the supervision of the Kabid and the Head of the PT Semen Padang CSR Bureau who acted as Technical Responsibility (PJT). Head of Bureau, Government and Legislature, CSR Committee, Head of RT / RW and related parties function as supporters of the implementation of basinerigi activities to build the nagari

C.2. Discussion

Based on interviews, observations and documentation there are several theories of empowerment models used by PT. Semen Padang through CSR funds. There are three models of community development that are often used in empowerment science, namely: (1) *local community development*, (2) *social planning* and (3) *social action*.

1. *Local community development (locality development)* is a process aimed at creating social and economic progress for the community through the active participation and initiative of community members themselves. Community members are not seen as unique and potential communities; only that potential has not been fully developed. Local community development is basically a process of interaction between members of the local community facilitated by social workers. Social workers help raise awareness and develop their abilities in achieving expected goals.
2. *Social planning (social planning)* here refers to the pragmatic process to determine decisions and determine actions in solving certain social problems such as poverty, unemployment, juvenile delinquency, public health problems and so on, social workers act as planners who see them as "consumers" or "recipients of servants" (*beneficiaries*).
3. *Social action (social action)* the main goals and objectives of social action are fundamental changes in the institutions and structures of society through the distribution of power, resources and decision making. The social action approach is based on a view that the community is a client system that is often a

victim of structural injustice. Society is organized through a process of awareness, empowerment and actual actions to change the structure of power to better meet the principles of democracy, equity and justice.

In relation to this empowerment, there are forms of community empowerment in a program of activities including:

1. At the time of socialization, the public is expected to attend, listen, listen, understand, and if they are able to convey their ideas.
2. At the planning stage, the community is expected to participate in deciding on a program proposal / idea to be carried out.
3. At the implementation stage, the community is expected to take part in carrying out activities that have been decided together voluntarily and cooperatively.
4. At the control stage, the community is expected to take an active role in monitoring to anticipate irregularities or to align directions that are not appropriate to fit the original agreement's objectives.
5. At the preservation stage, the community is expected to share in the responsibility of caring for, maintaining, and repairing in case of damage and others.
6. At the activity development stage, the community is voluntarily expected to continue to participate in perfecting and developing activities so that the value of the benefits is maintained and increasingly widespread.
7. In the post-activity stage, the community is expected to feel the results and still maintain the value of these benefits so that they can continue to be enjoyed by the next generation.

D. Conclusion

Based on the research findings and discussion above, the researcher understands and concludes an example or concept model of community empowerment by: There is good cooperation between those who carry out empowerment, empowered communities, all levels of society including the government and including administrators of a nagari forum that accommodates community aspirations as well as community liaison to PT. Semen Padang, the management of the nagari / KUN business group and the nagari / KUN financial granary, which finances all basinergi empowerment activities to build the nagari, and examination of target villages, socialization, self-help mapping / social mapping, preparation of community empowerment action plans and plans for community empowerment activities, evaluation.

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PENINGKATAN KESEJAHTERAAN MASYARAKAT PETANI MELALUI PROGRAM UPSUS PAJALE DI LAMPUNG SELATAN

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Abstract

The Ministry of Agriculture has formulated a policy to achieve food security in Indonesia, namely the Upsus PAJALE Program (special efforts for rice, corn and soybeans). Through this program, it is expected to be able to realize food security and improve the welfare of farmers. This study aims to reveal about: community empowerment activities of farmers and farmer welfare after participating in the Upsus PAJALE Program in South Lampung, especially Way Galih Village. The type of research used is field research with a qualitative descriptive approach. Data sourced from primary data and secondary data, with data collection techniques interview, observation, documentation, and data analysis by collecting data, data reduction, data presentation, data validity and conclusions. The results showed that the Upsus PAJALE Program had been carried out with various empowerment activities, namely: pre-planting to post-harvest assistance, training, providing farmers' production tools and facilities, developing technology, developing partnerships, and developing marketing information. But what needs to be emphasized again is the marketing process, farmers are not given a guarantee of selling prices and there is no place to coordinate their harvests, so the government seems to only focus on increasing their production. Meanwhile, the welfare of farmers after participating in the Upsus PAJALE Program are: increasing productive land, increasing production yields, increasing farmer members, increasing knowledge, providing employment opportunities, and improving the farmer's economy so that farmers become prosperous.

Keywords: *welfare, farmers, upsus PAJALE*

Abstrak

Kementerian Pertanian telah merumuskan sebuah kebijakan untuk mencapai ketahanan pangan di Indonesia, yaitu Program Upsus PAJALE (Upaya khusus padi, jagung dan kedelai). Melalui program ini diharapkan mampu mewujudkan ketahanan pangan dan mensejahterakan petani. Penelitian ini bertujuan untuk menggungkapkan tentang: kegiatan pemberdayaan masyarakat petani dan kesejahteraan petani setelah mengikuti Program Upsus PAJALE di Lampung Selatan khususnya Desa Way Galih. Jenis penelitian yang digunakan adalah *field research* dengan pendekatan deskriptif kualitatif. Data yang bersumber dari data primer dan data sekunder, dengan Teknik pengumpulan data interview, observasi, dokumentasi, serta analisis data dengan reduksi data, penyajian data, keabsahan data dan kesimpulan. Hasil penelitian menunjukkan bahwa Program Upsus PAJALE telah dijalankan dengan berbagai kegiatan pemberdayaan yaitu: pendampingan pra tanam hingga pasca panen, pelatihan, penyediaan alat dan sarana produksi petani, pengembangan teknologi, pengembangan kemitraan, dan mengembangkan informasi pemasaran, tetapi yang perlu ditekankan kembali adalah proses pemasaran, petani tidak diberikan jaminan harga jual dan belum adanya wadah untuk megkoordinir hasil panennya, sehingga pemerintah terlihat hanya berfokus dalam peningkatann produksinya. Sedangkan kesejahteraan petani setelah mengikuti Program Upsus PAJALE ini adalah: bertambahnya lahan produktif, peningkatan hasil produksi, bertambahnya anggota tani, bertambahnya ilmu pengetahuan, adanya lapangan pekerjaan, dan meningkatkan ekonomi petani sehingga petani menjadi sejahtera.

Kata Kunci: *kesejahteraan, petani, upsus PAJALE*

A. Pendahuluan

Kesejahteraan adalah salah satu aspek yang cukup penting untuk menjaga dan membina terjadinya stabilitas sosial dan ekonomi, dimana kondisi tersebut juga diperlukan untuk meminimalkan terjadinya kecemburuan sosial dalam masyarakat. Maka setiap individu membutuhkan kondisi yang sejahtera, baik sejahtera dalam hal materil dan

dalam hal non materil sehingga dapat terciptanya suasana yang harmonis dalam bermasyarakat.¹

Pembangunan pertanian adalah usaha untuk meningkatkan produksi pertanian baik kuantitas maupun kualitas. Pembangunan adalah penciptaan sistem dan tata nilai yang lebih baik hingga terjadi keadilan dan tingkat kesejahteraan yang tinggi. Sistem tersebut harus berdaya saing, berkerakyatan, berkelanjutan dan desentralistik. Program pembangunan pertanian pada hakikatnya adalah serangkaian upaya untuk memfasilitasi, melayani, dan mendorong berkembangnya sistem pertanian dan usaha-usaha pertanian yang berdaya saing, berkerakyatan, dan berkelanjutan.² Untuk mencapai kesejahteraan para petani perlu diadakannya kegiatan pemberdayaan untuk masyarakat petani.

Penyuluhan dan pemberdayaan merupakan konsep yang memiliki tujuan sama yaitu membuat klien atau sasaran menjadi berdaya. Menurut pakar penyuluhan pembangunan dari IPB Bogor, Prof Margono Slamet, pemberdayaan masyarakat adalah ungkapan lain dari tujuan penyuluhan pembangunan. Hal yang sama dijelaskan Sumardjo dalam Buku Pemberdayaan Masyarakat di Era Global bahwa kesejajaran antara penyuluhan dan pengembangan masyarakat adalah dalam upaya meningkatkan kualitas kehidupan masyarakat melalui partisipasi masyarakat.³ Pemberdayaan berasal dari bahasa inggris *empowerment*, yang secara harfiah bisa diartikan sebagai “pemberkuasaan” dalam arti pemberian atau peningkatan kekuasaan kepada masyarakat yang lemah atau tidak beruntung. *Empowerment aims to increase the power of dis-advantaged.*⁴

Menghadapi kendala dan tantangan yang ada, kabinet Kerja dan kementerian pertanian telah menetapkan pencapaian swasembada berkelanjutan padi dan jagung serta swasembada kedelai yang harus dicapai dalam waktu tiga tahun yaitu tahun 2015 sampai dengan tahun

¹Ikhwan Abidin Basri, *Islam dan Pembngunan Ekonomi*, (Jakarta: Gema Insani Press, 2005), h. 24.

²Mosher A.T, *Menggerakkan dan Membangun Pertanian*, (Jakarta: Jayagun, 1986), h. 79.

³Oos M. Anwas, *Pemberdayaan Masyarakat di Era Global*, (Bandung: Alfabeta, 2014), h. 52.

⁴Alfiri, *Community Development*, (Yogyakarta: Pustaka Pelajar, 2011), h. 22.

2017 yang dinamakan dengan program Upaya Khusus peningkatan produksi padi jagung dan kedelai (UPSUS PAJALE).⁵

Program Upsus PAJALE adalah Program Nasional, dan salah satu Provinsi yang melaksanakan program ini adalah Provinsi Lampung, tepatnya di Kabupaten Lampung Selatan, Kecamatan Tanjung Bintang dibawah Balai Penyuluhan Pertanian (BPP) tingkat Kecamatan. Salah satu lokasi pelaksanaan program Upsus PAJALE adalah di Desa Way Galih. Sebelum adanya program Upsus PAJALE ini banyak lahan yang terbengkalai atau tidak produktif, kurangnya minat petani untuk tergabung dalam kelompok tani, hasil tanam dan panen yang kurang baik, sehingga petani tidak semangat lagi dalam usaha taninya.

Penelitian terdahulu telah dilakukan oleh M. Baqi Mustaghfiri dalam tesisnya, meneliti tentang “Pemberdayaan Ekonomi Santri Melalui Agribisnis di Pesantren Entrepreneur Al Mawaddah Honggosoco Jekulo Kab. Kudus”.⁶ focus penelitian terdahulu adalah tentang melihat peran Pesantren dalam memberdayakan santrinya, serta pemberdayaan ekonomi masyarakat melalui kelompok tani, dan melihat ragam pendidikan *life skill* untuk pemberdayaan ekonomi keluarga. Penelitian sebelumnya juga telah dilakukan oleh Gusti Ngurah dan Abung Mataliana dengan meneliti “Dampak Program Upsus (Upaya Khusus) Terhadap Produktivitas Padi Di Subak Sangeh Kecamatan Abiansemal Kabupaten Badung”.⁷ Penelitiannya berfokus pada dampak produktifitas Program Upsus dengan satu komoditi yaitu komoditi padi.

Sedangkan penelitian ini adalah tentang bagaimana Kesejahteraan petani melalui Program Upsus Pajale di Desa Way Galih. Sebagaimana masalahnya adalah keadaan masyarakat petani dengan taraf ekonomi yang rendah karena kurangnya pengetahuan, modal materi maupun modal sosial, serta kurangnya optimalisasi lahan di Desa Way Galih. Padahal di Desa Way Galih ada kantor BPP (Balai Penyuluh Pertanian) yang siap

⁵https://diperpautkan-arsip.bantulkab.go.id/data/hal/0/91/96/221_permentan-no-03-tahun-2015-pedoman-upsus-pajale, diakses 17 Mei 2021.

⁶<https://id.scribd.com/document/518775640/Tesis-M-Baqi-Mustaghfiri>, di akses 12 Juni 2021

⁷Gusti Ngurah and Abung Mataliana, “Dampak Program Upsus (Upaya Khusus) Terhadap Produktivitas Padi di Subak Sangeh kecamatan Abiansemal Kabupaten Badung” Program Studi Magister Agribisnis, Fakultas Pertanian, Universitas Udayana, Bali, Indonesia, Jurnal Manajemen Agribisnis, Vol. 6, No.1, Mei 2018.

membantu serta mendampingi para petani dalam mengembangkan usaha taninya serta mengajak mitra dalam bekerjasama, tetapi masih saja ada beberapa petani yang kurang berminat untuk kembali menjalankan usaha taninya.

Dari penelitian terdahulu diatas, dengan lokasi dan permasalahan yang tidak sama persis dapat di simpulkan bahwa penelitian tentang “Kesejahteraan Masyarakat Petani melalui program Upsus Pajale di Desa Way Galih”, masih layak untuk di teliti dan dikaji ulang dengan lokasi dan permasalahan yang berbeda. Maka dari itu penelitian ini dilakukan untuk mengetahui dan mendeskripsikan kegiatan pemberdayaan masyarakat petani melalui program Upsus PAJALE dan menganalisis kesejahteraan petani setelah mengikuti program Upsus Pajale.

B. Metode Penelitian

Jenis penelitian yang digunakan oleh penulis dalam tesis ini adalah penelitian lapangan (*field research*) dengan pendekatan deskriptif kualitatif, yaitu penelitian yang memandang objek sebagai sesuatu yang dinamis, hasil konsturksi pemikiran dan interpretasi terhadap gejala yang diamati, serta utuh (*holistic*), karena setiap aspek dari objek itu mempunyai satu kesatuan yang tidak dapat dipisahkan.⁸ Data yang bersumber dari data primer yaitu : Penyuluh Pertanian Lapangan (PPL), Kepala Desa, Ketua Gapoktan, Ketua Kelompok Tani, dan beberapa masyarakat Tani yang terlibat langsung dalam Program Upsus Pajale. Data sekundernya yaitu pedoman yang terkait dengan program Upsus Pajale, arsip-arsip, dokumen-dokumen, struktur kepengurusan kelompok tani, catatan dan laporan PPL. Teknik pengumpulan data yang digunakan interview, observasi, dokumentasi, serta analisis data dengan mengumpulkan data, reduksi data, penyajian data, keabsahan data dan kesimpulan.

C. Pembahasan

1. Kegiatan Pemberdayaan Ekonomi Masyarakat Petani melalui Program Upsus PAJALE

Pemberdayaan ekonomi rakyat adalah usaha untuk menjadikan ekonomi yang kuat, besar, modern dan berdaya saing tinggi dalam mekanisme yang benar, karena pengembangan ekonomi masyarakat

⁸Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*, (Bandung: Alfabeta, 2006), h. 231.

adalah kendala structural, maka pemberdayaan rakyat harus dilakukan melalui perubahan structural.⁹ Perubahan structural yang dimaksud adalah perubahan dari ekonomi tradisional ke ekonomi modern, dari ekonomi subsisten ke ekonomi pasar, dari ketergantungan menjadi mandiri. Pemberdayaan ekonomi rakyat, tidak cukup hanya meningkatkan produktifitas dan hanya memberikan suntikan modal sebagai stimultan, tetapi harus dijamin adanya kerjasama dan kemitraan yang erat antara yang telah maju dengan yang masih lemah yang belum berkembang.¹⁰

Konsep pemberdayaan ekonomi yang pertama, petani di Desa Way Galih melalui program upsus pajale sudah mulai mengalami perubahan structural yaitu dengan menggunakan alat-alat modern tidak tradisional. Berdasarkan observasi dan interview dilapangan minoritas petani yang masih menggunakan cara tradisional dan mayoritas petani sudah beralih ke modern yang lebih efisien dari mengembangkan usaha ekonomi yang subsisten hanya untuk bertahan hidup untuk saat ini petani sudah mulai mengembangkan usahanya untuk dipasarkan dan membuka lapangan usaha seperti usaha tani tanam jagung yang hasil panennya sudah mulai dijual ke pabrik-pabrik, sehingga dapat menciptakan lapangan pekerjaan bagi para buruh tani dan petani tidak mengalami ketergantungan karena beberapa dari kelompok tani sudah menyiapkan modal di lumbung padi.

Kedua, konsep pemberdayaan ekonomi rakyat tidak hanya meningkatkan produktivitas dan simultan dana tetapi petani di Desa Way Galih dapat bekerjasama dengan PPL dalam usaha taninya, bekerjasama antar kelompok tani jika salah satu kelompok mengalami masalah seperti kekurangan pupuk, proses perawatan tanaman, dan bekerjasama dengan pihak lainnya. Kegiatan pemberdayaan masyarakat petani melalui program Upsus Pajale di Desa Way Galih yaitu :

a. Pendampingan pra tanam hingga pasca panen.

Menurut Ife dalam buku pemberdayaan Masyarakat di Era Global, peran pendamping umumnya sebagai fasilitator, pendidik, perwakilan masyarakat, dan peran-peran teknis bagi masyarakat miskin yang

⁹Gunawan Sumidiningrat, *Pemberdayaan Masyarakat dan Jaring Sosial*, (Jakarta: Gramedia, 1999), h. 36.

¹⁰Harry Hikmat, *Strategi Pemberdayaan Masyarakat*, (Bandung: Humaniora, 2006), h. 135.

didampinginya.¹¹ Dalam program Upsus Pajale hal yang paling utama adalah kegiatan pendampingan pra tanam hingga pasca panen. Yang mana Penyuluh Pertanian Lapangan (PPL) dengan tupoksinya mendampingi para petani dalam usaha taninya sehingga tercapai tujuan yang diinginkan yaitu swasembada pangan dan peningkatan taraf hidup para petani agar menjadi petani yang sejahtera dan berilmu.

b. Pelatihan Keterampilan Petani (Sekolah Lapang dan Kursus Tani)

Menurut Parsons yang dikutip dalam buku Edi Suharto, pemberdayaan adalah suatu proses dimana orang menjadi cukup kuat untuk ikut berpartisipasi dalam, berbagi pengontrolan atas, dan mempengaruhi terhadap kejadian-kejadian serta lembaga- lembaga yang mempengaruhi kehidupannya. Pemberdayaan menekankan bahwa orang harus memperoleh keterampilan, pengetahuan, dan kekuasaan untuk merubah kehidupannya dan mempengaruhi kehidupan orang lain yang menjadiperhatiannya.¹² Pemberdayaan menekankan bahwa orang harus memperoleh keterampilan, pengetahuan, dan kekuasaan untuk merubah kehidupannya dan mempengaruhi kehidupan orang lain yang menjadi perhatiannya. Maka dari itu petani harus mempunyai ilmu serta keahlian dalam usaha tani. Berdasarkan hal tersebut maka hasil dari penelitian terkait dengan pemberdayaan masyarakat desa Way Galih pada kegiatan pelatihan keterampilan SDM petani yaitu:

1) Kursus Tani

Kursus tani adalah proses belajar mengajar bagi petani, PPL terlebih dahulu menyiapkan materi yang sudah di susun. Kursus tani dilaksanakan secara sistematis dan teratur , biasanya PPL mengundang dalam pertemuan kelompok membahas pembuatan RDKK serta administrasi pendistribusian bantuan pupuk, bibit, dan obat – obatan. Selain itu juga membahas mulai dari cara pengolahan lahan yang adan di Tanami, persemaian bibit, penanaman, pemeliharaan, mengatasi hama, pemanenan dan pasca panen ubinan.

2) Sekolah Lapang

Sekolah lapang dilaksanakan langsung di hamparan persawahan, ladang atau kebun secara langsung. Saat PPL kunjungan memonitoring

¹¹Oos. M. Anwas, *Pemberdayaan Masyarakat di Era Global*, (Bandung: Alfabeta, 2014), h. 98-100.

¹²Edi Suharto, *Op Cit*, h. 58-59.

tanaman para petani bisa langsung menyampaikan masalahnya dan mengatasinya secara bersama-sama dengan PPL. Terkadang petani memeberikan sample tanaman yang terkena hama dan membawa ke BPP secara langsung, kemudian PPL langsung turun ke lapangan untuk mengatsi hama tersebut. Kegiatan pelatihan baik kursus tani dan sekolah lapang terus dishare ilmunya kepada para anggota tani lainnya, sehingga proses transfer ilmu pengetahuan pertanian baik cara bertani dan teknologi pertanian. Transfer ilmu tidak hanya dilakukan oleh PPL, tetapi pengurus gapoktan, ketua kelompok, atau sesame anggota kelompok atau antar anggota kelompok.

3) Penyediaan Alat Produksi dan Sarana Produksi

Sebagai pendukung dalam usaha tani, BPP menyiapkan alat pertanian. Kelompok tani terlebih dahulu membuat proposal dibantu oleh PPL untuk mengajukan alat kebutuhan petani seperti traktor, mesin pemanen, alat penyedot air, sumur bor, dan lain-lain. Adanya alat-alat teknologi maka pekerjaan petani akan lebih ringan dan efesien. Selain alat untuk produksi juga BPP menyediakan sarana produksi seperti benih padi gratis, benih jagung gratis, pupuk bersubsisidi, dan obat-obatan pemberantas hama.

4) Pengembangan Teknologi Tanam

Teknologi budidaya yang belum optimal dan penurunan luas lahan pertanian mejadi salah satu faktor yang mempengaruhi produksi tanaman pangan. Upaya yang dapat dilakukan untuk meningkatkan produksi padi, jagung dan kedelai adalah dengan mengoptimalkan penggunaan lahan dengan mengatur jumlah populasi tanaman dan menggunakan teknologi tanam yang tepat. Penggunaan sistem tanam tumpangsari dengan populasi rapat diharapkan dapat meningkatkan produksi padi, jagung dan kedelai. Teknologi tanam Jajar Legowo merupakan rekayasa teknologi untuk memperbaiki produktivitas usahatani padi. Sebelum mengikuti program upsus pajale masyarakat petani bercocok tanam dengan teknologi tanam tegelan, setelah mengikuti program Upsus ini bercocok tanam dengan menggunakan tehni jejer legowo sehingga hasil tanam lebih meningkat dan berkualitas serta efektif dalam pengerjaannya.

5) Pengembangan Sistem Kemitraan

Pembahasan tentang pengembangan system kemitraan bagi petani menurut teori *Asia Development Bank(ADP)* dalam buku Pengembangan

Masyarakat Zubaedi. Pemberdayaan masyarakat berbasis kemitraan dalam hal ini misalnya membuka akses bagi masyarakat terhadap teknologi, pasar, pengetahuan, modal, dan manajemen yang lebih baik serta pergaulan bisnis yang lebih luas sehingga dapat menciptakan lapangan pekerjaan baru.¹³ Pengembangan sistem kemitraan dengan bermitra dengan pihak PTPN VII dalam penyiapan lahan tanam untuk disewakan kepada para petani dengan harga yang sesuai tidak merugikan petani. Bekerjasama dengan desa bagi petani yang tidak memiliki lahan, asset desa berupa lahan persawahan yang disewakan kepada petani. Bekerjasama dalam hal pemasaran dengan Perusahaan industri pakan ternak sehingga petani dalam hal pemasarn khusus petani jagung dimudahkan untuk memasarkan hasil panennya.

6) Penyediaan sistem informasi jaringan Pemasaran

Pihak BPP menyediakan informasi bagi petani terkait pemasaran hasil panen kepada beberapa pengepul dan Bulog melalui pertemuan kelompok. Keuntungan petani jagung di Desa Way Galih karena berdekatan dengan pabrik-pabrik pakan sehingga proses pemasaran sudah tidak dikhawatirkan lagi. Untuk tanaman kedelai selain sulit dalam perawatan ketika tanam tetapi sulit juga dalam hal pemasarannya karena masyarakat industry rumah tangga pembuatan tahu dan tempe di Desa Way Galih lebih memilih membeli kedelai impor daripada kedelai local. Sehingga petani dalam penanaman komoditi kedelai kurang tertarik karena tidak menguntungkan.

2. Kesejahteraan Masyarakat Petani Setelah Mengikuti Program Upsus PAJALE

Setiap kegiatan pemberdayaan masyarakat maka pasti ada tujuan-tujuan yang ingin dicapai dengan harapan berubah kearah yang lebih baik. Baik dari aspek Sumber Daya Manusianya dan pertumbuhan perbaikan perekonomiannya secara berkelanjutan. Maka untuk itulah penulis menggali data terkait dengan dampak pemberdayaan ekonomi masyarakat petani melalui Program UPSUS PAJALE di Desa Way Galih. Adapun perubahan-perubahan setelah proses pemberdayaan ekonomi masyarakat petani melalui program upsus pajale di Desa Way Galih adalah sebagai berikut:

¹³Zubaedi, *Pengembangan Masyarakat Wacana dan Praktik*, (Jakarta: Kencana Prenada Media Grup, 2013), h. 59.

a. Bertambahnya lahan pertanian yang produktif

Sebelum adanya program Upsus Pajale lahan PTPN VII tidak produktif dan terbengkalai. Setelah adanya program upsus Pajale maka lahan menjadi produktif dengan lahan sewa dan garapan komoditi jagung 70 hektar. Selain itu lahan padi milik desa dan warga desa juga produktif dengan garapan 40 hektar. Dan lahan garapan milik petani pemilik penggarap adalah 406 hektar, dengan komoditi tanaman padi 160 hektar dan jagung 194 hektar.

b. Peningkatan produktivitas pertanian

Sebelum mengikuti program Upsus Pajale petani sangat sulit untuk menanam secara serempak, sulit menerima masukan dari PPL, sulit menerima teknologi, sulit menerima pengarahan menanam dengan teknik tanam jejer legowo yang perawatnya mudah dan hasilnya lebih meningkat dan tidak memanfaatkan peluang yang ada seperti pengoptimalisasian lahan. Setelah ada program upsus masyarakat petani mampu meningkatkan hasil panennya, dengan mengikuti arahan mulai dari pra tanam hingga panen seperti sebelum tanam mengukur zat kesamaan tanah, melakukan pemupukan yang berimbang, penanaman dengan tehnik jejer legowo, mengatasi hama dengan obat-obatan yang sesuai. Hal yang utama dalam faktor peningkatan produktifitas pertanian adalah pengoptimalisasian lahan atau perluasan lahan untuk ditanami komoditi padi, kedelai, dan yang paling meningkat adalah tanaman jagung.

c. Bertambahnya kelompok dan anggota tani

Bertambahnya lahan yang produktif maka bertambah juga para anggota tani dan kelompok tani, yang sebelumnya hanya 10 kelompok dengan bertambahnya petani penggarap dan pemilik penggarap serta buruh tani yang sudah mulai menjadi penai penggarap sehingga sekarang sudah menjadi 12 kelompok tani.

d. Bertambahnya ilmu pengetahuan

Setelah mengikuti program upsus pajale, petani sering melakukan pertemuan kelompok, seperti penyusunan rencana usaha tani dalam pembuatan Rencana Kebutuhan Defenitif Kelompok atau di sebut RDKK, otomatis harus dirumuskan secara bersama, maka petani saling bertukar fikiran dan ilmu. Dalam proses pemberdayaan ekonomi masyarakat petani diadakan pelatihan seperti kursus tani dan sekolah lapang baik ilmu secara materi atau praktik, sehingga petani transfer ilmu

kepada anggotanya, saling mengunjungi sawah atau kebun melihat permasalahan dan mencari solusi bersama. Adanya kelompok juga menjadikan petani saling belajar antar kelompok yang satu dengan yang lain.

e. Adanya lapangan pekerjaan bagi buruh tani

Dengan lahan dan produksi yang meningkat maka mempengaruhi lapangan pekerjaan buruh tani mulai pra tanam , buruh pengelolaan tanah lahan tanam, menanam, pemupukan hingga panen. Mayoritas buruh tani untuk pekerjaan memanen jagung dilakukan oleh para ibu-ibu yang dulu hanya menjadi ibu rumah tangga kini mempunyai pekerjaan sehingga bisa membantu ekonomi keluarga.

f. Peningkatan Ekonomi Petani

Sebelumnya petani hanya menanam lahan mereka yang tidak begitu luas dan menggunakan tehnik bertani secara tradisional, setelah mengikuti program Upsus Petani sudah mulai berani untuk memanfaatkan peluang yang ada dengan menggarap tanah atau sewa tanah dalam usaha taninya sehingga hasil produksinya meningkat dan pemasaran pun sudah cukup mudah dipasarkan langsung ke pabrik-pabrik terdekat khusus tanam jagung. Sehingga cukup mengurangi kekhawatiran petani khususnya di tanaman jagung dalam pemasarannya. Dalam pemberdayaan ekonomi petani tidak hanya meningkatkan produktivitasnya saja tetapi adanya kerja sama dan kemitraan yang erat antara yang telah maju dengan yang lemah belum berkembang, hal ini terbukti dengan kerjasama antar petani dengan petani, dengan PPL, dengan mitra PTPN VII, pihak Desa dan lain-lain. Selain itu, setelah program Upsus Pajale ini berjalan, terjadi perubahan pada kelompok tani yaitu bertambahnya anggota kelompok tani yang dulunya sebelum ada program upsus hanya bertahan sebagai buruh kini sudah mampu menjadi petani penggarap, Sehingga keadaan ekonomi petani pun saat ini berubah dengan 5 tahun yang lalu, mulai dari keadaan tempat tinggal rumah yang dulunya hanya bata merah sekarang sudah keramik, yang tadinya hanya mempunyai sepeda motor sekarang sudah mempunyai mobil, anak-anak petani yang sekarang pendidikannya sampai perguruan tinggi, dan sudah mampu menambah atau membeli lahan baru untuk terus melanjutkan usaha taninya. Petani pun perlahan sudah mulai mandiri tidak mengandalkan bantuan dari pemerintah secara penuh, seperti sudah mulai membeli alat-alat pertanian dengan uang sendiri.

g. Kesejahteraan Petani

Dengan adanya program Upsus PAJALE maka lahan yang produktifpun bertambah, dengan bertambahnya lahan maka indek tanam meningkat dan mempengaruhi produksi panen meningkat. Hal tersebut menarik bagi petani lainnya untuk bergabung dalam kelompok tani, dan ketika petani sudah masuk dalam kelompok tani maka akan mendapat penyuluhan baik kusus tani atau sekolah lapang sehingga pengetahuan petanipun bertambah. Dengan hasil tanam dan panen yang luas dan meningkat maka mempengaruhi peningkatan lapangan pekerjaan bagi buruh tani . Sehingga ekonomi petani pun meningkat dan menjadi sejahtera.

Pemberdayaan masyarakat berorientasi kesejahteraan adalah pemberdayaan yang dirancang dan dilaksanakan dengan fokus untuk meningkatkan tingkat kesejahteraan pada masyarakat sekitar. Kesejahteraan yang menyangkut kesejahteraan semua perorangan secara keseluruhan anggota masyarakat. Menurut *Walter Friedlander* Kesejahteraan sosial adalah sistem yang terorganisasi dan institusi dan pelayanan sosial yang dirancang untuk membantu individu atau kelompok untuk mencapai standar hidup dan kesehatan yang lebih baik.¹⁴

D. Kesimpulan

Berdasarkan keseluruhan hasil penelitian dan pembahasan terkait dengan Kesejahteraan masyarakat petani melalui program upsus pajale di Desa Way Galih Lampung Selatan dapat disimpulkan bahwa kegiatan pemberdayaan masyarakat petani telah dijalankan yaitu pendampingan pra tanam hingga pasca panen, pelatihan keterampilan petani melalui sekolah lapang dan kursus tani, penyediaan alat produksi dan sarana produksi, pengembangan teknologi tanam, pengembangan system kemitraan, dan penyediaan system informasi jaringan pemasaran. Dalam beberapa kegiatan pemberdayaan khususnya dalam proses pendampingan belum maksimal, salah satunya masalah pemasaran, petani hanya diberikan informasi pemasaran tetapi tidak diberikan jaminan harga dalam pemasaran hasil pertaniannya dan belum adanya wadah untuk megkoordinir hasil panennya, sehingga pemerintah terlihat hanya berfokus dalam peningkatann produksinya.

¹⁴Ikhwan Abidin Basri, *Islam dan Pembngunan Ekonomi*, (Jakarta: Gema Insani Press, 2005), h. 24.

Sedangkan Kesejahteraan masyarakat petani setelah mengikuti program Upsus PAJALE di Lampung Selatan khusus Desa Way Galih Kecamatan Tanjung Bintang yaitu, masyarakat petani merasakan peningkatan dan pertumbuhan ekonomi cukup baik, dengan adanya program Upsus Pajale Luas lahan tanam bertambah, sehingga produksi pertanian pun meningkat. Melalui produksi yang meningkat dapat memotivasi para petani untuk bergabung dengan kelompok tani sehingga anggota tani pun bertambah dan otomatis petani dapat menerima bekal ilmu dari PPL untuk kelangsungan dalam usaha taninya. Ketika petani menambah indeks tanam dan luas tanam maka melahirkan lapangan pekerjaan bagi buruh tani sehingga para petani menjadi sejahtera, tetapi untuk petani dengan kualifikasi buruh tani belum mendapat perhatian khusus, seharusnya pihak PPL dapat bekerjasama dengan CSR Perusahaan yang ada disekitar Desa, untuk mengembangkan para buruh tani sehingga buruh tani tak selamanya menjadi buruh tetapi menjadi petani penggarap atau petani pemilik penggarap, sehingga petani menjadi lebih sejahtera.

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Pola Komunikasi Sosial Keagamaan Kawasan Kumuh Pemulung Kota Bandar Lampung

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ABSTRACT

This study aims to analyze the communication patterns of religious social life in the slum areas of scavenger villages in the city of Bandar Lampung. The approach made in this research is qualitative, which is oriented towards the explanation of natural descriptive data by taking informants from 11 scavenger families. This research shows that the slogan "Tapis Berseri" (Orderly, Safe, Obedient, Faithful, Prosperous, Clean, Healthy, Rapih, and Beautiful) which is an icon of Lampung Province, is not directly proportional to its icon because it looks slums and dense areas. The social and religious life of the scavengers is not recognized because of their shortcomings and status which is not the same as the surrounding elite and middle society. The results showed that the slum dwellers in the village were basically not only "coexistence" but also "cooperation". The communication pattern of the social and religious life of the slum areas of the Pemulung village in terms of religious life gave birth to conditions and habits from the start of their religious activities, understanding and behavior. This can be seen from the habit when they worship. While from the pattern of social life was born individual patterns and patterns of groups to join or not with the surrounding community.

Keywords : *Social Life; Religion, Religious; Slum; Dwellers; Communication Pattern.*

ABSTRAK

Penelitian ini bertujuan menganalisis pola komunikasi kehidupan sosial keagamaan kawasan kumuh kampung pemulung di kota Bandar Lampung. Pendekatan yang dilakukan dalam penelitian ini adalah kualitatif yaitu berorientasi pada penjelasan data deskriptif yang alamiah dengan mengambil informan 11 kepala keluarga pemulung. Penelitian ini menunjukkan bahwa Slogan "Tapis Berseri" (*Tertib, Aman, Patuh, Iman, Sejahtera, Bersih, Sehat, Rapih, dan Indah*) yang merupakan ikon Provinsi Lampung, tidak berbanding lurus dengan ikonnya karena tampak kawasan kumuh dan padat. Kehidupan sosial kemasyarakatan dan keagamaan masyarakat pemulung yang tidak diakui karena kekurangan dan status mereka yang tidak sama dengan masyarakat elit dan menengah di sekitarnya. Hasil penelitian menunjukkan bahwa masyarakat kumuh kampung pemulung pada dasarnya tidak hanya "koeksistensi" melainkan juga "kooperasi". Pola komunikasi kehidupan sosial dan keagamaan kawasan kumuh kampung Pemulung dari segi kehidupan beragama melahirkan kondisi dan kebiasaan dari mulai aktivitas, pemahaman, dan perilaku agama mereka. Hal ini terlihat dari kebiasaan kapan mereka beribadah. Sedangkan dari pola kehidupan sosial lahir pola individu dan pola berkelompok untuk bergabung atau tidak

dengan masyarakat sekitar.

Kata kunci : Sosial, Keagamaan, Kumuh; Pemulung; Pola Komunikasi.

PENDAHULUAN

Provinsi Lampung mempunyai ikon kota “Tapis Berseri” yang artinya Provinsi Lampung adalah provinsi yang peduli dengan lingkungan bersih, rapi dan tertata baik dan indah. Dari ikon tersebut, Provinsi Lampung pernah mendapatkan penghargaan sebagai salah satu provinsi yang bersih, rapi dan tertata.

Wilayah Kota Bandar Lampung merupakan daerah perkotaan yang terus berkembang dari daerah tengah ke daerah pinggiran kota yang ditunjang fasilitas perhubungan dan penerangan. Pengembangan kota ditandai dengan tumbuhnya kawasan permukiman, namun demikian daerah pinggiran belum terlihat jelas ciri perkotaannya.

Slogan “*Tapis Berseri*” (*Tertib, Aman, Patuh, Iman, Sejahtera, Bersih, Sehat, Rapih, dan Indah*) merupakan sebuah visi yang memiliki harapan besar. Namun di balik ikon tersebut masih ada sudut-sudut kota Bandar Lampung yang padat dan kumuh yaitu masyarakat pemulung. Upaya-upaya yang dilakukan oleh pemerintah maupun swasta, tidak terlepas dari berbagai kekurangan dan kelemahan sehingga memengaruhi kualitas lingkungan permukiman. Adanya kerusakan lingkungan, pencemaran, kemerosotan kondisi sosial, ekonomi budaya, terjadinya bencana, dan pola perkembangan lingkungan yang meninggalkan nilai-nilai tradisinya menandai turunnya kualitas lingkungan permukiman di tingkat nasional (Alit, 2005: 35).

Masyarakat kawasan kumuh Bandar Lampung berprofesi sebagai pemulung. Kampung tersebut jauh dari kesan bersih, rapi apalagi tertata. Kawasanya tidak layak dihuni oleh masyarakat. Hal yang tidak dapat dihindari di beberapa wilayah kota adalah banyak bermunculannya permukiman kumuh di sudut-sudut kota yang merupakan proses alamiah dari perkembangan kota yang tidak direncanakan oleh pemerintah setempat (Andini, 2013:40), termasuk kota Bandar Lampung sendiri. Kekumuhan yang disematkan terhadap salah satu kawasan di Kota Bandar Lampung tersebut berdasarkan kriteria tertentu. Berdasarkan literature, timbulnya pemukiman kumuh seperti di kota Bandar Lampung disebabkan oleh rendahnya ekonomi masyarakat. Bahkan kebiasaan dan tradisi serta kondisi budaya masyarakatpun dapat menyebabkan berkembangnya kawasan kumuh (Ramdani, 2013:571).

Kehidupan masyarakat di kawasan kumuh Kota Bandar Lampung tampak berjalan seperti biasa sebagaimana halnya masyarakat lain. Terdapat aktivitas rutin dari pagi hingga malam hari. Namun bagaimana ukuran layak tidaknya suatu masyarakat ditinjau dari kehidupan sosial dan agama dalam masyarakat kumuh. Peneliti belum melihat atau menemukan kehidupan sosial dan agama layaknya masyarakat lain. Penanganan lingkungan pemukiman kumuh dapat dilakukan

dengan pola pendekatan pemberdayaan masyarakat yang meliputi pemberdayaan sosial, usaha serta pemberdayaan prasarana dan sarana lingkungan. Pendekatan lain dapat dilakukan melalui pola peningkatan kemampuan penggalian sumberdaya lokal serta pemberian peran yang lebih besar dalam peningkatan kualitas lingkungan secara mandiri (Alit, 2005: 35).

Manusia merupakan makhluk sosial. Kehidupan sosialnya terjalin dari hubungan antara manusia satu dengan manusia lainnya. Kehidupan sehari-hari terhubung karena satu sama lain saling membutuhkan. Terkait dengan tujuan awal bersosialisasi dari suatu hubungan adalah saling terjalinnya antara keluarga dan masyarakat sehingga terbentuk pola sosialisasi. Begitu pula sebaliknya kehadiran keluarga di dalam masyarakat mendorong sosialisasi individu agar dapat berjalan dengan baik dan dapat mengekspresikan segala hal pada aspek sosial.

Pada aspek sosial di dalamnya terdapat aspek individu, keluarga, masyarakat dan kebudayaan yang tidak dapat dipisahkan. Sebagai makhluk sosial, makhluk otonom, dan makhluk mandiri, individu dapat mengembangkan kodratnya dalam mencapai kesempurnaan. Sebagai manusia dapat menjadi subjek pendukung dan pengamal nilai-nilai religius dengan rasional, etis dan estetis (Koentowibisono, 1994: 28). Manusia tidak akan sempurna dikarenakan memiliki nilai otonom.

Terkait dengan permukiman kumuh yang menjadi bagian dari pembahasan, merupakan ketidakteraturan suatu permukiman yang tidak layak huni. Hal ini berdasarkan undang-undang RI No. 1 tahun 2011 tentang tingkat kepadatan bangunan yang tidak terdapat dalam undang-undang tersebut sebagai satu kawasan layak menjadi suatu pemukiman (Uar, 2016:128).

Aspek tentang kawasan kumuh juga menjadi pembahasan tersendiri yaitu tentang interaksi desa-kota dan permasalahannya, yaitu ciri sosial kehidupan masyarakat kota (Bintarto, 1983), dan Pemukiman kumuh perkotaan. Mengenai perumahan kumuh dapat mengakibatkan berbagai dampak (Muh. Andika, 2012). Bila dibandingkan dengan penelitian terdahulu maka nampak berbeda karena kajian ini membahas tentang para pemulung yang tinggal di kawasan kumuh, ditinjau dari pola komunikasi sosial terhadap masyarakat dan pola kehidupan keagamaan di lingkungan masyarakat sekitarnya yang dilakukan oleh para pemulung.

Pemulung kawasan kampung kumuh di kota Bandar Lampung masih banyak yang belum terdata dan terjamah oleh pemerintah. Namun peneliti mengambil satu kawasan kumuh yang berjumlah kurang lebih 52 KK. Kampung kumuh tersebut terletak di kelurahan Gunung Sulah Kota Bandar Lampung. Penduduk kawasan ini rata-rata berprofesi sebagai pemulung yang berada pada satu RT. Kampung pemulung ini dikenal oleh masyarakat sebagai kampung kumuh. Di sekitar kawasan kampung pemulung ini terdapat kawasan elit dan menengah. Pemulung tidak berani menginjakkan kaki untuk bersilaturahmi. Mereka tidak memiliki keberanian karena melihat kondisi yang serba kekurangan.

Begitu pula sebaliknya, masyarakat sekitar kampung tidak ingin berkunjung karena merasa tidak memiliki kepentingan. Sehingga bisa dilihat bagaimana kehidupan sosial para pemulung yang tidak diakui karena kekurangan. Status mereka yang tidak sama dengan masyarakat elit dan menengah.

Pada dasarnya struktur manusia selalu membutuhkan sesama atau “koeksistensi” dan “kooperasi” yang mencerminkan suatu korelasi. Harus terjadi keserasian, keselarasan dan keseimbangan hidup antara dunia dan rohani antara imanen dan transenden, hak dan kewajiban (Koentowibisono, 1994: 28). Koeksistensi dan kooperasi adalah dua unsur yang esensial untuk mengkristalisasikan nilai-nilai sosialitas manusia.

Begitu pula dengan kehidupan beragama mereka nampak tidak terlihat baik dari ibadah keseharian atau sekadar bergabung dengan masyarakat lain untuk melaksanakan sholat berjamaah di masjid atau di musholla yang ada disekitar kawasan kumuh tersebut. Dalam kehidupan beragama, sebagai patokan utama masyarakat, agama dan budaya memiliki hubungan yang erat (Rojati, 2019:7). Menjalankan perintah agama serta kebudayaan yang dilestarikan dalam melestarikan budaya masyarakat merupakan komponen utama. Masyarakat yang menjalankan perintah agama dan menjaga budaya merupakan perilaku menjaga tatanan kehidupan sehingga antara agama dan budaya dalam masyarakat akan membentuk suatu kehidupan yang harmonis karena ketiganya mempunyai keterkaitan yang erat satu sama lain.

Terkait dengan perilaku dan orientasi kehidupan masyarakat pada kawasan kampung kumuh, pada dasarnya orientasi mereka dapat membawa pulang hasil “mulung”. Hasilnya tersebut untuk dijual dan menghasilkan uang. Begitu pula bagi keluarga lain yang tidak ikut memulung, mereka memilih hasil “mulung” untuk dibersihkan sehingga layak dijual dengan alasan barang yang dijual dengan kondisi bersih dan tidak cacat, nilai jualnya lebih tinggi dari harga standar. Kesibukan pemulung menjadikan mereka tidak memiliki waktu.

Hal ini berdampak terhadap kehidupan sosial dan agama warga kampung kumuh tersebut. Mereka tidak peduli pentingnya ibadah dalam kehidupan, karena yang terpikirkan adalah bagaimana caranya mendapatkan hasil dari memulung lalu dijual dan menghasilkan rupiah. Oleh karena itu mereka tidak mengerjakan sholat. Di antara mereka bahkan ada yang tidak mengetahui tentang ibadah wajib.

Pola pikir ini sangat memprihatinkan, membuat kehidupan sosial dan agama mereka menjadi tidak dinamis. Pola pikir mereka hanya berorientasi pada “uang” dan “hasil” sehingga kehidupan sosial dan agamanya tertinggal. Inipun luput dari perhatian para tokoh masyarakat dan tokoh agama. Perubahan yang meresahkan dan paling penting adalah perubahan kesadaran. Keresahan merupakan efek dari sebuah transformasi dan akan menjadi basis dalam menegakkan tatanan baru, tatanan moral, tatanan sosial keagamaan sehingga muncul kesadaran potensial (Alit, 2005). Di dalam masyarakat yang memiliki rasionalitas tingkat tinggi,

fungsionalisasi menjadi keharusan. Persoalannya adalah dimana letak makna individu dan hak-haknya. Dalam suasana seperti itu terjadi konflik antara kepentingan bersama (*cooperate values control*) dan kepentingan individu (*personal autonomy*). Maka terjadilah proses alienasi yaitu ketentraman dan kepuasan rohani dan spiritual melalui agama yang pada gilirannya akan membentuk perilaku khas terhadap persoalan sosial keagamaan.

Sejalan dengan permasalahan yang ada, corak atau visi keagamaan yang perlu ditekankan kepada mereka adalah bahwa agama tidak hanya bersemangat membangun kerajaan di akhirat. Sehingga agama menjadi pelarian semu tetapi juga memberi motivasi (emansipatoris). Agama bukan hanya menekankan penyelamat individu (*individu solvation*) juga membawa penyelamat sosial (*social salvation*). Oleh itu agama bagi mereka ditanamkan untuk mampu mengintegrasikan nilai etnik antara kesalehan individu dan ketakwaan sosial.

HASIL DAN PEMBAHASAN

Gunung Sulah sebagai Kawasan Kumuh Kampung Pemulung

Peraturan daerah kota Bandar Lampung Tahun 2012 nomor 04 tanggal 17 september 2012 tentang “penataan dan pembentukan kelurahan dan kecamatan menjadi 20 kecamatan dan terpecah menjadi 126 kelurahan yaitu kecamatan Wayhalim pemekaran dari kecamatan Sukarame dan Kedaton. Kecamatan Wayhalim terdiri dari 6 Kelurahan yaitu “perumnas Wayhalim, Wayhalim permai. Gunung Sulah menjadi Jagabaya I, Jagabaya II dan Jagabaya III”. Kelurahan Gunung Sulah merupakan wilayah kerja kecamatan Wayhalim yang karakter masyarakatnya heterogen yang secara kewilayahan memiliki ciri sendiri. Selain wilayahnya tetapi juga dengan industri rumahan tahu dan tempe serta yang jumlahnya lebih dari 100.

Gunung Sulah memiliki banyak pengrajin tahu dan tempe yang lokasinya tidak terlalu jauh dari RT 10, 14, 13 dan 17. Kecamatan Wayhalim merupakan wilayah perkembangan ekonomi sekaligus perkembangan wilayah. Hal ini ditandai masih banyaknya ruko-ruko dan lahan tanah kosong. Kelurahan Gunung Sulah meliputi 32 RT dan 3 Lingkungan. Di wilayah ini masih banyak lahan lahan yang belum masih kosong.

Wilayah Kelurahan Gunung Sulah terdapat satu wilayah kumuh yang tercatat dalam program NUPS yaitu terletak di lingkungan II Jalan Achmad 1 RT. Mayoritas mata pencaharian penduduknya adalah pemulung, buruh, pengamen, dan pengemis. Kelurahan Gunung Sulah memiliki kawasan wilayah 98 H. Secara geografis mencakup dataran dan pegunungan (Gunung Sulah) dibagi 4 Kawasan Industri yaitu kawasan industri terdapat di wilayah lingkungan tiga yang mayoritas warganya bekerja home industri tahu, tempe, oncom dan mie kuning. Kawasan pemukimannya yaitu kelurahan Gunung Sulah yang di buat sendiri oleh warga masyarakat maupun perumahan dan tempat tinggal yang dibuat sendiri di

atas lahan yang bukan milik pribadi (kawasan kumuh). Sedangkan kawasan pusat pemerintahan berada di kelurahan Gunung Sulah telah terintegrasi dengan kantor pemerintahan termasuk masjid Jami' Miftahul Huda. Kawasan hijau pegunungan identik dengan keberadaan gunung yang bernama Gunung Sulah yang luasnya 8 Ha yang merupakan paru-paru kota Bandar Lampung.

Tabel 1.

Jumlah Kawasan yang Dilihat dari Profesi Masyarakat

No	Kawasan	Jumlah Kawasan
1	Industri Kecil	6000
2	Rawan banjir	1
3	Industri Pabrik	1
4	Kumuh	1
5	Bantaran Sungai	2
6	TPU	4

Sumber: Data Pemerintah Kota Bandar Lampung

Kehidupan Sosial Kawasan Kumuh Kampung Pemulung

Tapak kawasan yang akan didesain ini merupakan pemukiman padat penduduk yang berada satu wilayah kumuh di kota Bandar Lampung. Kawasan ini berada di Kecamatan Wayhalim Kelurahan Gunung Sulah. Kawasan H. Achmad adalah 1 RT yang masyarakatnya berprofesi pemulung dan sebagian kecil pengamen dan pengemis. Menariknya masyarakat di sekitar H. Achmad adalah masyarakat pemukiman elit dan di sebelah kanannya adalah pemukiman masyarakat *home* industri yaitu makanan, industri tahu, tempe dan mie.

Menurut Syaiful, ketua RT, menyatakan bahwa masyarakat H. Achmad adalah masyarakat pendatang yang bekerja sebagai buruh pada sentra - sentra home industri tersebut. Sebagian anggota keluarganya menjadi pemulung untuk membantu menopang kehidupan keluarga karena dengan menjadi buruh industri makanan tidak mencukupi. Menurutnya, kawasan H Achmad merupakan tanah kosong yang belum dibangun oleh pemiliknya. Bangunan yang ada berjenis semi permanen, sempit dan penuh dengan barang-barang rongsokan hasil memulung.

Menariknya lagi adalah kelurahan Gunung Sulah merupakan salah satu kelurahan yang terpilih oleh BKKBN sebagai kampung Keluarga Berencana. Namun di sisi lain ada satu RT yang merupakan kawasan memprihatinkan. Pemukiman pemulung terdiri dari rumah-rumah tidak layak huni namun di jadikan sebagai tempat tinggal. Kawasan ini terletak di kampung kumuh dan tidak memiliki kekuatan untuk meningkatkan taraf hidup (Wirutomo, 2013:394).

Gejala kemiskinan muncul karena disebabkan dengan urbanisasi yang berlebihan terutama, yaitu berpindahnya masyarakat desa ke kota tanpa memiliki perencanaan dan pekerjaan yang jelas. *Slum area* secara umum sebagai pemukiman

atau kawasan yang berkondisi substandar atau tidak layak huni oleh penduduk miskin yang padat dan banyak pada kawasan kota besar yang berpenghasilan rendah. Mereka juga tidak memiliki okupasi dan pada akhirnya mereka menjadikan kawasan tersebut sebagai tempat tinggal. Ada beberapa ciri yang menonjol pada masyarakat kota yaitu: Kehidupan keagamaan sangat kurang bila dibandingkan dengan kehidupan keagamaan desa. Orang kota pada umumnya bisa mengurus dirinya sendiri tanpa harus bergantung dengan orang lain. Pembagian kerja ada batas-batasannya. Kemungkinan untuk mendapatkan pekerjaan bisa lebih banyak peluang. Jalan pikiran yang dianut masyarakat kota rasional. Jalan kehidupan cepat di kota, Perubahan-perubahan sosial tampak dengan nyata, Pertumbuhan penduduk disebabkan mengalirnya penduduk yang berasal dari desa (Alit, 2005).

Sebuah kota pada hakikatnya merupakan suatu tempat berkumpulnya semua warga setempat maupun pendatang. Pembangunan kota mengacu pada konsep pembangunan yang penekanannya pada unsur “manusia” yaitu membangun manusia haruslah melalui pembangunan masyarakat (Wirutomo, 2013). Sedangkan kawasan yang merupakan bagian dari suatu wilayah disebut komunitas masyarakat setempat (*Community*).

Kebiasaan masyarakat yang suka berkumpul menjadi sorotan utama masyarakat kawasan H Achmad ini. Mulai dari anak-anak sampai orang dewasa suka berkumpul untuk melakukan interaksi. Kegiatan yang mereka lakukan juga cukup beragam, misalnya suami memulung, istri buruh industri, anak mensortir hasil memulung, adapula anaknya menjadi pengamen dan pengemis. Kesibukan ini nampak pada pagi hari hingga petang. Sore harinya mereka tampak berkerumun antara kelompok mereka. Mereka sulit untuk mendapatkan pekerjaan memadai di kota. Pada akhirnya mereka mengerjakan pekerjaan apa saja asal dapat mempertahankan hidup mereka. Penghasilan mereka rendah dan penuh ketidakpastian. Mereka inilah yang termasuk golongan miskin kota. Komunitas pemulung merupakan satu kesatuan yang saling berkaitan dan tidak dapat dipisahkan dalam proses produksi daur ulang sampah, saling membutuhkan satu sama lain dilihat dari tempat bekerja dan tempat tinggal tidak memenuhi standard dan terkesan kumuh (Taufik, 2013: 88).

Masalah sosial yang ada di masyarakat tentu tidak asing bagi kita karena masalah tersebut ada di sekitar kehidupan masyarakat dan problem yang selalu hadir pada kependudukan. Problema kehidupan masyarakat adalah bentuk masalah sosial disebabkan kurangnya interaksi sosial yang seimbang antara satu dengan lainnya dalam masalah agama, budaya, etnis, hukum dan lain sebagainya. Hubungan erat antara nilai sosial dan lembaga sosial merupakan saling berhubungan yang biasanya bersangkut paut dengan bagian-bagian kebudayaan normatif. Masalah sosial menurut Gilin-gilin adalah suatu ketidaksesuaian antara unsur-unsur kebudayaan atau masyarakat yang membahayakan kehidupan

kelompok sosial sehingga mengakibatkan kepincangan sosial. Masyarakat kawasan kumuh yang berprofesi sebagai pemulung merupakan masyarakat yang hidup di bawah garis kemiskinan (Fitriana, Annisa dan Syahbana, 2014: 394).

Masalah sosial merupakan kehidupan yang masuk pada kategori miskin, artinya ketidakcukupan materi dan uang untuk kebutuhan hidup. Untuk mengenali penduduk miskin, cukup bervariasi, namun umumnya dapat dilihat dari penguasaan tanah, jenis pekerjaan, atau tingkat pendapatan. Hubungan dengan warga atau anggota masyarakat. Warga juga tersingkir akibat kurang mampu dan bersaing di kota bahkan banyak yang memilih jalan yang salah akibat dari kekurangan pola pikir, modal, pekerjaan dan penguasaan tanah. Sementara kota tidak dapat memberikan lapangan pekerjaan karena mereka tidak memiliki keterampilan. Pendidikan mereka juga rendah sehingga apapun pekerjaan mereka lakukan yang penting dapat mempertahankan hidup dengan memiliki tempat tinggal, dan merasa aman.

Hubungan Sosial Kemasyarakatan Kampung Pemulung

Manusia dalam kehidupan sehari-hari walaupun mempunyai kedudukan dan kekayaan tidak dapat hidup sendiri. Manusia selalu membutuhkan keberadaan orang lain. Untuk berkomunikasi dan bersosialisasi, manusia satu membutuhkan yang lainnya.

Faktor yang mendorong manusia sebagai makhluk sosial adalah terjadinya interaksi antar manusia. Interaksi ini terdiri dari tiga hal; *Pertama*, terkait dengan kondisi psikologis yang berasal dari tekanan emosional. Kondisi psikologis memengaruhi interaksi manusia yang memungkinkan manusia menjadi bahagia, senang atau sebaliknya. *Kedua*, memiliki hasrat yang tinggi dalam berhubungan dengan orang lain ketika kondisi dan harga diri rendah karena ketika merasa direndahkan butuh dukungan moral. Secara psikologis manusia butuh dukungan dan perlindungan agar kembali pada kondisi awal. *Ketiga*, terisolasi dari komunitas dalam melakukan interaksi dengan orang yang mengerti dan terbentuknya interaksi baru sehingga terjalinnya hubungan yang baik dan harmonis (Muttaqin, 2014: 131).

Merujuk pada perkembangan ini, manusia pada hakikatnya merupakan makhluk sosial dan politik yang membentuk hukum dan membentuk kaidah perilaku serta saling bekerjasama. Kemampuan manusia dalam bekerjasama akan bersandar pada kerjasama sosial antar kelompok dan merupakan syarat kehidupan bermasyarakat karena saling membutuhkan.

Manusia sebagai makhluk sosial memberikan rasa tanggung jawab dalam mengayomi setiap individu dalam masyarakat yang jauh lebih "lemah" dibandingkan yang "besar" dan "kuat". Dalam suatu kelompok masyarakat kebersamaan, baik itu non formal (masyarakat) maupun dalam bentuk-bentuk formal (institusi, negara). Berbanding terbalik dengan masyarakat kawasan kumuh

kelurahan Gunung Sulah. Masyarakat tersebut hanya mau berbaur antar kelompok mereka dengan berbagai alasan. Salah satu alasan mereka adalah “jika ada sesuatu yang lebih dahulu menolong adalah kelompok mereka saja, masyarakat lain apalagi yang bukan pemulung tidak akan mendekat.” Dengan berbagai alasan tadi, masyarakat setempat memiliki kekhawatiran bahwa mereka yang bukan pemulung tidak akan mau berbaur karena berbeda profesi dan status.

Hidup di tengah masyarakat perlu tumbuh dan berkembang serta menjalankan kewajiban pada tatanan kehidupan bersama manusia sehingga dapat berperan ganda. Hakikatnya mereka sebagai individu dan social (Priyanto & Abdullah, 2015: 23). Teori yang menjelaskan tentang kualitas hubungan antar manusia yaitu: a). Hubungan antar manusia (interpersonal) yaitu saling berinteraksi dalam memperoleh keuntungan atau justru merugi dengan dampaknya yaitu hubungan akan harmonisasi jika mendapat keuntungan dan menjadi sebagai teori transaksional (modal pertukaran sosial). b). Skenario yang disusun oleh masyarakat dalam pergaulan sosial dan mengatur apa dan bagaimana dalam pergaulan dinamakan teori peran c). Teori permainan. Klasifikasi manusia itu terbagi tiga yaitu anak-anak, orang dewasa dan orang tua. Dari suatu permainan akan terbentuk persamaan.

Salah satu kodrat manusia adalah berkomunikasi dengan manusia lainnya karena sebagai warga masyarakat dan warga negara yang interdependensi mengandung konsekuensi-konsekuensi sosial baik dalam arti positif atau negatif. Konsekuensi tersebut merupakan perwujudan dari nilai-nilai sekaligus watak setiap manusia. Kecenderungan pertumbuhan penduduk di wilayah perkotaan perlu mendapatkan perhatian dari semua pihak yaitu pertama kecenderungan pertumbuhan penduduk di perkotaan yang dikhawatirkan menimbulkan *the big bang of urban poverty*. Yaitu suatu ledakan kemiskinan di perkotaan yang di khawatirkan dapat menyuburkan kriminalitas (Andini, 2013).

Kehidupan Keagamaan Kawasan Kumuh Kampung Pemulung

Masyarakat di kelurahan Gunung Sulah mayoritas beragama Islam. Menurut data kependudukan yang ditemukan menunjukkan sebagian besar warga kelurahan Gunung Sulah beragama Islam. Tapi tidak bisa dinyatakan seluruh warga masyarakat beragama Islam. Ada sebagian kecil warga masyarakat desa yang beragama non-Islam berjumlah sekitar 1%.

Aktivitas keagamaan warga H Achmad belum terlihat baik. Menurut tokoh agama, Yursal, mengatakan bahwa untuk sholat berjamaah saja para pemulung jarang sekali berkumpul. Hal ini dimungkinkan warga kampung pemulung masih sibuk dengan urusan pekerjaannya. Jangankan waktu sholat Maghrib yang merupakan waktu istirahat dalam segala pekerjaan mereka, waktu sholat Dhuhur, atau Ashar, tokoh agama pada kampung tersebut tidak pernah bertemu mereka. Namun untuk sholat Idul Fitri dan sholat Idul Adha terdapat sebagian warga Kampung Pemulung yang datang untuk mengikuti sholat Ied. Waktu sholat Jumat

sebagian ada yang mengikuti tapi kemungkinan sebagian warga ada yang berjamaah di tempat lain karena mereka biasanya pulang sore atau menjelang magrib.

Aktivitas keagamaan yang berkaitan dengan masyarakat warga H. Achmad tidak Nampak, misalnya kegiatan pengajian yang dilaksanakan oleh majelis taklim dan lainnya. Aktivitas yang menjadi rutinitas dalam keseharian yang berkaitan dengan ibadah menunjukkan hal yang sama, misalnya pengajian atau kegiatan TPA bagi anak-anak tidak pernah terlihat. Secara sosiologis agama merupakan manifestasi kebutuhan manusia atas persoalan-persoalan yang tidak biasa di pecahkan secara empiris dan teknologis (Muttaqin, 2014). Namun hal tersebut tidak dilakukan oleh warga Kampung Pemulung.

Terkait dengan persoalan agama, pada dasarnya beragama merupakan suatu upaya untuk membuat hidup menjadi teratur. Seperti dirujuk dari pengertiannya, akar kata agama berasal dari gam, mendapat awalan dan akhiran A sehingga menjadi Agama. Akar kata agama ada pula yang mendapat awalan I dengan akhiran yang sama (menjadi A-gam-a). Dan ada pula yang mendapat awalan U dengan akhiran yang sama (menjadi U-gam-a). Bahasa sansekerta masuk rumpun bahasa Indo-Jerman. Dalam bahasa Belanda dan Inggris, anggota rumpun itu ditemukan kata gam (Belanda) dan go (Inggris) yang pengertiannya sama dengan gam yaitu pergi. Setelah mendapat awalan dan akhiran A pengertiannya berubah menjadi jalan. Intinya adalah jalan menuju sang pencipta.

Agama merupakan petunjuk untuk nilai dan norma yang berlaku di masyarakat. Agama sebagai refleksi atas cara beragama tidak hanya terbatas pada kepercayaan saja tetapi juga merefleksikan dalam perwujudan-perwujudan tindakan kolektifitas umat (Subqi, 2016:168). Agama adalah segalanya bagi kehidupan manusia maka agama berfungsi membimbing kehidupan masyarakat diantaranya yaitu: a). Kyai, pendeta, guru dan lainnya merupakan perantar petugas dalam memberikan bimbingan dan pengajaran disebut dengan fungsi edukatif. b). Keselamatan yang diinginkan setiap manusia baik untuk kehidupan saat ini dan setelah mati dan yang dapat menjamin keselamatan itu adalah gama yang merupakan sesuatu hal “sakral” dan “makhluk tertinggi” adalah fungsi penyelamatan untuk mendamaikan manusia. c). Agama sebagai kontrol bagi perjalanan hidup manusia yang meneguhkan kaidah-kaidah untuk kehidupan masyarakat dalam melestarikan kaidah-kaidah moral dari destruktif dari agama baru dan sistem hukum modern. Jadi agama dapat dikatakan sebagai fungsi pengawasan sosial. d). Fungsi memupuk persaudaraan. e). Mengubah bentuk kehidupan baru dan menanamkan nilai-nilai baru dan mentransformasikan nilai-nilai lama yang lebih bermanfaat sebagai fungsi transformatif.

Intinya adalah agama di dalam masyarakat merupakan aspek formal yang berkaitan dengan aturan dan kewajiban. Agama berfungsi sebagai edukatif, penyelamat, pengawas sosial, memupuk persaudaraan, dan transformative (Ulina,

Kurniasih, & Putri, 2013:19). Pegangan dalam kehidupan adalah melakukan aturan-aturan dan norma norma sebuah sistem nilai yang memiliki derivasi untuk pengabsahan dan mengatur pola prilaku baik individu dan masyarakat. Agama memiliki peran penting dalam kehidupan manusia dan masyarakat.

Perilaku keagamaan manusia merupakan percampuran antara faktor biologis, psikologis ruhaniah dan unsur-unsur fitrah atau petunjuk dari Tuhan. Menurut Abdul Aziz Ahyadi, seperti ditulis oleh Jailani, prilaku keagamaan merupakan ekspresi kehidupn kejiwaan manusia yang dapat diukur dengan kata-kata, perbuatan atau tindakan yang bersifat *god'i*, dan dapat dipelajari yang berkaitan dengan pengamalan agama termasuk dengan masalah ibadah dalam kehidupan sehari-hari. Semua itu dapat diukur (Jailani, 2014: 418)

Perilaku keagamaan ini akan memberikan citra pada masyarakat. Munculnya perilaku keagamaan yang fundamentalis dan perilaku yang didominasi pemahaman, penafsiran dan tradisi kegamaan yang radikal begitu pula jika pemahaman keagamaan dipahami dengan sejuk dan menyejukkan, maka akan mengekspresikan perilaku keagamaan yang moderat. Aspek perilaku keagamaan pada dasarnya meliputi keseluruhan perilaku yang dituntut (dalam konteks agama).

Adapun aspek-aspek perilaku keagamaan adalah *Pertama*, Aspek akidah/iman. Menurut syara, aqidah adalah iman yang kokoh terhadap segala sesuatu yang disebut secara tegas dalam Al-qur'an dan hadist. Akidah adalah keyakinan atau kepercayaan tentang adanya wujud Allah YME, dengan mempercayai segala sifat-sifat-Nya yang Maha Sempurna dan Maha Besar dari yang lainnya. Menurut Syafe'I, salah saeorang warga H. Achmad, dalam bidang keagamaan penduduk kampung kumuh ada yang taat tetapi banyak juga yang hanya sekedar identitas saja, keyakinan terhadap agama Islam hanya menjadi identitas padahal semua warga H. Acmad adalah beragama Islam.

Aspek akidah atau keyakinan menunjuk pada seberapa tingkatan keyakinan terhadap ajaran-ajaran yang bersifat fundamental dan dogmatik. Hal terpenting yang dibutuhkan dalam menumbuhkan perilaku keagamaan yaitu; (1) dengan pembentukan akidah, yang dilakukan dengan cara mengikrarkan kalimat tauhid, (2) menanamkan kecintaan kepada Allah dan Rasulnya, (3) mengajarkan Al-qur'an dan sunnah As-Suyuthi mengungkapkan bahwa mengajarkan anak dengan Al-Qur'an adalah pokok dari semua landasan dasar Islam, Al-Qur'an sebagai kitab petunjuk maka menjadi rahmat bagi seluruh alam (Zulaiha, 2017:92). (4) Keyakinan dengan akidahnya dan rela berkorban untuknya, semakin besar pengorbanan seseorang maka semakin kuatlah akidahnya dan semakin menunjukkan bahwa Ia memang jujur dan konsisten akan akidahnya.

Kedua, Aspek Ibadah/Islam. Ibadah dalam arti luas adalah *bertaqarrub* (mendekatkan diri) kepada Allah dengan menaati segala perintah-Nya dan menjauhi segala larangan-Nya, serta mengamalkan segala yang diizinkan-Nya. Dalam hal ibadah warga kampung kumuh tidak terlihat untuk berjamaah

khususnya di waktu maghrib dan Isya bahkan untuk sholat Jumat saja sesekali terlihat kemungkinan sibuk untuk bekerja atau mungkin sholat Jumat di luar. Informasi ini didapatkan dari warga yang tinggal di sekitar H Achmad.

Ketiga, aspek akhlak/ihsan adalah beribadah kepada Allah dengan penuh antusias dan bermunajat kepada-Nya. Jika hal itu sulit diraih, tingkatan di bawahnya ialah beribadah kepada Allah dengan rasa takut dan lari dari azab-Nya. Aktivitas keagamaan bukan saja perilaku ritual individu namun dalam aktivitas keseharian juga diiringi oleh kekuatan supranatural. Artinya bukan hanya dengan aktivitas yang tampak saja namun berdasarkan dalam hati seseorang. Dalam hal ini dapat meliputi berbagai dimensi.

Pemahaman agama warga H Achmad hanya sebatas paham namun tidak mengamalkan pemahamannya. Sebagian besar dari mereka paham bahwa hal tersebut merupakan kewajiban umat Islam namun masih banyak yang belum mengamalkannya. Menurut Haryo mereka cenderung mengisi waktu mereka untuk mencari uang sampai malam hari. Bahkan ada warga yang pulang sampai tengah malam, kemudian berangkat lagi untuk memulung sambil membawa anak-anaknya ikut serta dalam gerobak yang mereka bawa. Dalam ruang lingkup yang luas, agama bersifat Adikodrati karena agama memiliki nilai bagi individu dan masyarakat. Secara psikologis agama dapat berfungsi sebagai motif intrinsik dan ekstrinsik. Sikap beragama, baik sebagai sistem sosial budaya atau sebagai subsistem yang universal dan berbagai tipe penampilan beserta penghayatannya di kalangan kelompok-kelompok masyarakat, menjadikannya sangat penting dipahami oleh setiap individu dan lembaga yang berurusan dengan masyarakat.

Secara sosiologis pengaruh agama bisa dilihat dari dua sisi, yaitu; *Pertama*, agama sebagai fungsi integratif yaitu peran agama dalam menciptakan suatu ikatan bersama, membantu mempersatukan ikatan masyarakat. Hal ini didasari oleh adanya kelompok-kelompok keagamaan sehingga menjamin adanya konsensus dalam masyarakat. *Kedua*, agama memiliki peran kekuatan untuk mempersatukan, mengikat dan memelihara eksistensi satu masyarakat, agama dapat juga memainkan kekuatannya untuk menceraiberaikan bahkan eksistensi suatu agama dalam waktu yang bersamaan hancur. Kekuatan agama dapat dilihat dari unsur yang mengikat para pengikutnya atau suatu kelompok bahkan bagi umat yang membela agamanya sampai di luar kontrol emosi sehingga agama yang dibela dapat tercoreng.

Pola Komunikasi Kehidupan Sosial Keagamaan Kampung Pemulung

Dasar dan acuan kehidupan agama, ekonomi dan sosial menjadi penyeimbang dalam kehidupan pada berbagai bidang. Sebagai petunjuk bagi kehidupan manusia merupakan sumber alami, kepercayaan dan pola-pola tingkah laku sebagai tuntunan bagi kestabilan kehidupan manusia serta dapat mendekatkan diri pada Allah.. “Agama menjadi tuntunan agar terciptanya kestabiln hidup manusia

sehingga pola tingkah laku di berbagai bidang dapat membangun kesadaran spiritual-religius” (Tajuddin, 2014:388).

Agama sebagai jalan hidup manusia yang memandang bahwa dapat memengaruhi aktivitas kehidupan sehari-hari. Agar hidup mereka menjadi damai, tertib dan tidak kacau. Beberapa fungsi agama dalam masyarakat, antara lain “fungsi edukatif (pendidikan), fungsi penyelamat, fungsi perdamaian, fungsi kontrol sosial, fungsi pemupuk rasa solidaritas, fungsi pembaharuan, fungsi kreatif, fungsi sublimatif (bersifat perubahan emosi)”. Membaca Al-qur’an kebanyakan masyarakat muslim Indonesia dengan maksud tertentu (Junaedi, 2017: 226) atas niat yang tulus terhadap usaha manusia dalam melakukan perjalanan hidup dengan makna dan nilai agama yang sesuai dengan ajaran agama. Dengan demikian peran penting dalam pendidikan agama dalam meningkatkan moral bangsa dan negara di lingkungan masyarakat dalam kehidupan manusia.

Latar belakang masyarakat yang berbeda-beda membuat manusia memiliki sikap dan nilai berbeda dalam menjalani agama yang berbeda. Pola kondisi dan keadaan dalam beribadah keseharian digambarkan pada saat sholat berjamaah terutama pada sholat jumat atau sholat ied, yaitu dilakukan pada kondisi dan kebiasaan tertentu. Indonesia memiliki keragaman kebudayaan bahkan keagamaan. Agama mampu membimbing terciptanya kehidupan masyarakat yang damai, tenang, aman dan stabil. Terlebih lagi Indonesia memasuki era revolusi Industri 4.0 menjadikan agama sebagai pedoman hidup dan dapat menjaga gaya hidup sehingga tetap pada norma-norma yang sesuai dengan tuntutan agama.

Pemukiman kumuh adalah para pendatang yang umumnya berasal dari luar kota Bandar Lampung. Ditinjau dari aspek social, KTP asal daerah masih digunakan mereka. Sebagian masyarakat penghuni kawasan kumuh masih dalam kategori penghuni baru beberapa tahun. Umumnya mereka memilih tempat tinggal tersebut dilihat dari faktor wilayah dan jarak antara tempat tinggal dengan tempat mereka mencari napkah. Pemukiman kumuh rata-rata berlokasi di sekitar pabrik atau *home industri*. Untuk tingkat pendidikan, rata-rata dari tingkat pendidikannya tidak memiliki jenjang pendidikan, mayoritas dari mereka berada pada jenjang pendidikan taman SMP/ sederajat. Untuk tingkat kekerabatan kegiatan yang ada yaitu kegiatan arisan antar mereka.

Pemukiman kumuh yang berada pada gang sempit dengan kerapatan bangunan yang sempit. Dampaknya adalah kurangnya sirkulasi udara. Keadaan dan keterbatasan tersebut mengakibatkan terjadinya genangan air jika musim hujan tiba. Bahkan seringkali banjir di sekitar karena ketidakpedulian masyarakat akan saluran air sanitasi lingkungan. Air pun bercampur dengan sampah, hal ini merupakan salah satu ciri tempat atau kawasan kumuh di kota Bandar Lampung.

Dampak adanya pemukiman kumuh dapat mengakibatkan berbagai masalah dari banyak segi; sosial, pemerintahan, kesehatan, lingkungan dan lainnya. Penertiban bangunan sukar dijalani di wilayah perkotaan yang kotor dan semakin

memburuknya planologi, lingkungan tidak tertata, kotor, bau dan becek. Berkurangnya tempat serapan air menyebabkan banjir saat musim hujan tiba, apalagi tidak tersedianya sarana fasilitas (Riogilang, 2016: 55).

Kurangnya nilai sosial masyarakat kampung kumuh dengan masyarakat sekitar menjadikan kehidupan mereka melahirkan individualisme. Terciptanya nilai sosial dalam sebuah masyarakat melalui interaksi dikembangkan dengan didorong oleh kumpulan aspek moral dan mentalitas bagi warga kampung kumuh, termasuk nilai-nilai sosial yang akan menjadi pedoman untuk hidup bersih, humanis, disiplin demokrasi, tanggung jawab, dan hidup kasih sayang. Sebaliknya masyarakat tanpa nilai sosial pada masyarakat dan negara tidak memperoleh kehidupan yang demokratis dan harmonis.

Ciri masyarakat kumuh mempunyai karakter tersendiri terutama di perkotaan, salah satu contohnya adalah Kelurahan Gunung Sulah yang terletak di Jalan Achmad RT. 01. Masyarakatnya heterogen namun tidak terlihat berdampingan dengan masyarakat atau kelompok elit. Masyarakat kumuh dalam hal ini pemulung dalam melaksanakan kehidupan keseharian dengan pola masing-masing atau individu karena banyak alasan yang mereka kemukakan. Mereka tidak dapat mengimbangi cara kehidupan masyarakat sekitar baik dari status dan ekonomi. Dapat dikatakan bahwa hubungan yang terjadi antarmanusia lebih didasarkan atas kepentingan-kepentingan pribadi. Kepentingan pribadi terjalin atas dasar hubungan antar manusia dari kepentingan-kepentingan yang dilakukan secara terbuka dan dilakukan saling mempengaruhi. Hal ini tidak mereka dapatkan di lingkungan masyarakat sekitar dikarenakan kekhawatiran tidak diterimanya mereka di lingkungan masyarakat setempat. Pada masyarakat pemulung interaksi dipengaruhi dengan lingkungan alam sehingga membentuk pola tingkah laku yang merespon terhadap pengaruh lingkungan (Nadjib, 2013:138).

Manusia tidak akan lepas dari hubungannya dengan manusia lain. Dari hubungan interaksi antara individu maka lahirlah kelompok-kelompok sosial (*social group*) dengan berlandaskan kepentingan bersama. Ditinjau dari perspektif kelompok sosial, yaitu tersusunnya masyarakat maka akan menjadikan sebuah perubahan sebagai sesuatu yang diharapkan dan akan terjadi perubahan mutlak di manapun. Tidak semua himpunan manusia dapat disebut kelompok sosial karena ada persyaratan sehingga dapat dikatakan kelompok sosial.

Timbulnya kesenjangan sosial di masyarakat bersumber pada faktor-faktor “ekonomi, biologis, biopsikologi, dan kebudayaan” (Sutisna, 2019:20). Problem-problem yang diklasifikasikan pada masalah sosial dalam empat kategori berasal dari faktor ekonomis yaitu pengangguran, kemiskinan dan sebagainya. Keinginan lahiriah tentu ada pada setiap manusia. Keinginan tersebut adalah kesejahteraan atau keadaan tidak miskin, sekadar untuk kepuasan hidup sebagai makhluk individu dan sebagai makhluk sosial yang menjadi bagian masyarakat. Norma-norma yang berkaitan dengan kesejahteraan biasanya selalu dikaitkan dengan

kebendaan dan menjadi masalah sosial (Syawie, 2011:218).

Masyarakat H Achmad terbiasa berkelompok karena senasib seperjuangan dalam kehidupan. Masyarakat tersebut berkelompok antara mereka saja dan tidak melibatkan warga atau masyarakat sekitar. Kelompok tersebut mempunyai hubungan satu dengan lainnya akan tetapi tidak terikat dengan organisasi. Mereka mempunyai kesadaran pada hubungan antar individu sehingga membentuk kelompok sosial. Yaitu sekumpulan orang yang melakukan interaksi dan saling membutuhkan serta dapat saling mempengaruhi dan memiliki kesadaran bersama yang terjalin dari rasa saling memiliki dan kebersamaan.

PENUTUP

Permukiman kumuh tidak dapat diatasi dengan pembangunan fisik semata-mata. Lebih penting adalah dengan mengubah perilaku dan budaya masyarakat kawasan kumuh. Pola-pola yang mengarah kepada perilaku sosial berdasarkan pada perubahan individu, keluarga dan komunitas kelompok mereka didukung oleh pihak-pihak lain yaitu masyarakat sekitar dan pemerintah setempat yang dampaknya terhadap perubahan gaya hidup dan pola hidup yang semakin membaik. Tumbuhnya permukiman kumuh disebabkan oleh ledakan penduduk di kota-kota besar, baik karena urbanisasi maupun karena kelahiran yang tidak terkendali.

Terbentuknya permukiman kumuh dipandang memiliki potensi menimbulkan banyak masalah perkotaan, karena dapat menimbulkan berbagai perilaku menyimpang, seperti kejahatan, dan sumber penyakit sosial lainnya. Pada dasarnya struktur manusia itu dalam segala tindakannya selalu membutuhkan satu sama lainnya, tidak hanya “koeksistensi” melainkan juga “kooperasi”. Korelasi ini harus pula mencerminkan keserasian, keselarasan dan keseimbangan hidup di antara dunia materi dan rohani. Antara dunia imanen dan transenden dan antara hak dan kewajiban. Selain itu ada juga hubungan lainnya, yaitu menjaga tatanan kehidupan masyarakat dan membentuk kehidupan yang harmonis.

Disarankan agar Pemerintah setempat lebih mendata masyarakat atau warga sehingga terdata dengan baik agar pemerintah dapat memantau segala kegiatan dan kehidupan sosial dan keagamaan warganya. Pada sisi lain, pemerintah juga dapat mendorong agar masyarakat dapat selalu menjaga lingkungannya agar tetap indah, bersih, dan teratur.

Simpulan dari hasil penelitian menunjukkan bahwa masyarakat kampung kumuh yang bekerja sebagai buruh industry rumahan, pemulung, dan bekerja sebagai serabutan tidak memiliki pola kehidupan social. Mereka lebih cenderung hidup dengan karakteristik individualis dengan masyarakat sekitarnya. Mereka hanya berkumpul dan bersosialisasi dengan sesama mereka. Hal ini dikarenakan pola interaksi yang dibangun masyarakat kampung kumuh. Begitu juga jika ditinjau dari sudut pandang sosial keagamaan. Kesulitan yang ditemukan karena mereka

tidak memahami agama yang dianutnya walaupun mereka memiliki status sebagai agama Islam. Kurangnya pemahaman ini menjadikan pola sosial keagamanya cenderung kurang.

Pada sisi lain, persoalan kesibukan para pemulung dan anggota keluarga lainnya, hampir sehari penuh waktu mereka digunakan untuk bekerja sebagai pemulung atau buruh industry. Hal ini menyebabkan penduduk kampung kumuh pemulung jarang berada di rumah. Hal ini melengkapi kurangnya sosialisasi ataupun kehidupan social keagamaan mereka. Masalah utama dalam kehidupan sosial keagamaan masyarakat kumuh kampung pemulung adalah pola pikirnya yang belum tertata dengan baik sehingga pembangunan fisik bukan solusi.

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Preservation of The Begawi Abung Siwo Migo Tradition Development Oriented and Social Welfare in Lampung Multicultural Community

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Abstract. The Begawi tradition is the Pepadun Lampung culture and part of the national culture. The preservation of traditions that are oriented towards development and community welfare is a complex issue when faced with the progress of the times and diversity, so that efforts are needed to respect, maintain and preserve it. Therefore, this research is expected to provide positive output. This research focuses on the preservation of the Begawi tradition, as the highest ritual in the Lampung Pepadun traditional ceremony, Sub Fokus Abung Siwo Migo. This research is a field research. Based on the research results, tradition can contribute to the welfare of society if there are efforts to develop identity, including respect for traditional cultural values and values of social solidarity. To achieve the objectives in this study, changes are needed that lead to the development of the character of society to include harmony in individual aspects and human sociality, meaning that tradition is carried out because of tradition, for the sake of tradition. and the existence of a tradition that underlies the identity of the Lampung people, so that the tradition can be lived with a sense of comfort and safety by its owner. In addition, the community is expected to be able to identify the values and ideals of the tradition itself, as the heir of responsibility, both individuals, the wider community and local governments, in carrying out the mandate of the law.

Keywords: Begawi ASM Tradition, Development Oriented, and Social Welfare

1 Introduction

Culture as a result of the development of a nation is critical to learn in order to know and maintain various aspects of diversity that exist in pluralistic Indonesian society, both in terms of ethnicity, social, culture, politics, and religion, so that people can always live in harmony amidst the diversity of cultures and systems. Kinship as the identity of the nation and the State.

The concept of cultural diversity, which is multiculturalism, is also regulated in the 1945 Law, Article 32 paragraph (1) and paragraph (2), concerning the State's obligation to promote national culture and Article 18 B paragraph (2) concerning Regional Government. These laws and regulations place national culture at a high degree and guarantee the elements of regional culture and emphasize the nation's diversity by the principle of *Bhinneka Tunggal Ika*.

The preservation of diversity, plurality, plurality, or multiculturalism in a community is lovely and can provide positive energy and can be used as capital to live together to build a nation in a give and take relationship. However, it requires cultural resilience to reduce the forces that arise as a result of diversity. As explained by Masdar Helmi [1], if diversity is seen as different and is still framed by an interpretation that comes from a symbol that suppresses prejudice, suspicion, bias, and reduction against groups outside of itself, it can lead to cultural domination, which in turn creating a cultural clash, this will only be a bomb that destroys the structure and pillars of the nationality. Lampung people are an indigenous ethnicity who has built a system of social life with unique traditions, unique languages, and uniqueness of writing for centuries. The uniqueness of tradition is that the people of Lampung have a muaghi tradition, a ninjuk or seimbangan tradition in a marriage, a begawi tradition, and so on. While the language tradition, the people of Lampung have two dialects, namely the dialect of "Api" (A), which is identical to the people of the margins, and the dialect of "Nyo" (O), which is identified with the Abung people. In terms of tradition, the people of Lampung consist of two major groups: the Jurai Pepadun, which is followed by the Abung people, and the Jurai Sebatin, followed by the People who are marginalized or coastal.

In one element of cultural activities (culture traits), large ceremonies that have become the society's traditional culture in several regions in Indonesia are often found or found differences in technicalities and procedures for their implementation. Like the Begawi Puppung Pepadun tradition, which applies to the Lampung Pepadun people. The Begawi traditional ceremony aims to increase one's social strata to be more respectable in a position of customs or balance and take the title Suttan or Suntan or the like. The title Suttan can be interpreted as the title of a person given by local traditional leaders after fulfilling specific requirements, namely by slaughtering several buffaloes/cows and various other ritual activities carried out during the ceremony. The implementation of begawi involves clan and customary community leaders, is costly, and takes three to seven days. Almost the same meaning as the Batagak Pengulu ceremony tradition in the Minangkabau ethnic community (West Sumatra). When a tribe or clan appoints a new leader of its people, the Batagak Pangulu ceremony is held. This ceremony is a meaningful ceremony by slaughtering a buffalo and holding a party for three days or even a week. Many other traditional traditions exist in Indonesia as a form of diversity and plurality, multiculturalism, and cultural pluralism, all of which is the grace of Allah SWT.

Seeing the importance of the socio-cultural life system as a legacy of the past and becoming a nation's identity, traditional socio-cultural values must be respected, preserved, and preserved. They are well preserved and not eroded by the times. Because of the weak understanding and knowledge of the meaning and reduction of traditional values, it tends to make people prefer and adopt foreign cultural practices rather than preserving their own regional culture. Therefore, a traditional culture which is taught from generation to generation, there is no guarantee that it will remain strong in facing globalization, which offers a pragmatic and consumptive lifestyle, including the ability of local communities to identify potential cultural wisdom, both in the form of natural resources, social capital, and values. Moreover, local institutions or other sources are owned.

Traditional culture is considered an ancient, worthless scene, expensive, convoluted and tedious, the incomprehensible language of the embodiment, and so on, is a point of view that cornered to identify weaknesses in preserving traditional culture. Lampung's cultural philosophy, which is always echoed, researched by many experts, cannot always change modern society's principles to prioritize tradition over modern culture. This is a challenge to describe a series of science as well as about the meaning and main ideas contained in the

Lampung Pepadun customs, especially the begawi tradition, as an implementation of the development of a cultured and religious society, as well as finding solutions to develop traditional Lampung culture with national and international expectations to achieve prosperity. Social for the community.

The ethical and moral values contained in the tradition of a society are the main social assets or capital in order to empower the community in order to improve the quality of life and welfare, at the same time eliminating access to modernization, which can destroy the bonds of traditional values such as kinship, cooperation. Religious values, local customs, and cultural institutions are entrenched and rooted in social life formation, thus forming national cultural values.

Arif Budimanta et al. [2] explain that cultural development is an effort to improve or maintain society's traditions in community development studies that describe how cultural and community changes occur from time to time due to globalization. In general, community development (community development) is a development activity carried out systematically, planned, and directed to increase public access to achieve better social, economical, and quality of life conditions compared to previous development activities.

Cultural development must be based on noble values based on Pancasila so that it always animates every aspect of development. It needs to be directed to revitalize local values, norms, traditions, and wisdom in responding to various acute problems of the nation such as corruption, poverty, and social inequality through government support and exemplary community organizations in elevating the noble traditional regional cultural values, as well as filtering and absorbing positive external cultural values towards the advancement of civilization and enhancing the degree of humanity in line with changing times as well as beneficial interests for the improvement of progress, welfare, and community independence. Thus the goal of developing traditional culture can be achieved. The potential richness of local wisdom can be found as an identity of an inseparable area from national culture.

Etymologically according to Nanih Machendrawati [3]. Development means empowering, strengthening, fostering, and prospering. In terms of terminology, the development of an Islamic community means a concerted and planned effort to prosper Muslims in all aspects of their lives according to the Koran and Sunnah's demands, whereas lexically, empowerment means strengthening. Technically, the term empowerment can be equated or at least equated with the term development; even these two terms, to some extent, are interchangeable or interchangeable.

To realize community development systematically, planned manner to achieve better social, economic, and quality conditions of life. According to Jim Ife, [4], cultural heritage must not be separated but must be seen as a real part of people's lives. If this is done, tradition can become a central point for social interaction and an essential process in community development such as social, economic, and political development. This means that the developer requires community participation as a form of social action that can be assumed as a pattern of community action that responds to what is happening around them. The response, in this case, is aimed at making use of local wisdom as a means of supporting the development of traditional culture in order to improve social welfare.

Development-oriented traditional culture and social welfare is a complex problem that must be faced when faced with the progress of the times in the current era of globalization. National culture, which is expected to be able to act as a catalyst in adopting universal values as well as a filter against the entry of negative global cultures, has not been able to function correctly, resulting in a symptom of an identity crisis as a result of the weakening of cultural norms that have not been adequately consolidated. This results in ambivalence and

disorientation in values. The disorientation of values impacts the development of a spirit of freedom that creates a permissive viewpoint. If this develops excessively, it will make it difficult for efforts to integrate development measures and trigger conflicts in various levels of life.

Therefore, an urgent problem in the development of traditional culture is the tendency to decrease the level of management of local cultural assets, both tangible and intangible, especially traditions that exist after regional autonomy. This will be dangerous for preserving local culture and even national culture, which plays a vital role in maintaining historical ties and is also very important as a source of knowledge.

This research is focused on the study of the preservation of the Abung Siwo Migo begawi tradition. This study's sub-focus is Begawi Puppung Pepadun, where this activity is the highest or peak ritual in a Lampung Pepadun ritual to improve the social balance strata on the position of customs and the development of traditional culture in order to achieve social welfare for the community.

Based on the background of the problem as described above, problems can be formulated regarding; What is the accommodation of the Abung Siwo Migo begawi tradition for the social welfare of the community and how are the strategic initiative of the Regional Government and stakeholders in developing the Abung Siwo Migo begawi tradition in the Multicultural Lampung community. The goals to be achieved are:

- a. The traditional culture of begawi is preserved in the Abung Siwo Migo community of Lampung province as mandated by the Constitution.
- b. Developing national and international cultural begawi
- c. Encouraging government and stakeholder policies to initiate the preservation of traditional culture, oriented to the development of social welfare

2 Literature Review

2.1 Begawi Tradition Accommodation for Social Welfare

The term accommodation always appears in various science fields with different meanings, such as accommodation in education, health, communication science, psychology, and others. The point is that accommodation aims as an adjustment so that problems, conflicts do not occur, conflict, and creates comfort. In the Big Indonesian Dictionary, viewed from a sociological perspective, accommodation means a social adjustment in humans' personal and group interactions even though there are differences. In other understanding, Richard West [5] defines accommodation as the ability to adjust, modify, or regulate one's behavior in response to others.

According to Gillin and Gillin in Soerjono Soekanto [6], accommodation is a social relationship process that leads to adaptation. Between individuals or groups, there is an adaptive relationship to overcome tensions. These social adjustments can take the form of coercion, compromise, arbitration involving other parties, conciliation, tolerance, stalemate, adjudication, or legal settlement. However, understanding in the context of social accommodation of the tradition in question is more towards tolerance of thought, which can agree on the meaning and main ideas of a custom or custom in a community organization, especially the begawi tradition realize cooperation between living social groups. Collectively but have different perspectives on culture and religion, and unite these social groups to increase social welfare by developing their traditional culture.

Tradition is the habit of society in interacting with the environment and the universe. The values contained therein have been arranged in such a way from time to time, and are used as a means of non-formal education regarding the values of life for the generation to generation. This means that indirectly, tradition has taught the relationship between people, safeguarding human dignity, and others. In essence, we are required to take responsibility for its preservation so that tradition will always exist in the life of society, nation, and State.

In the sociology dictionary, tradition is defined as a hereditary belief that can be maintained. Meanwhile, according to Piotr Sztompka [7], another definition of tradition is all material objects and ideas that come from the past but still exist today, have not been destroyed, destroyed, or forgotten. Here tradition only means inheritance; what is left from the past.

Likewise, Muhammad Abed al-Jabiri [8] explained that the meaning of tradition in Arabic is understood by the word *turat*, which comes from the letters *ث* (wa), *ر* (ra), and *ت* (tha), which in the classical dictionary emphasizes with the words *irth*, *wirth*, and *mirath*. Everything is a form of *masdar* (verbal noun) that shows the meaning of everything humans inherit from their parents, either in the form of property or rank or dignity.

Specifically, by C.A. Van Reusen [9]. Tradition is translated as inheritance or customary norms, rules, assets. However, tradition is not something that cannot be changed, uplifted, and rejected; on the contrary, it can be combined with various human actions and raised on the whole. Furthermore, the understanding, according to Bastomi Suwaji [10], that tradition is the spirit of a culture, with the cultural system, the tradition will become strong. If tradition is eliminating, the hope of culture will end right away. Everything becomes a tradition, its effectiveness, and level of efficiency have been tested. Its effectiveness and efficiency always follow the development of cultural elements. Various forms of attitudes and actions in overcoming problems if the level of effectiveness and efficiency are low will soon be abandoned by the perpetrators and will not become a tradition. Of course, a tradition will fit and fit the situation and conditions of the people who inherit it. Based on this understanding, it can be summarized that tradition is a legacy of the past as a form of richness in the history and spirit of a culture so that tradition can create a harmonious life in various communities of society if it is lived with mutual respect, respect, by existing values and rules.

Abung Siwo Migo is one of Lampung's indigenous people with the Pepadun culture, which became the forerunner to the formation of Central Lampung Regency. Siwo Migo said because he has nine clans or brothers or kinship that are scattering several areas in Lampung Province. The nine elements of culture: Buay Niliki, Buay Unyi, Buay Subing, Buay Nuban, Buay Beliuk, Buay Nyerupo, and Buay Selagai, Buay Kunang, and Buay Anak Tuho.

There are five customary unitary sub-communities within the Pepadun customary Lampung community, namely Abung Siwo Migo, Megow Pak Tulang Bawang, Way Kanan Limo Kebuayan, Pubian Telu Suku, and Sungkai Bunga Mayang. The five customary sub-communities are scattering in various regencies/cities in Lampung Province, such as Central Lampung Regency, North Lampung Regency, East Lampung Regency, Way Kanan Regency, Tulang Bawang Regency, Tulang Bawang Barat Regency, and Bandar Lampung City, including a small number of Regencies. South Lampung.

The Pepadun customary unit's sub-community above is included in the form of a stratified (genealogical) customary community tied to the same lineage from one ancestor. Each group has similarities in terms of custom elements, both the marriage system and the Begawi traditional ceremony, all of which have been regulated in the decisions of traditional balancing figures in each region.

In the implementation of the begawi tradition, it is motivated by several reasons, namely because of the cause of marriage, and because of deliberate reasons to carry out begawi to improve one's social status. The series of begawi traditions, especially in the Abung Siwo Migo community, have various interpretations of benefits and Islamic principles, including aspects of social welfare. Therefore, this fact inspires researchers to examine matters related to customs, especially regarding the accommodation of Abung Siwo Migo's traditional begawi traditions for the social welfare of the people in Lampung Province, so that it expected to provide positive output to strengthen the function and role of traditional institutions in revitalizing the development of traditional cultural values, especially the Begawi Puppung Pepadun tradition as a form of community development participation.

2.2 The Development of Begawi Traditions Towards Social Welfare

Cultural wellbeing is an essential concept in cultural development and community development, which is always interesting to research. So far, there have been many discussion perspectives on cultural welfare that have become the focus of scientists, academics, and socio-cultural observers in Indonesia. However, studies of the traditional begawi cultural welfare that exist in the pepedun community in Lampung Province have not been widely developed, even though the begawi tradition in Lampung pepedun custom is a tradition that includes all the elements of existing traditional rituals, both rituals in marriage, rituals in the seangkanan / muaghi customs, dance traditions, kulintang art, tadisi bujang Gadis (ngedio), and others, where all these elements are summarized inside it. Therefore, through a qualitative approach that will be used in this study, related to aspects of cultural wellbeing on the case study of the Begawi Abung Siwo Migo tradition, it is hoped that it can have a positive impact in minimizing cultural shifts and identity crises so that the development of the begawi tradition can develop in terms of regulations. Broader in the context of realizing the social welfare of the community.

In-Law No. 11 of 2019, regarding social welfare. Article 1 explains that social welfare is a condition for the fulfillment of the material, spiritual and social needs of citizens in order to live correctly and be able to develop themselves so that they can carry out their social functions.

Albert and Hahnel, as quoted by Eddy Sugiarto [11], divide welfare theory into three parts, namely; Classical utilitarian, Neoclassical welfare theory, and New contraction approach. The classical utilitarian approach emphasizes that one's pleasure or satisfaction can be measured. The principle for individuals is to increase the level of their welfare as much as possible. As for the community, increasing their group's welfare is a principle that is upheld in their life. The neoclassical welfare theory approach is a function of all individual satisfaction. The new contraction approach is to raise the maximum freedom in an individual's life or a person. This approach emphasizes that individuals will maximize their freedom to pursue goods and services without interference from certain parties.

Based on the description above, to realize social welfare through the concept of traditional cultural development, of course, it cannot be separated from our understanding of traditional knowledge or better known as local knowledge or indigenous knowledge, whose meaning is to focus on knowledge that already exists in a community. The term traditional knowledge, M. Marwan and Jimmy [12] in the national law dictionary, means that traditional knowledge possessed by local communities or traditions that are hereditary includes the fields of art, plants, architecture, etc. Further defined by Henry Soelistyo, quoted by Muhammad Djumhana [13], traditional knowledge is knowledge whose status and use are part of society's cultural tradition. Understanding traditional knowledge can

also be seen in full in the article J. Traditional Knowledge, Innovations, and International Practices, in Agus Riswandi, et al. [14];

"Traditional knowledge refers to the knowledge, innovations, and practices of indigenous and local communities worldwide. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and forms stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, the local language, and agricultural practices, including plant species and animal breeds. Traditional knowledge is mainly practical, particularly in such fields as agriculture, fisheries, health, horticultural, and forestry."

Traditional knowledge refers to knowledge, innovations, and practices from indigenous and local communities around the world. Developed from experiences through countries and adapted to local cultures and environments, traditional knowledge is transmitted orally from generation to generation. It becomes collective ownership of the form of stories, songs, proverbs, cultural values, beliefs, rituals, community law, regional languages, and agricultural practices, including plant species and animal descent. Traditional knowledge is primarily a natural practice in agriculture, health, horticulture, and forestry.

Furthermore, in another sense, Afifah Kusumadara [15] argues that traditional knowledge is seen as intellectual work in the field of knowledge and technology, which contains elements of traditional inheritance characteristics that are produced, developed, and maintained by local communities or indigenous peoples in an area.

From some of the above definitions, it can help the author to explain the formulation of concepts and operational definitions of this scientific research, making it easier to understand problems, apply theory and research methodology consistently in their implementation in the field. Therefore, by referring to several theories correctly, logically, and systematically, it will be built on the grand theory, middle theory, and applied theory. The three complement and reinforce one another.

3 Research Methodology

This type of research is classified as field research (field research), namely research that uses information from the research objectives through observation, interviews, and documentation. The method used is a qualitative approach to finding and collecting various primary data sources (primary) and supporting data sources (secondary). The three mechanisms used in data collection in this study tend to use the Miles and Huberman model, described in the form of data analysis components. Furthermore, checking the validity of the data was carried out using four criteria: credibility, transferability, dependability, and confirmability.

4 Results and Discussion

Analysis of social change will touch on the concepts of traditional culture, accommodation, and modernization. These three concepts are inseparable because they give life to all the elements. Tradition is a mechanization tool to adapt to the progress of the times.

When the modernization tradition goes hand in hand, accommodation becomes part of the social process dynamics to anticipate problems that will arise later.

The essential thing about the Abung Siwo Migo begawi tradition accommodation is the information passed on from generation to generation, both oral and written, because, without this, traditional culture cannot contribute to society can even lead to extinction. Thus tradition is born in 2 (two) ways, namely:

- a. It is emerging from below through a mechanism of spontaneous emergence involving the public at large. For some reason, specific individuals find historical legacies that attract attention, unusualness, love, and admiration, spread in various ways, influencing society. This respectful attitude turns into behavior in the form of ceremonies, research and restoration of ancestral relics, and reinterpreting old beliefs.
- b. Appears from above through a mechanism that must be habituated or forced. This means that something that is considered a tradition is chosen and made public attention by an influential or powerful individual; in this case, it is the Government.

An analysis of social change should not make the difference between tradition and modernization. The terms traditional and modern society are just mental constructions that form simplified models to understand and explain the complexities of history, as Shil [16] in Piotr Sztompka's book [17] asserts that: *"Humans cannot live without tradition. although they often feel dissatisfied with their traditions."*

5 Conclusion

Based on the results of this study it can be concluded that; In general, the begawi tradition as traditional socio-cultural values is still very relevant and lives on in the midst of the multicultural society of Lampung. Considering that traditional values have a role in the relationship to the Abung Siwo Migo indigenous people, the begawi tradition is used as a sacred activity which is a representative or embodiment of the ideology or philosophy of the people of Lampung, namely Piil-pusangiri (ashamed of doing despicable work according to religion and having self-respect); Juluk-adok (having a personality in accordance with the customary title it bears); Meet-nyimah (visit each other for hospitality and welcoming guests); Nengah-mixed (active in social interactions and not individualistic); and Sakai-sambaian (mutual cooperation and mutual assistance with other community members).

To achieve the objectives in this research; (first) there needs to be a change that leads to the development of the character of the community in order to contain the harmony of individual aspects and human sociality. Where the first principle in the development of tradition is co-existence. This means that the traditional culture (begawi) carried out by the indigenous people is based, because of the existence of tradition, for the existence of traditions, and for the sake of the existence of the traditions of the Lampung people. Co-existence is what underlies the identity of the people of Lampung, so that the tradition will be carried out with a sense of comfort and safety by the owner, besides that the community is expected to be able to recognize the values and ideals of the tradition itself, as an heir of responsibility, both individually, indigenous peoples or local governments, in order to carry out the mandate of the law. (second), it is necessary to have information transmitted from generation to generation, both oral and written, so that traditional culture does not become extinct, as well as an effort to develop traditional cultural wisdom. (third) motivate the development of tradition in two ways; (1). Emerging from the bottom (bottom up) through a

mechanism spontaneously and involving the public at large, for a reason, certain individuals find historical heritage that attracts attention, unusualness, love and admiration which are then spread in various ways, influencing the public at large. This respectful attitude turns into behavior in the form of ceremonies, research and restoration of ancestral relics and reinterpreting old beliefs. (2). Appears from above (top down) through a mechanism that must be habituated or forced. This means that something that is considered a tradition is chosen and made public attention by an influential or powerful individual in this case is the Government.

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Public Relations as Da'wah Communication Strategies In Economic Empowerment of Islamic Communities

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Abstract. The purpose of this study is to find out Da'wah communication strategy in the economic empowerment of the Islamic community by using the theory of Public Relations in *Amil Zakat DT Peduli* Kota Metro. The goal is to achieve economic empowerment program target through Zakat, Infaq, Sedekah by the addition of new *Donors / Muzakki*. The research method used qualitative descriptive approach by actively involved in the economic empowerment program and interviews 30 informants from *DT Peduli* Metro management, government, *Muzakki*, *Mustahik*, Stakeholders and Corporate. The result is increasing of new *Donors / Muzakki* by achievement of eight economic empowerment indicator through the implementation of the Public Relations strategy, namely Communal Space provided voluntarily by each Volunteers / *Donors* who become public consultant in attracting new *Donors* as volunteers in bringing up ideas and innovations maximizing *DT Peduli's* economic empowerment program.

Keywords: *Public Relations, Da'wah Communication Strategy, Economic Empowerment*

1. Introduction

In the era of information technology, various forms of communication media have been able to facilitate humans in interacting with their social and environment.[1] In relation to the process of da'wah as a form of development of Islamic societies, effective strategies are needed to be applied as a medium of communication. [2] One form of communication media is to use the theory of Public Relations which is a means to bridge humans to establish communication. Public relations will be a da'wah communication strategy that acts as a medium for delivering news, consultants, media publications, innovator strategies which then become a means that is able to influence people's awareness space so they have the same perspective in seeing things.[3] Media communication through public relations is able to bridge between outgoing internal management and stakeholders. The form of communication media from public relations is divided into digital and non digital communication media. Digital media can also be a da'wah communication strategy. Media has been carried out by *DT Peduli* in the form of online publications using social media. [4] By using social media,

material is distributed in the form of solicitation and social movements to the community in accordance with the designed of target program. The form of material published to the public contains da'wah material using *Tilawah* strategy (reciting the verses of Allah SWT.), The *Tazkiyah* Strategy (purifying the soul), the *Ta'lim* strategy (teaching the Qur'an and Al-Hikmah). [5] This research was focused on *Ta'lim* Strategy which is asking partners to help deliver information about da'wah mission then establish public perceptions in making an active contribution in the implementation of the *DT Peduli* program. The program is an economic empowerment program for the community. Basically there are four main pillars of the DT Care program such as Education, Health, Da'wah, Economic. Among the four pillars, the economy is the most important pillar considering that *DT Peduli* is an *Amil Zakat* institution that manages Zakat, Infaq and Alms funds as the source of the entire four pillar program.[6] When the economy is able to sustain the other three pillars, *DT Peduli* program will be very beneficial for the community in implementing a real program. In its implementation, economic empowerment is carried out through the communication strategy. This strategy is more in the cognitive realm (thought) whose transformation passes through the sense of hearing (*al-sam'*) and the sense of sight (*al-abshar*) and added to a healthy mind (*al-af'idah*). [7] Because every communication strategy must have a strategic plan that serves as a guide in the execution of publications and bridges all management and stakeholders both internal and external. Public relation is a da'wah communication strategy that plays an important role in the existence of an institution including *DT Peduli*.

In connection with the existence of an institution, in expressing a message from the program, a good communication is needed. It should be easily understood by the public and could be said to be effective if it is successful in achieving its goals and able to produce an attitude change in the communicant. [8]Etymologically the word effective is often interpreted to achieve the desired results and fun (having a pleasing effect). One of the problems in today's society, the economy, is an important concern by the National *Amil Zakat* Institute (*Laznas*), *Dompot Peduli Ummat* (DPU) Daarut Tauhid, which has now changed into *DT Peduli*.

In its implementation, *LAZNAS* receives the mandate of *zakat, infaq, alms (ZIS)* funds from *Donors / Muzakki* (zakat givers), should distribute to *Mustahik* (zakat recipients) in the form of programs or empowerment.[6] This means that the available funds are not only distributed in the form of charity. *DT Peduli* provides a long-term program and can be rolled out for other *Mustahik*. For example, we are rolling out an Independent Livestock Village empowerment program. Communities in the villages and surrounding Metro City areas, which incidentally *Mustahik*, were given assistance. But the aid was not in the form of money, but rather business capital in the form of livestock. After being given capital of livestock, the *Mustahik* are not left alone. They are given regular training, meetings and mentoring. In addition, livestock counselors and veterinarians also provide good management material for livestock. On the other hand, this program can be sustainable because *DT Peduli* has a *Qurban* program every year. So the sheep are distributed to the *Mustahik* when the sacrificial season, is distributed by *DT Peduli*. [9] So, this program is an ongoing program. As long as they are indeed still worthy of it. *DT Peduli* also provides limits. When observed from an economic standpoint, they have become better, they become *Muzakki* or *Donors*. We hope that the pattern of empowerment towards a society with a better economic level can be realized. In essence, not all poor people are poor in skills. *DT Peduli* directs to practice their skills. So that the poor do not constantly depend on the Zakat Fund.[10]

The program of empowerment is quite difficult. This program is different with the charity program which finished after providing the need. The empowerment program takes time. It takes long process. It can spend several months to years. This program will turn those who are powerless to be independent and then able to be independent from the economic side. The

role of Public Relations is important in this long process. [3] Seeing the activities that have been carried out by *DT Peduli* Metro City in functioning zakat and alms as well as its role as one of the strategies in the welfare of the community, it is necessary to study scientifically how the role of Public Relations as Da'wah Communication Strategies in *DT Peduli* Metro City, how to implement Public Relations as Da'wah Communication Strategy in Economic Empowerment of Islamic Communities and its implications for increasing *Donors / Muzakki*, and what are the inhibiting factors of Public Relations as Da'wah communication strategies in Economic Empowerment of Islamic Communities in Metro City.[6]

Several problems found regarding the implementation the strategy da'wah program information and the implementation in the community. The success of the da'wah program effectively is largely determined by the communication strategy. If there is no good and effective communication strategy, it will have a negative effect. Communication strategy is a way to regulate the implementation of the communication process from planning, implementing, and evaluating in achieving the goal. Communication strategies must be able to demonstrate how operation should be tactically carried out. The approach can be different depending on the situation and condition.[11] The problems of DT Cares for Metro City were, DT Cares for Metro City was a new institution. The trust was low in manages and raises funds from the community. It is the main problem for *DT Peduli* in developing missionary mission in this case the economic empowerment of the Islamic community, especially in Metro City. Secondly, the lack of information to the public that *DT Peduli* was a trusted institution and had contributed significantly in the distribution of *Zakat, infaq* and alms where this institution is under the auspices of Daa'rut monotheism which is closely with the big name KH. Abdullah Gymnastiar or AA 'Gym. Third, the lack of partnership or community networks in the socialization, implementation, development and supervision of programs implemented by *DT Peduli* Metro City in communicating the program.[12]

Strategy is basically an art and science that uses and develops strengths (Ideology, Politics, Economy, Social Culture and Defense and Security) to achieve goals. The public relations communication strategy is carried out in a plan which includes ways, techniques and functional relations of the communication process to an activity to achieve a goal. [13] By implementing this strategy, it can provide support and aspirations that can be channeled or even vice versa. Based on those phenomenons, this study was important to be executed in revealing the role of Public Relations Institution of *Amil Zakat DT Peduli* Metro City in community empowerment and its implications for improving the people's economy. The researchers offered a concept of communication strategy DT Institution of Metro City in overcoming these problems through the Communal Space. It is a gathering place for various NGOs / community organizations and NGOs in building social interaction, online and offline program socialization. [14] It was expected that it became a strategy and answer for the entire community to be actively involved in the implementation of the concept. People are able to embark on it and state various opinions or program missions in achieving common goals. Communal space is one of the implementation of Public Relations that is in direct contact with various levels of society.[15] In accordance with *Komunikasi Organisasi adalah pengiriman dan penerimaan berbagai pesan di dalam kelompok formal maupun informal dari suatu organisasi*[16]

2. Research Method

This research used qualitative. It observed the *DT Peduli* Metro City preaching communication strategy towards improving the community's economy through the community empowerment program at *DT Peduli* Metro City. [17] The approach used descriptive qualitative. It was considered to observe understanding and good thinking from the

management of the *Amil Zakat* Institute of *DT Peduli* Metro City. The target of research was the *muzzaki* and *Mustahik*. The research location was the *Amil Zakat DT Peduli* Institute in Metro City office.[18] This was one of the productive and active *Amil Zakat* institutions which directly benefited by the community and has a brand image under the care of A'a Gym. Based on preliminary observational data, *DT Peduli* Metro City was a well-known institution but its presence still has some shortcomings, especially in its public relations. The main data sources were words and actions. The rest was additional data such as documents and others. Informants are people who are chosen according to the interests of the problem and research objectives.[17] The selection of informants in this study was carried out by using snowball sampling. The key information in this study was the management of *DT Peduli* Metro City, *Muzzaki*, *Donors* and the Community.[18]

3. Findings And Discussio

3.1 Findings

Based on data obtained from <https://data.metrokota.go.id> , the number of moslem communities in Metro City in the year 2017 until now is 148,060 people. The data could be an opportunity is due to the analysis that the number of Muslims as much as 148,060 is expected to be a *Muzakki* candidate who will later distribute Zakat, Infaq, Alms (ZIS) to *DT Peduli* Metro City. [19] Apart from the various choices where the *Donors* will later distribute the funds. At least the expectation will be a source of funds that will later be maximized in its management in addition to charity but is empowered as a fund for the welfare of the community in the form of various programs. But in the opportunity there are definitely many challenges, among them there are still many among the people who believe they are more confident to convey directly and feel comfortable and faster / more practical when giving ZIS directly to their *Mustahik*. This is not prohibited considering that so many recipients who deserve to get help come from the family or closest people and even neighborhood neighbors who concretely need a helping hand without the need for *Amil Zakat* institutions. The reason for channeling such as this is not prohibited but strategically lacks a significant impact on poverty alleviation because generally it is direct giving, where funds are direct.[6]

3.1.1 Identify Communication Goals

In recognizing the communication target, *DT Peduli* Metro City used a work program by gathering a large audience which will provoke public curiosity about the existence of various programs and offer to the public in order to get a positive response to the continued participation of the community / Corporate. Various stakeholders and the local government should pay attention to the Da'wah program or charity which has a social movement with the mission of economic empowerment for the Ummah as its goal. The concrete form of this program was carried out by holding Tabligh Akbar, Blessing Friday, Alms and Meat for Orphans, Independent Livestock, and many other empowerment programs that have been felt by the community. *DT Peduli* Metro City can interact directly with the communicant's target through this program.

3.1.2 Selection of Communication Media

In maximizing the publication program which was related to Islamic Da'wah, in this case was *Zakat, Infaq and Alms (ZIS)* for the economic welfare of the people in the empowerment program, *DT Peduli* Metro City had a Religious and Social mission as well.

The selection of appropriate, fast, effective and efficient communication media was very important for the continuous delivery of concrete reporting program information containing documentation and evidence to *Muzakki / Donors* that their donations have been delivered to people in various programs. Reporting on the results of audits of public accountants is delivered in the form of a report on the last page in DT Magazine, Swadaya. This magazine was informative periodical containing all information on the empowerment of *DT Peduli* throughout Indonesia and various information both studies from various religious leaders, scholarship information, publications on corporate promotion, Media Partners, Sponsorship and Stakeholders, Pesantren Da'arut Tauhid, reporting donations, Da'rut Tauhid's business products, Radio News Publications, DT-owned business entities such as Tour and Travel as well as the concrete structural ranks clearly and concretely to the public, and many others. All DT programs that contain the four pillars of the empowerment of Islamic societies were reform and develop in the fields of Economy, Health, Da'wah, and Education. Even though all the program remains missionary in the end.

3.1.3 *Assesment of Message*

In conveying the message of *da'wah*, all depend on the purpose of communication, whether the communicant is merely knowing or taking certain actions. In communication trying to avoid the pronunciation of words that contain connotative meaning. The objectives study of the *da'wah* communication message also determines what techniques must be taken by *DT Peduli* Metro City. The purpose of communication from *DT Peduli* Metro City was to increase the number of *Muzakki*, so that funds were collected to be rolled out in an economic empowerment program. The purpose of *DT Peduli* Metro City in increasing the number of *Muzakki*, then informative, persuasive, and educational techniques are needed. There were many prospective *Muzakki* who did not understand about the obligation of ZIS. Not only providing information and education, but *DT Peduli* Metro City also tried to convince prospective *Muzakki*. Persuasive techniques were needed. Prospective *Muzakki* were invited to distribute ZIS to *DT Peduli* Metro City.

3.1.4 *The role of communicator in communication*

In delivering the *da'wah* content, it must be repeated and the publications will be rolled back periodically without stopping. It takes patience when repeating continuously. It would be stored accidentally in the memory of the public / *Muzakki* candidates and *Donors*. [3]

The way the preaching approach will be able to cling in the form of emotional closeness between *DT Peduli* Metro City as an actor as well as a communicator, with the good public that was old *Muzakki*, prospective *Muzakki* and *Mustahik*. [20] This role was important by *DT Peduli* Metro Public Relations in implementing the *Da'wah* communication strategy to empower the economy of the community for the community through *Zakat, Infaq, Alms*.

The success of a communication strategy cannot be separated from the role of a communicator. This role is carried out by *DT Peduli* Metro City by implementing strategies such as convincing prospective *Muzakki* by bringing in communicators [21] (in this case Public Figure or National and International Figures) who are influential in conveying messages because they are considered to have their own credibility and attractiveness (Image). A communicator which success in communicating, will be able to change the attitudes, opinions and behavior of the communicant through the mechanism of attraction. Next is how a trust becomes the spearhead of the Public Relations strategy in empowering the community when the communicant's trust in the communicator has a strong influence on the running of the *DT Peduli* Metro City program.[13] This can be seen from the social impact when a social

movement on ZIS is publicly exposed, then at that time the communicant will see who landed this invitation, and what form the invitation will be. When the speaker is a communicator who has a positive image, the message conveyed will get a positive response. This effect the amount of donations both from Corporate and *Donors* and even the Government.[22]

Many factors are related to the profession, expertise and seniority of people. In its implementation, *DT Peduli* Metro City usually presents a communicator from expert staff in the government or the Sharia Board, the Supervisory Board, and the Management Board. The level of senior citizenship affects the community more than the implementing agency itself. The image branding of a DT leader will determine public confidence in it. For example, when a public figure has a business or product branding, it is faster to reach the community than ordinary people. This branding message will help a communicator in delivering the program and the da'wah content. Therefore leaders who already have this image will find it easier to gain public trust and be effective in their socialization without so much strategy and funding. *DT Peduli* Centre benefits from A'Aa Gym figure who has sold and benefited the brand from Daarut Tauhid itself. However, *DT Peduli* Metro City is pioneering towards the branding effect of a public figure like this even though there are still many problems.

3.2 Discussion

According Steward L. Tubbs and Sylvia Moss in Ruliana [2014: 31], communication style is a specialized interpersonal behavior device that is used in a particular situation.[23] *DT Peduli* Metro City in terms of organizational communication is more concerned with openness between employees. When openness is more important, ideas and opinions can be expressed without any limitation. It can be concluded that *DT Peduli* Metro City used the two-way communication style (the equalitarian style). [12] This communication style facilitates communication actions within the organization, because this style is effective in maintaining cooperation and empathy between employees.[6] Da'wah communication strategy is a combination of communication planning and management to achieve a goal. Another opinion, communication strategy is a mindset in planning an activity to change the nature, attitude of public opinion (communicant, audience, or mad'u) on a broad basis through the delivery of ideas.[24]

The preaching communication strategy used by *DT Peduli* Metro City was first to recognize the target of communication (Mad'u). [25] The approach was recognizing the target of preaching communication from *DT Peduli* Metro City to those who have not and who have been recognized in all levels society of Metro City.[10] *DT Peduli* Metro City also maximized efforts to increase the number of Muzakki from non-educated citizens. For example, *DT Peduli* could enter remote areas, hills, even inland on remote islands where the number of Moslems was rare to find but still got attention to be helped. Seeing this Mustahik target, *DT peduli* moved through local traditional leaders to help socialize to Mustahik candidates from more capable families. [6] Of course publications program cannot be used with social media publication strategies and flyers or magazines. [4] *DT peduli* must be directly involved with life as a strong dedication in carrying out its mission and social mission. Many people in traditional markets are heterogeneous and very diverse. In the market, there are also many generous people who targeted as Muzakki candidates, but sometimes the implementation is less than the maximum considering the approach to this community tends to be more complicated both in terms of energy and cost when deployed directly.[10] So the *DT* strategy used public which is to put up so many banners on strategic trajectories which is easily caught by the public eye. If you rent a big billboard in the middle of the city, it will take up a big budget so *DT Peduli* will consider installing a place that is free of charge for example

traffic intersections. Besides intersection and traffic light, DT Peduli also jump right into the streets where so many street children and punk kids are. Although DT Cares has never offered a program directly to them, it turns out they have high social sensitivity and a strong sense of humanity. So when they are invited by volunteers to contribute, they helped to become donors by helping to raise funds on the streets. Their donation is not material or money, but rather the security and support. There is also an informant from the donor who tells that he does not able to make a donation, so he helped by actively publish and share every news update from DT Peduli without stopping. He created a community from the environment and his friendship to be actively involved in helping DT Peduli publications. Of course the effect of this infectious squash strategy was very effective for mapping out DT Peduli's missionary communication. Then there was also approaching people who have great power or influence in mobilizing the masses, for example with the advice of school children, then DT Peduli approaches through the Rohis network throughout Metro City. The approach can also be done through the teacher and then transmitted to the whole teacher. However, this cannot be used as a reference for DT Peduli donors who are consistent in donating. The strategy of recognizing the intended target is to make a contract offer with the school in the form scholarship offers for poor students, dormitory for 5 poor students, entrepreneurial assistance for students, MMQ (*Majlis Manajemen Qolbu*) for teachers and students, Alms-Easier Services for teachers and students with the application and Direct Pick, Go-Pay application. Da'wah communication strategy is a combination of communication planning and management to achieve a goal.[26] Another opinion says communication strategy is a mindset in planning an activity to change the nature, attitude of public opinion (communicant, audience, or mad'u) on a broad basis through the delivery of ideas.

4. The Concept of Communal Space as a Public Relations Solution As a Communication Strategy for Da'wah Economic Empowerment of Islamic Communities Da'arut Tauhid Care for Metro City

After observing directly the physical data of infrastructure facilities and obstacles in the field through interviews with informants, the researchers analyzed that public space is needed or commonly called communal space for its inhabitants and for the wider community.[14] From the interview results, it is known that the reason for the site / land is limited, even though the public space is very useful for gathering and interacting to contribute ideas to be actively involved in the development of programs with fellow management, Muzakki, Mustahik donors and the wider community.[15] This is the background of researchers to develop the concept of communal / public space from the willingness of each volunteer or donor, so that moving in the form of team collaboration is no longer focused on management which is limited in number. Focusing on this concept, researchers gave the movement a designation as "One Donors One Space". "Public Space" in the availability of each volunteer to become a part of DT Peduli where all activities and community gatherings in activities contribute to the idea of economic empowerment.

Control in the use of public space is related to tolerance of the interests of others who also use the public space. Public space is characterized by three things namely responsive, democratic and meaningful [Putnam, 1993] [28]: 1. Responsive in the sense of public space must be used for various activities and broad interests. 2. Democratic means that public space should be able to be used by the general public from various social, economic and cultural backgrounds and accessibility to various physical conditions of humans. 3. Meaningful which

means that public space must have a link between humans, space, the wider world and social context. Public space is a public place or spaces that can be used for mutual interests, but the time of use is not necessarily used at the same time. So what is meant by shared use is in the context of "space". [29] "Public space" recommendations such as public terraces, gazebos, or lesions are comfortable places to use, because from the results of data obtained from the morning management of DT Peduli Metro City. as well as solidarity within the community, to introduce new life values in solving life's problems including including landing ideas for economic empowerment from and for Islamic society as a top priority. The informants explicitly stated that they were confused by the continuity of the friendship process with DT Peduli. They were very enthusiast in DT Peduli's activities. They wanted to participate, but there was a lack of sustainability response regarding briefing, studies or meet ups to discuss the programs they had chosen previously. Likewise with new donors or Muzakki, the brand is even more confused considering the lack of DT Peduli's advertising promotional material that is present in open spaces such as in large billboards in shopping centers and offices. While some of the old donors had rarely been followed up by management, they forgot to contribute actively, especially with the new Muzakki or Donator candidates. They were more unaware of the existence of DT Peduli. The concept of communal space will be very effective to bridge various parties both internal and external with a budget that is not relatively large. The informants explicitly stated that they were emotionally attached to Management of DT Peduli. They were comfortable and salute the social movements that the community had benefited from. The statement of the informants in the elaboration of the concept that the researchers proposed was that they welcomed with delight the concept and wanted to help by discussing it with DT Peduli. Various groups can be present without differences in status and position because the mission is to preach and be efficient in the economic field for others. The informants explicitly stated that the benefits could be felt through rupiah collected from the DT Peduli program which was not charity or other. There were cross subsidies with profit sharing with DT Peduli with certain calculations, which will later be used to help empower other Mustahik. In addition to profits in the form of money, the fabric of brotherhood that is fostered in the form of togetherness is an advantage in the non-material context. Profits derived from operating results are not only reflected through the value of the rupiah, but are also born through fraternal relationships that are always maintained. The bond of brotherhood between fellow Mustahik and DT Peduli Metro City volunteers that are interwoven more closely is not based on worldly reasons alone but an intention to worship to help the people.

5. Conclusions

The results of the analysis of values in the indexicality and reflexivity rules showed that the spirit of religious values, togetherness, cultural values, social values, local wisdom and economic values were internalized in the buying, selling and in the process of obtaining profits in the DT Peduli Metro City community. Metro City people who are cultured and intellect give spirit to the identity of the DT Peduli community in carrying out sustainability in the implementation of the program. On the other hand, it defines operational values in the form of values of honesty, love, justice and trust. Determination of selling prices not only serves as a means to give birth to economic value, but also as a field of acquisition of religious values in the form of reward, honesty, love, justice and trust. These values grew and developed within a framework of living that is "impervious to heat and not weathered by rain". As an example of local wisdom owned by the Minang Kabau community, "Ota Lapau" where various ideas and criticisms of social phenomena are born and landed. The sign of the

economic benefit in the view of the DT *Peduli* community was formed from the understanding of religion. The da'wah of Islam carried on the 4th pillar of Islam, consisting of material values and non-material manifestations. The addition of capital in non-material values is expressed through honesty, trust, justice and love. Meanwhile, profits generated in the form of material or money. Thus it could be said that these two values showed the struggle of the public relations of DT *Peduli* Metro City in undergoing communication strategies for social movements (economic empowerment) and for the mission of Islamic da'wah.

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Religious Behavior of Indonesian Muslims as Responses to the Covid-19 Pandemic

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Abstract: Covid-19 has become a world pandemic, and Indonesia is among the worse cases. Problems that arise are faced by all parties, including religious elites as well as laypeople. This study was conducted to describe how Muslims in Indonesia responded to and tried to cope with the Covid-19 pandemic. The study uses descriptive qualitative methods to collect data by observation, in-depth interview by phone, and online searching documents. From the research conducted, Islamic mass organizations have a relatively similar opinion that limits religious activities supported by various religious arguments. As for laypeople's behavior, most are the same as mass organizations and Islamic leaders; very few have different behaviors. In anticipation of the virus spreading, most of them restricted religious activities in full by closing down the mosque and stopping public prayers. Few remained active as before the Covid-19 pandemic.

Keywords: Covid-19; Indonesian Muslims; mass organization; religious elite; religious behavior.

Abstrak: Covid-19 telah menjadi pandemi dunia, dan Indonesia termasuk di antara kasus terparah. Permasalahan yang muncul dihadapi semua pihak, baik elit agama maupun awam. Kajian ini dilakukan untuk mendeskripsikan bagaimana umat Islam di Indonesia menanggapi dan berusaha mengatasi pandemi Covid-19. Penelitian ini menggunakan metode deskriptif kualitatif dengan pengumpulan data melalui observasi, wawancara mendalam melalui telepon, dan pencarian dokumen secara online. Dari penelitian yang dilakukan, ormas Islam memiliki pendapat yang relatif sama yaitu membatasi kegiatan keagamaan yang didukung oleh berbagai dalil keagamaan. Adapun perilaku orang awam, sebagian besar sama dengan ormas dan tokoh Islam; sangat sedikit yang memiliki perilaku berbeda. Untuk mengantisipasi penyebaran virus, sebagian besar dari mereka membatasi kegiatan keagamaan secara penuh dengan menutup masjid dan menghentikan sholat umum. Beberapa tetap aktif seperti sebelum pandemi Covid-19.

Kata kunci: Covid-19; Muslim Indonesia; ormas Islam; tokoh Islam; perilaku keagamaan.

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Introduction

Covid-19 pandemic has made the world's conditions overwhelmed with big problems.¹ Since it first appeared in Wuhan, China, in December 2019, this deadly virus has infected two million people in more than 200 countries globally and has a considerable impact ranging from psychological, social, to economical impact.² The Covid-19 transmission process between humans is pretty fast,³ so the more people who interact and gather with infected people, the faster the transmission.⁴

Covid-19 is easily spread in a gathering place for people or crowded places, one of which is a place of worship.⁵ Many religious practices and rituals worldwide are vulnerable to becoming a media for the spread of Covid-19, including gathering in public spaces with many people, greetings by handshaking, and touching (considered-sacred) objects.⁶ As happened in South Korea, the coronavirus case first appeared in the middle of January 2020 in the Daegu area that hosts about 2.5 million people. One of Covid-19's scattering points in South Korea comes from the church in Daegu city, which is a continuous transmission chain, with 55% of cases related to the church cluster.⁷ In Zhejiang Province, China, there were also cases of hundreds of Buddhists who were worshipping in a temple. Covid-19 infected a 64-year-old female worshipper. The woman interacted with other worshippers at the temple, and in turn, some of them were finally got infected with Covid-19.⁸

A grand *tabligh* event held at the Sri Petaling Kuala Lumpur Malaysia mosque from February 28 to March 1, 2020, which was attended by more than 16,000 people from 26 countries, was also the center of the spread of the Covid-19 case.⁹ Furthermore, two religious seminars held in Bogor, West Java, Indonesia, became the source of the spread of Covid-19 in Indonesia.¹⁰

Many countries with a Muslim majority have been exposed to Covid-19, such as Iran, which then transmits to Afghanistan, Bahrain, Iraq, Kuwait, Lebanon, Oman, Pakistan, Qatar, Saudi Arabia, Egypt, and then United Arab Emirates. Global-scale transmission is vulnerable in Muslim countries by

¹ Debanjan Banerjee, "How COVID-19 Is Overwhelming Our Mental Health," *Nature India* (India, March 2020), <https://doi.org/10.1038/nindia.2020.46>; David Adam, "Modelling the Pandemic: The Simulations Driving the World's Response to COVID-19," *Nature* 580, no. April (2020): 316–18, <https://doi.org/10.1038/d41586-020-01003-6>.

² Wenjun Cao et al., "The Psychological Impact of the COVID-19 Epidemic on College Students in China," *Psychiatry Research*, 2020, 112934, <https://doi.org/10.1016/J.PSYCHRES.2020.112934>; Sijia Li et al., "The Impact of Covid-19 Epidemic Declaration on Psychological Consequences: A Study on Active Weibo Users," *International Journal of Environmental Research and Public Health* 17, no. 6 (2020), <https://doi.org/10.3390/ijerph17062032>; Fitra Rizal and Haniatul Mukaromah, "Filantropi Islam Solusi Atas Masalah Kemiskinan Akibat Pandemi Covid-19," *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam* 3, no. 1 (2021): 35–66, <https://doi.org/https://doi.org/10.37680/almanhaj.v3i1.631>.

³ Taisheng Li, Hongzhou Lu, and Wenhong Zhang, "Clinical Observation and Management of COVID-19 Patients.," *Emerging Microbes & Infections* 9, no. 1 (2020): 687–90, <https://doi.org/10.1080/22221751.2020.1741327>.

⁴ Muhammad Adnan Shereen et al., "COVID-19 Infection: Origin, Transmission, and Characteristics of Human Coronaviruses," *Journal of Advanced Research* 24 (2020): 91–98, <https://doi.org/10.1016/j.jare.2020.03.005>.

⁵ Richard Florida, "What We Know about Density and Covid-19's Spread," CityLab, 2020, <https://www.citylab.com/equity/2020/04/coronavirus-spread-map-city-urban-density-suburbs-rural-data/609394/>; Marième Soumaré and Jules Crétois, "What Coronavirus Is Changing for Muslims," Theafricareport, 2020.

⁶ World Health Organization, "Practical Considerations and Recommendations for Religious Leaders and Faith-Based Communities in the Context of COVID-19," Interim Guidance (Geneva, Switzerland, 2020).

⁷ Eunha Shim et al., "Transmission Potential and Severity of COVID-19 in South Korea," *International Journal of Infectious Diseases* 93 (2020): 339–44, <https://doi.org/10.1016/j.ijid.2020.03.031>.

⁸ Ye Shen and Changwei Li, "Airborne Transmission of COVID-19: Epidemiologic Evidence from Two Outbreak Investigations," no. April (2020), <https://doi.org/10.13140/RG.2.2.36685.38881>.

⁹ Rehia Sebayang, "Efek Tabligh Akbar, Kasus Covid-19 Di Malaysia Bertambah 190," *CNBC Indonesia*, March 2020; Clement Yong, "MOH Identifying 95 Singaporeans at Religious Gathering in Malaysia after Covid-19 Cases Confirmed," *The Straits Times*, March 2020.

¹⁰ Aulia Adam, "Sebaran Maut COVID-19 Dua Seminar Di Bogor: Pemda Sigap Pusat Gagap," *Tirto.Id*, 2020.

religious tourism in these countries.¹¹ As happened in Saudi Arabia, based on 2019 data, there are 7.5 million people who come from 180 countries around the world who perform the pilgrimage.¹² Saudi Arabia became one of the countries whose population was infected and became the center of the possibility of being a Covid-19 transmission center of positive citizens from various countries in the world.¹³

As one of the countries with the fourth most populated globally, Indonesia is very vulnerable to the pandemic, Covid-19.¹⁴ The government faces a difficult task to control the mobility of more than 240 million people, spread in 34 provinces and more than 500 cities consisting of islands that are separated from each other. Indonesia faces a crucial problem in dealing with Covid-19. In addition to geographical issues, Indonesia also faces problems with the heterogeneity of its population. Indonesian society is heterogony in terms of education, economic level, ethnicity, religion, culture, and political choices. So that the virus is estimated to quickly spreading.¹⁵

Indonesia is also the largest Muslim country in the world. The Muslim population, which is 80% of the total population of 240 million, makes an obviously large number.¹⁶ It also has consequences for many places of worship of Islam in Indonesia. Activities of worship for Muslims also have a greater frequency because of the five daily prayers usually held in a congregation (*jama'ah*) in a mosque. From the Indonesian Ministry of Religious Affairs' data, there are approximately 242,823 mosques and 269,076 *mushallas* (smaller mosques) throughout Indonesia.¹⁷ In Jakarta alone, there were at least 73 worshippers in a mosque infected with Covid-19; they were then isolated at a dedicated hospital to cure the pandemic case, Wisma Atlet, after undergoing a rapid test.¹⁸ The West Java Provincial Government also said that it would immediately conduct Covid-19 tests on 5000 *kiai* (Muslim leaders) in boarding schools spread in West Java.

Indonesian Muslims also have many religious traditions of festivities that enable Muslims to gather in their practice. Some examples are *tahlilan* that is a tradition of reading prayers and sentences of *la ilaha illallah* or verses of the Koran to commemorate and pray for the dead people. *Tahlilan* is usually performed during the first seven days of a person's death, on the 40th day, the 100th day, and the 1000th day.¹⁹ Besides, there are also activities to commemorate the Prophet Muhammad's birthday

¹¹ WHO, "Syrian Arab Republic," *Definitions*, no. 02 (2020), <https://doi.org/10.32388/pzmfqy>.

¹² Jaffar A. Al-Tawfiq and Ziad A. Memish, "The Hajj 2019 Vaccine Requirements and Possible New Challenges," *Journal of Epidemiology and Global Health* 9, no. 3 (2019): 147–52, <https://doi.org/10.2991/jegh.k.190705.001>; Amir Vahdat and Jon Gambrell, "Saudi Officials Ban Pilgrimages to Mecca over COVID-19," *Times*, March 2020.

¹³ Shahul H. Ebrahim and Ziad A. Memish, "COVID-19: Preparing for Superspreader Potential among Umrah Pilgrims to Saudi Arabia," *The Lancet* 395, no. 10227 (2020): e48, [https://doi.org/10.1016/S0140-6736\(20\)30466-9](https://doi.org/10.1016/S0140-6736(20)30466-9).

¹⁴ Aruminingsih Sudjatma et al., "Of," *Progress in Disaster Science*, no. march (2020): 100091, <https://doi.org/10.1016/j.pdisas.2020.100091>; Deny Murdianto and Dwi Santoso, "Sosialisasi Persiapan Pembelajaran Di Masa New Normal Bagi Guru SMK Di Kota Tarakan," *Amalee: Indonesian Journal of Community Research and Engagement* 2, no. 1 (2021): 53–62, <https://doi.org/https://doi.org/10.37680/amalee.v2i1.624>.

¹⁵ Natasa Adelayanti, "UGM Masters Predict the Spread of COVID-19 in Indonesia Stopped at the End of May 2020," <https://www.ugm.ac.id/en/news/19219-ugm-masters-predict-the-spread-of-covid-19-in-indonesia-stopped-at-the-end-of-may-2020>.

¹⁶ Martin Van Bruinessen, "Indonesian Muslims and Their Place in the Larger World of Islam," *Indonesia Rising: The Repositioning of Asia's Third Giant*, 2012, 117–40, <https://doi.org/10.1355/9789814380416-013>.

¹⁷ Sub Direktorat Kemasjidan Direktorat Urusan Agama Islam dan Pembinaan Syariah Direktorat Jenderal Bimas Islam Kementerian Agama Republik Indonesia, *Buku Panduan Sistem Informasi Masjid (SIMAS) Kementerian Agama Republik Indonesia*, 2015.

¹⁸ Intan Prihatin, "73 Jemaah Masjid Jami Tamansari Kebon Jeruk Positif Corona Covid19 News Liputan6," April 2020.

¹⁹ Andi Warisno, "Tradisi Tahlilan Upaya Menyambung Silaturahmi," *Ri'ayah* 02, no. 02 (2017): 69–79.

(*Maulid Nabi*), the *Isra' Mi'raj*, the *Hijriyah* new year, and so forth.²⁰ Indonesia also has Islamic mass organizations; among the largest are Nahdlatul Ulama, Muhammadiyah, Persatuan Islam, and Al-Irsyad.²¹

Religious behavior in the face of a pandemic is interesting to be studied. Religion has a vital role in dealing with all aspects of life. In any situation, religious activities become a manifestation of the existence of the community.²² The world has noted that religion contributes significantly to shaping humanity's history and civilization,²³ including during the pandemic crisis. Previous research on the Ebola Pandemic found that religious beliefs and practices shape (positively and negatively) how to care for the sick, stigma patterns, and gender roles.²⁴ Throughout the crisis, religious institutions have provided services including health, education, and social support.

However, not much research explicitly has been done to examine Muslims' behavior in Indonesia in dealing with a pandemic, let alone related to the Covid-19 pandemic. Therefore, this study was conducted to reveal how the laypeople Muslims' behavior, Islamic leaders, and Islamic mass organizations in Indonesia dealt with Covid-19. This study also analyzes how their behavior correlates with Skinner's Behavior Theory and Maslow's Needs Theory. This study can be a reference for policymakers to plan and fight the crisis effectively by increasing the stability of people's feelings. This study also has a strategic contribution globally, as Indonesian Muslims represent a large part of society. Besides, given that Indonesia is the largest Muslim population country in the world, its existence tends to be taken into account and is often a reference for world Muslims.

Method

This study uses descriptive qualitative methods, which describe how the Indonesian Muslims' behavior in responding to the Covid-19 pandemic. Data collection is done by observing mosque activities in the Capital City of Jakarta, West Sumatra, Jambi, and Madura. In addition, it also carried out in-depth interviews by interviewing the mosque officials who closed the mosque to break the chain of transmission of Covid-19. We also searched documents online on the Indonesian Islamic mass organization's official website and from releases published on the mass media. The documents collected were in the form of decrees, releases, and official press releases of the foremost Islamic mass organizations in Indonesia, namely the Indonesian Ulema Council (or Majelis Ulama Indonesia) as a council of all Islamic mass organizations, Nahdlatul Ulama, Muhammadiyah, Persatuan Islam, and Al-Irsyad. The certificate that has become a press release is then combined with the leaders' statements (or religious elites) quoted by various online media. Data on Islamic leaders' behavior and actions relating to the Covid-19 pandemic were collected through online media and social media, such as YouTube, Twitter, Instagram, and Facebook, which originated from each character's official accounts, the media that made the figures as resource persons. This kind of latest data on Indonesian Muslims' general

²⁰ Angelina Rianti et al., "Ketupat as Traditional Food of Indonesian Culture," *Journal of Ethnic Foods* 5, no. 1 (2018): 4–9, <https://doi.org/10.1016/j.jef.2018.01.001>.

²¹ Risti Permani, "The Presence of Religious Organisations, Religious Attendance and Earnings: Evidence from Indonesia," *Journal of Socio-Economics* 40, no. 3 (2011): 247–58, <https://doi.org/10.1016/j.socec.2011.01.006>.

²² Asrudin Azwar and Musa Maliki, "Covid-19, Agama, Dan Sains," GEOTIMES, 2020.

²³ Michael B. Horn, "COVID-19's Long-Term Impacts on Education in 2020 and Beyond," *EdSurge*, March 2020; Agus Setyawan, "Dakwah Yang Menyelamatkan: Memaknai Ulang Hakikat Dan Tujuan Da'wah Islamiyah," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15, no. 02 (2020): 189–99, <https://doi.org/https://doi.org/10.37680/adabiya.v15i02.487>.

²⁴ Katherine Marshall and Sally Smith, "Religion and Ebola: Learning from Experience," *The Lancet* 386, no. 10005 (2015): e24–25, [https://doi.org/10.1016/S0140-6736\(15\)61082-0](https://doi.org/10.1016/S0140-6736(15)61082-0).

behavior is obtained from online media that specifically report on Muslim activities relevant to implementing specific religious activities/rituals, such as Friday prayers, praying in congregation in mosques, recitation, holidays, and other religious activities. The data collected and described were then analyzed using Skinner's behavior theory²⁵ and Maslow's theory of needs²⁶. Analysis of behavior theory can also be applied to analyze individuals' and groups' behavior, including institutional structures.²⁷

Result and Discussion

Religious Mass Organizations' Behavior

Behavior is a response that arises due to the stimulus. Responding to the Covid-19 pandemic, the Majelis Ulama Indonesia specifically made a fatwa relating to Covid-19, on a letter number 14, dated March 16, 2020, which contained the obligation to isolate oneself who had been exposed to Covid-19. It is even haram (illicit) for the infected patient to perform sunnah (additional, not obligatory) worship, which caused other people to be exposed, such as *Tarawih* and *Eid al-Fitr* prayer. When the Covid-19 pandemic is out of control and threatens lives' safety, Friday prayers should not be held at the mosque and replaced with Dhuhur prayers at home. Likewise, other religious activities that involve a crowd of people are totally prohibited—instructed to ensure that there is no direct physical contact, such as shaking hands, hugging and kissing hands, and diligently washing hands with antiseptics soap.

Another organization, Nahdlatul Ulama, through a circular letter numbered 3953/C.I.034.04.3030, signed by Rais 'Aam KH Miftachul Akhyar, Khatib' Aam KH Yahya Cholil Staquf, PBNU Chairperson KH Said Aqil Siroj, and Secretary General H. A Helmy Faishal Zaini, dated April 3, 2020, issued a decision to break the chain of distribution of Covid-19. One way is to avoid the activities of meeting and gathering Muslims in large numbers. The implementation of worship such as *Tarawih* prayer, which is usually done in a congregation (*jama'ah*) in mosques and prayer rooms, is enough to be held in own homes during the pandemic period. Likewise, the *Eid* prayer during the Covid-19 pandemic did not take place at the mosque. The hospitality activities on the *Eid al-Fitr* 1441 Hijriyya (2020) must refer to the provisions and policies of social restrictions and maintain physical distance determined by the government.

Muhammadiyah, the second-largest Islamic mass organization in Indonesia, also responded to the Covid-19 pandemic by issuing a circular letter regarding guidance for worship in Covid-19 emergency conditions, number 02/EDR/I.0/E, issued March 24, 2020. which required physical and social distance. The five daily prayers, which are usually held at the mosque/*mushalla* are now to be held in own homes. Likewise, the implementation of Friday, *Tarawih*, and *Witir* prayers on the month of Ramadhan experienced changes. Muhammadiyah also excludes religious lectures, congregational meetings, and

²⁵ George Graham, "Behaviorism," in *The Stanford Encyclopedia of Philosophy* (Stanford University Press, 2019); A. Charles Catania, "The Operant Behaviorism of B. F. Skinner," *Behavioral and Brain Sciences* 7, no. 4 (1984): 473–75, <https://doi.org/10.1017/S0140525X00026728>; Murray J. Goddard, "B. F. Skinner's Science and Human Behavior: Some Further Consequences," *Review of General Psychology* 21, no. 3 (2017): 276–80, <https://doi.org/10.1037/gpr0000117>.

²⁶ Glenn Geher, "Corona Viewed from Maslow's Hierarchy of Needs," *Psychology Today*, 2020; Goddard, "B. F. Skinner's Science and Human Behavior: Some Further Consequences."

²⁷ Kevin N. Laland and Luke Rendell, "Social Learning: Theory," *Encyclopedia of Animal Behavior*, 2019, <https://doi.org/10.1016/B978-0-12-813251-7.00057-2>; Jake Morris et al., "Theories and Models of Behaviour and Behaviour Change," *Forestry, Sustainable Behaviours and Behaviour Change: Theories*, 2012, 1–27.

i'tikaf activities in mosques. Eid Al-Fitr Prayer - because its original law is *sunnah* - does not need to be held.

Persatuan Islam also issued a circular letter relating to the *Hisbah* View on the impact of corona according to Islamic law, which was published on March 18, 2020. When the Covid-19 pandemic is out of control, the Friday prayer can be replaced by the Dhuhur prayer, especially when it could not be carried out in safety measurement. The same thing was stated by the mass organization Al-Irsyad, through Fatwa of the Al-Irsyad Fatwa Council, No: 026/DFPA/VII/1441, dated March 18, 2020, which allowed Muslims not to pray in congregation in the mosque even though they felt well. For areas in active Covid-19 transmissions, citizens are encouraged to isolate themselves at home, and Friday prayer obligations at the mosque can be aborted and replaced with Dhuhur prayers at home.

Religious Elites' Behavior

In addition to Islamic mass organizations, certain behaviors were also expressed by Islamic leaders in Indonesia. One of them, KH. Abdullah Gymnastiar, the caregiver at Daarut Tauhid Islamic Boarding School in Bandung, West Java, who directly went to the field, met with the community, conducted socialization and awareness on the dangers of Covid-19 and its handling efforts. According to him, religion exists to bring benefit and avoid harm. Citing the *Sharia* law, he stated that "Eliminating harm is more important than bringing benefit. In the current situation, we get the same reward as going to the mosque, even though we pray at home. Even the rewards increase because we do no harm against others".²⁸

Another Islamic leader who has a stance on the spread of Covid-19 is Ustadz Abdus Shomad. He stated that "The Prophet Muhammad taught us: if you hear there is an epidemic in an area, do not you dare to come to that place. Furthermore, if you are already in an area where there is an epidemic, then do not leave the area. Besides, the Prophet Muhammad also ruled if you meet people with infectious diseases, then run away like people running away from the pursuit of a lion. At the time of the Caliph Umar, there was a plagued area, then the Caliph Umar was invited to move from that place to a sterilized place from the plague that was still empty, not occupied by humans. Keeping a distance among others by not touching or shaking hands in the current situation is practicing the *sunnah*. So we have to keep our distance, not crowding, and even I do not hold a public recitation, let alone a grand *tabligh* in a current situation. In Egypt, which has fewer victims than Indonesia, the *ulama* has given a *fatwa* aborting the obligation to pray on Friday and pray five times at the mosque. So, Indonesia is not wrong if doing so."²⁹

Habib M. Quraish Shihab, the founder of the Center for the Study of the Qur'an (Pusat Studi al-Qur'an) in Jakarta, also stated, "Responding to the Corona disaster which has engulfed the world and also regarding good and innocent people. This is a disaster that is a test and warning from God for the human race, who today are proud and feel able to do everything. Good people who die because of corona will be rewarded by Allah, as conveyed by the Prophet Muhammad, that those who die due to a *tha'un*, an illness that was plagued during the time of the Prophet Muhammad or his companions, they are regarded as *syahid*. It is the same as those of martyrs who died in holy battle defending the truth.

²⁸ CNN Indonesia TV Channel, "KH Abdullah Gymnastiar Aired on March 26, 2020.," 2020.

²⁹ Ustadz Abdul Somad Official YouTube Channel, "BAGAIMANA SIKAP UAS TERHADAP SITUASI WABAH CORONA? | Ustadz Prof. Abdul Somad, Lc., MA., Ph.D., 19 Mar. 2020," n.d., www.youtube.com/watch?v=X8xQrSBQtL8.

The virus can also be named as demons. One of them is a story in the Koran that tells the Prophet Ayyub who said, ‘the devil has befallen me with a disease which afflicts and torments me.’ The Prophet Muhammad also stated that *tha’un* was the devil's work, the work of the hidden genie. Because it is a demon we must fight, we must avoid, and we must fight.”³⁰

Discussion

Responses given by the Muslims in general in Indonesia can suppress the spread of Covid-19. It can be seen from comparing the conditions at which the fatwa was valid and was implemented and no longer implemented. First, when the fatwa was implemented, the number of Covid-19 sufferers in Indonesia was around 32,033 positive cases. Meanwhile, at the end of January 2021, positive cases in Indonesia reached 951,651 people.

Table 1. Comparison of Covid-19 Cases in Indonesia When Fatwa Enacted Closing Mosques and Musholla

Location	The End of the Fatwa Takes Place	Fatwa Not Implemented
	8 June 2020	January 21, 2021
1	The number of new cases was 847 people	The number of new cases is 11,703 people
2	The number of positive cases was 32,033 people	The number of positive cases was 951,651 people
3	The number of patients who died was 1,883 people	The total number of patients died was 27,203 people

(Source: Researchers Processed from Various Sources, 2021).

As for Muslims’ behavior in Indonesia facing Covid-19, the attitude generally appeared to be in accordance with what was conveyed by Islamic mass organizations and Islamic leaders. It can be seen from the closure of major mosques. The mosques also do not hold Friday prayers, pray in a congregation for five times, nor do the regular public festivities. A small portion of Muslims behaves differently by opening mosques for congregational prayers and Friday prayers, especially those in suburban, rural, and remote areas. However, they also no longer hold routine festivities as were usually done before the pandemic. The Indonesian Muslims also avoided as for relating to religious routines such as grand *tabligh* (public sermon), *tahlilan*, *tasyakuran*, and others. They prefer to maintain social contact. However, some habits still have not been disciplined about maintaining physical contact; they keep shaking hands when they meet each other, even though they are accustomed to wearing masks and washing the hands routinely.

The Behavior Theory can be used to analyze the behavior of Muslims, Islamic leaders, and Islamic mass organizations in Indonesia in relation to Covid-19. According to Skinner, behavior arises as a response to a stimulus originating from external factors. In Skinner’s Theory of Behavior, the same

³⁰ Najwa Shihab YouTube Channel, “Benarkah Corona Tentara Allah?: Shihab & Shihab.”, 22 Mar. 2020,” 2020, n.d., youtu.be/gtd4xR_YjY4.

response will arise if the stimulus is also the same.³¹ The behavior of lay Muslims, Islamic leaders, and Islamic mass organizations in Indonesia is clearly a response that emerged after the Covid-19 pandemic. Their behavior is then manifested in the practice of religious rituals or daily worship. The behavior of Friday prayers together at the mosque, praying in congregation five times at the mosque/*mushalla*, opening mosques to carry out various religious activities, and festivities were drastically changed by the existence of the Covid-19 pandemic.



Figure 1. Nurul Falah Mosque in Agam, West Sumatra, temporarily closed during pandemic Covid-19
(Source: Researcher Private document, 2020)

Syafirman, *takmir* of Nurul Falah Mosque, Agam West Sumatra (Figure 1), said on a phone interview on April 15, 2020, that based on the MUI's edict and the West Sumatra Governor's Circular, so that mosques in areas in the red zone did not carry out congregational and Friday prayers, the committee decided to stop prayer congregation and Friday prayers at this mosque.

Meanwhile, according to Ustadz Taufiqurrahman, *takmir* of Baiturrahman Mosque, North Jakarta, on a phone interview on March 20, 2020, his party agreed to temporarily close Friday prayer activities, praying in a congregation for five times, including recitation, after learning that Jakarta was part of a pandemic Covid-19. “Avoiding harm is better than taking advantage is the *fiqh* rules taught by the *ulama*. We never know which person among us exposed to Covid-19 who came to the mosque, then joined the prayer with us, and those who worshipped at the mosque then returned to their homes and transmitted Covid-19 to families at home, including parents and children. So we chose to temporarily refrain from holding regular worship activities at our mosque.”

The similar policy was also conveyed by KH. Ad-Dailamy, chairman of the Abu Hurairah Mosque's board of *takmir*, in Sapeken, a small island of Madura, East Java. They deliberately negate the prayer activities in a congregation on the grounds of avoiding harm that occurs if worshipers exposed to Covid-19 come to the mosque and transmit it to other worshipers, even more so with the condition of health facilities on Sapeken Island that are inadequate to deal with Covid-19 patients. “If

³¹ Ray L. Birdwhistell, : “: Science and Human Behavior . B. F. Skinner.,” *American Anthropologist* 56, no. 5 (1954): 898–99, <https://doi.org/10.1525/aa.1954.56.5.02a00210>; E. A. Vargas, “B. F. Skinner's Theory of Behavior,” *European Journal of Behavior Analysis* 18, no. 1 (2017): 2–38, <https://doi.org/10.1080/15021149.2015.1065640>.

there are residents exposed to Covid-19 then come to the mosque, and interact with other worshipers, then when other worshipers are exposed, residents of one island may be exposed eventually. While in our island Sapeken there are no hospitals, no lung specialist doctors, no health facilities that allow people exposed to Covid-19 to be treated. There is only Puskesmas, and only residents can be taken to Bali or to Surabaya, while the distance to Bali and Surabaya is quite far, it can take three days to arrive, what will be taken there. We better prevent it.”, said KH. Ad-Dailamy on a phone interview on April 5, 2020.

The mosque officers even posted a large banner in front of the mosque informing the rule should be obeyed by anyone who visits the mosque (Figure 2). The banner shows that people should keep the distance from others, avoid physical contact, and any other measurements considered as Covid-19 protocol. Besides pausing the congregation activities, the banner publication is one of the institutional efforts in coping with the pandemic.



Figure 2. Al-Akbar Mosque in Kerinci, Jambi temporarily closed during pandemic Covid-19

(Source: Researcher Private document, 2020)

Behavior arises as a response to avoid undesirable things and to get something desired,³² also an attempt to save themselves, avoid danger, and in the end, is survival.³³ In addition to encouraging the avoidance of undesirable things, in the form of illness and death, and to get the desirable thing, namely healthy living, the behavior of Islamic mass organizations, Islamic leaders, and Muslims in Indonesia, in general, are also driven by a belief in the truth of the teachings of the religion of Islam. At this stage, the religious doctrine adopted is the response that has been taught and received, in the form of information obtained through the Koran and Hadith. These arguments were first used as a basis for consideration to make a decree or take a decision regarding religious rituals, before consideration of health factors and the threat of a pandemic. This is in line with, most Muslims, see Islam as a way of life and follow Islamic instructions in all their daily practices.

The Behavioral Theory is relevant to describe the behavior of Indonesian Muslims, but it is not enough to analyze it, so it must also be juxtaposed with the Theory of Needs proposed by Abraham

³² Jack Mearns, “The Social Learning Theory of Julian B. Rotter,” *American Psychologist* 37, no. 4 (1982): 396–410, <https://doi.org/10.1037//0003-066X.37.4.396>.

³³ Gerald P. Koocher and Patricia Keith-Spiegel, “‘What Should I Do?’ Ethical Risks, Making Decisions, and Taking Action,” *Courses for Mental Health Professionals*, 2019; Mark R. Leary, “Emotional Responses to Interpersonal Rejection,” *Dialogues in Clinical Neuroscience* 17, no. 4 (2015): 435–41.

Maslow. Maslow said there are five human needs: physical needs, security, affection, recognition, and self-actualization. The five needs are met in stages, starting from physical needs.³⁴ In reviewing the Theory of Needs, then after getting a sense of security, then religious leaders, Muslims, and Islamic mass organizations in Indonesia actualize their religion's teachings. They did not come to the Koran recitation, closed the mosque, did not hold the five daily prayers at the mosque, and did not hold the Friday prayer activity is the need for the actualization of religious teachings in response to the Covid-19 pandemic. In Islam, self-actualization to implement religious teachings means meeting the need to follow religious teachings, and because following religious teachings, are rewarded in the hereafter.³⁵

In Maslow's view, needs are the main force that sustains the behavior of people and society. Needs directly influence thinking and acting so that what is done by individuals or groups is basically based on needs.³⁶ Human needs basically drive the behavior that arises. Fulfilling the highest needs is self-actualization.³⁷ If humans do something based on self-activation, then it really is at the peak of their needs.³⁸

The behavior that appears in the lay people, figures, and mass organizations of Islam in Indonesia is clearly linear with Abraham Maslow's Theory of Needs. It is just that, if Maslow states that needs are met in stages starting from physical needs, and so on the behavior of the people, leaders, and Islamic mass organizations in Indonesia, the Theory of Needs is not done in stages, but carried out simultaneously. On the one hand, the people and leaders want to survive the illness and death caused by Covid-19, but at the same time, they do so because they actualize themselves to carry out religious teachings that are believed to be true. On that basis, they did it and believed that by doing so they not only avoided Covid-19, but also practiced what was supposed to be done through the religious perspective. In turn, they were going to be rewarded with merit, and the ultimate reward will be heaven. It is precisely to get a sense of security of pain and death; they actualize themselves by carrying out religious orders, as stated in a circular of mass organizations and opinions of religious leaders conveyed to the public.

Conclusion

The behavior of Muslims, Islamic leaders, and Islamic mass organizations in Indonesia in response to Covid-19 is relatively uniform. They try to limit the distribution by breaking the chains. Breaking the contagion chain also changed the behavior of their religious activities by restricting congregational activities in the mosque, both for *fardhu*, compulsory worships, and *sunnah*, additional ones. In

³⁴ Stoyan Stoyanov, "A Theory of Human Motivation," *A Theory of Human Motivation*, 2017, 1–87, <https://doi.org/10.4324/9781912282517>; Saul McLeod, "Maslow's Hierarchy of Needs," *Simply Psychology*, 2020.

³⁵ Oktaful Ghofur, "Konsep Aktualisasi Diri Abraham H. Maslow Dan Korelasinya Dalam Membentuk Kepribadian (Analisis Bimbingan Dan Konseling Islam)" (Fakultas Dakwah Institut Agama Islam Negeri Walisongo Semarang, 2006).

³⁶ Wei Ta Fang et al., "Normative Beliefs, Attitudes, and Social Norms: People Reduce Waste as an Index of Social Relationships When Spending Leisure Time," *Sustainability (Switzerland)* 9, no. 10 (2017), <https://doi.org/10.3390/su9101696>; Alma Acevedo, "A Personalistic Appraisal of Maslow's Needs Theory of Motivation: From 'Humanistic' Psychology to Integral Humanism," *Journal of Business Ethics* 148, no. 4 (2018): 741–63, <https://doi.org/10.1007/s10551-015-2970-0>.

³⁷ Andreas Komninos, "Self-Actualization: Maslow's Hierarchy of Needs," *Interaction Design Foundation*, 2020; Douglads Kenrick, "Renovating the Pyramid of Built upon Ancient Foundations," *Perspect Psychol Sci* 5, no. 3 (2011): 292–314, <https://doi.org/10.1177/1745691610369469>. Renovating; Beata Souders, "Motivation and What Really Drives Human Behavior," *Positive Psychology*, 2020.

³⁸ O. Venugopalan, "Maslow's Theory of Motivation: Its Relevance and Application among Non-Managerial Employees of Selected Public and Private Sector Undertakings in Kerala," *Education + Training*, 2007, 37–60.

behavior theory, this is the response given to Covid-19. The behavior is in line with Maslow's Theory of Needs that needs drive behavior. In this case, between fulfilling the need for security and fulfilling the need for self-actualization to carry out religious teachings to practice the good deeds.

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Religious Behavior of Indonesian Muslims as Responses to the Covid-19 Pandemic

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Social Change Strategy on Mohammad Natsir's Perspective

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Abstract

This study aims to analyze the idea of Moh. Natsir's da'wah by using social change theory. The method used was descriptive analysis that analyzed studies and the da'wah model used by Moh. Natsir. As a result, the concept of Moh. Natsir's da'wah used verbal, written and action strategies which were strategies dominantly used in Natsir's da'wah. The researcher argues that such a da'wah strategies would create social changes on socio-religious, interaction and even bureaucratic environment. Moh. Natsir also initiated this strategic da'wah in three scopes, namely: mosques, Islamic boarding schools, and universities which are places for very complex social interaction and can legitimize his ideas. A great commitment to this effort is a real action of an actual da'wah activity, because it can change social life with its actions. Da'wah held with the spirit of "bi al-ḥikmah" (with wisdom) is a method or tactic of da'wah that is needed in dealing with various social problems that exist in society.

Keywords: da'wah, Moh. Natsir, social change strategy

A. Introduction

Islam as the religion of raḥmatan li al-‘ālamīn will "live" and spread widely on this earth depending on the "breath" of its da'wah as the spirit of Islam. However, the reality of the contemporary Islamic world says otherwise. The problem that often approaches the work of da'wah is the lack of understanding of the world view of the recipients of da'wah so the da'wah conveyed by the da'i today is difficult to apply by the community in everyday life, thus it prevents the expected social change towards society who have good morals and to build Islam with the spirit of raḥmatan li al-‘ālamīn.

Effective da'wah requires various methodologies and approaches that suitable with the history and culture of the target community. In other words, the message of Islam needs to be designed according to each group of people.¹ Considering this phenomenon, the figure of Mohammad Natsir as a bureaucrat and as a well-known known Da'i is deemed necessary to be studied, especially regarding his Islamic da'wah thought. So it is hoped that the figure of Natsir can become one of the main figures of Islamic da'wah in Indonesia who can provide its color for the new direction of the development of Islamic da'wah. Mohammad Natsir is also known as a politician, a bureaucrat and a da'i. This was proven when he was part of masyumi party, which was widely known by the public for his persistence in fighting for Islamic

¹ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, (Bandung: Mizan, 1996), p.257

aspirations through the Constituent Assembly, which was then known as the concept of constitutional da'wah (دعاية دستورية).²

Various literatures state that Natsir's comrades are looking for positions in Islamic organizations. Muhamaddiyah has Mohammad Kasman Singodimedjo, Nahdathul Ulama has Idham Khalid and Masykur, and then they are projected to become top leaders in these mass organizations.³ However, Mohammad Natsir did not follow his comrade's to be the figure in a mass organization. Natsir took the path of da'wah and worship in the form of other Islamic organizations. This is what motivated him to change the path of his da'wah. Thus, according to his motto, which in the past he did "da'wah through political channels," then now he do "politicize through the da'wah line." So as a real form in realizing the goals of his da'wah, Natsir initiated and founded the da'wah organization, namely Indonesian Islamic Propagation Council (in Indonesian: Dewan Da'wah Islamiyah Indonesia or DDII)⁴.

Natsir's leadership in accommodating Indonesian Islamic Propagation Council seems to have had a positive influence on Islamic da'wah in Indonesia, because in developing da'wah he was considered very diligent. With the breakthroughs and concept ideas developed by Natsir through the da'wah organization, the da'wah of his time experienced significant movements and changes. Therefore, Natsir who had failed to fight for Islam by using political organizations, then he succeeded in fighting for religion and this country through Indonesian Islamic Propagation Council. From the explanation above, we can conclude that through the Indonesian Islamic Propagation Council as a strategic tool and Natsir's role as an actor mobilizing people to invite humanity to achieve virtue or implementing amar ma'ruf nahi munkar. Then Natsir concluded that the message of Islam through da'wah is united in three main parts, namely: 1) Perfecting the relationship between humans and Allah (habluminallah), 2) Perfecting the relationship between human and human (habluminannas), 3) Holding a balance between the two to go hand in hand⁵.

With these various paths, Natsir used these three points in his da'wah which at the same time made him as the locomotive and da'wah organization movement as the tool, like the Prophet Muhammad SAW with a role as a statesman as well as a da'i. The combination of these two things seems to be widely used as an argument and reference for Natsir in managing a da'wah organization which he is also as the founder. It can be proven by the evidence that until the end of his life he was never absent from the da'wah of Islam. In the chain of generation and the development of Islam, Moh. Natsir seems to be the successor and inherit the pattern as taught by H.O.S. Tjokroaminoto (1882-1934) and Agus Salim (1884-1954). This can be proven as H.O.S. Tjokroaminoto and Agus Salim, who also developed their thoughts on the path of da'wah through education. After all, the problem of Islamic da'wah covers the problem of education as a whole and is complex⁶.

The hard work and steep path that Natsir went through in "politics through da'wah" was carried out since the reign of Soekarno in the (Old Order) until Suharto in the (New Order) through the Indonesian Islamic Propagation Council. Among Natsir's efforts was to correct the New Order government, which he considered to have deviated from the true path. Natsir's effort with the Indonesian Islamic Propagation

² Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, (Bandung: Mizan, 1996), p.257

³ Thohir Luth, *M. Natsir Dakwah Dan Pemikirannya*, (Jakarta: Gema Insani, 1999), p. 10

⁴ Wildan Hasan, *Berdirinya Dewan Da'wah Islamiyah Indonesia*, in (<http://www.dewanda'wah.com>, accessed on 20 September 2020).

⁵ M. Natsir, *Fiqhud Da'wah*, Cet. ke-10, (Jakarta: Capita Selecta, 1996), p. 36

⁶ Thohir Luth, *M. Natsir Dakwah Dan Pemikirannya*, (Jakarta: Gema Insani, 1999), p. 14

Council members is not only about the deviation of the government led by the New Order but also other urgent matters from various fields, such as Natsir has played a large role in thinking and providing muballigh and khatib in some mosques, especially in Jakarta.⁷

The gathering of khatib and muballigh gave new energy in the field of da'wah. With a pattern of direction, giving information and guidance every friday as a field and social reality in building the civilization of the Muslim community. Through DDII, the appointment and placement of khatib in mosques is led by a coordinator. As a form of increasing the ta'mir (prosperity) of the mosque, with his members of DDII, Natsir appointed da'i or mubaligh according to the knowledge and momentum wanted by the people. On the other hand, apart from carrying out the task of da'wah, DDII implements and campaigns some programs in terms of spreading the sahih (true) creed in accordance with Islamic values. The efforts were by carried out a field research and formed scientific study teams in various institutions, collaborated with various institutions both at Indonesia and outside of Indonesia, provided recommendations for religious institutions and established study abroad program for students as the development program.⁸

From the background described above, this paper tries to examine the concept of thought and da'wah movement that was initiated by Natsir, to be used as a reference and guide for Indonesian da'i in particular and da'i outside of Indonesia in general after his death. This is the fundamental reason why Natsir tried to have piety thought and acting by maximizing all forms of existing potential, and one of them is by using da'wah institutions in politics and developing the progress of Muslims because he considers this a place to construct the movement and management of da'wah in the future.

This research used library research and descriptive analysis method. Researchers tried to describe the da'wah strategy used by Moh. Natsir as an effort for social change. Moh. Natsir is a very extraordinary character so his actions and ideas are always in the spotlight of many people, including academicians. There are several previous studies that also discussed the themes about Moh. Natsir, namely a research from Mubasyaroh⁹ stated that M. Natsir's perspective of the da'i is a warning based on the values in the Qur'an (inzar bil-Qur'an), also describes the mental and scientific preparations, as well as kaifiyat (way) and adab that da'i must have. Then Raihan¹⁰ stated that da'wah is not just tabligh but a form of realization of the teachings of Islam in various aspects, but in this case Mohammad Natsir prioritizes political, educational and economic da'wah. With the cadre technique, regular recitation, building mosques and other da'wah quality improvement programs as an effort to prevent shallow faith. Furthermore, Rizal Firdaus, et al¹¹ found that Moh. Natsir integrates the educational process of da'i in three institutions, namely mosques, Islamic boarding school (pesantren) and universities which are great opportunities to manage the empowerment of the people. The difference between the author's research and previous research is that the author emphasizes the strategic concept of da'wah as an effort for social change according to Mohammad Natsir.

⁷ Thohir Luth, *M. Natsir Dakwah Dan Pemikirannya*, (Jakarta: Gema Insani, 1999), p. 14

⁸ Nina M. Armando et al. (ed), *Ensiklopedi Islam*, (Jakarta: Ichtisar Baru Van Hoeve, 2005), p. 105-106

⁹ Mubasyaroh, *M. Natsir Dan Pandangannya Tentang Dakwah Dalam Buku Fiqhud Dakwah*,

¹⁰ Raihan, *Implementasi Pemikiran Dakwah Mohammad Natsir Di Dewan Dakwah Islamiyah Indonesia Provinsi Aceh*

¹¹ Rizal Firdaus et al, *Konsep Triple Helix Mohammad Natsir Relevansi dan Implementasinya Dalam Pendidikan Da'i di Indonesia*

B. Theoretical Framework

Da'wah is an effort made by da'i to make changes in society thus in line with religious norms. This study will use the theory of social change as a lens in describing Muhammad Nasir's da'wah strategy. The theory of social change is a theory that was initiated by sociologists to read changes in society. Changes that occur in society are not only material changes but also work systems, politics and other institutions¹², in this case, changes also occur in the organization of religious communities. This paper tries to combine Moh. Natsir's da'wah strategies as an effort to make social change in the form of a da'wah strategy.

The theory used to read the status of social changes that occur in this study is the structuration theory (structure and agent)¹³, where social change can occur with actions taken in the form of domination, significance, and legitimacy. The significance structure relates to the actor's ability, in this case the da'i's ability to convey da'wah. Domination relates to the nature of the actor's ability to dominate. This relates to the authority and ability of da'i to provide religious information related to the teachings conveyed. Legitimacy relates to the laws and theories conveyed by the actor.

Da'i is someone who significantly has the ability to give advice, teachings and suggestions related to the religious field, thus a da'i will automatically have a dominating nature based on what he conveys that can mobilize the people. In the end, it will legitimize the actions of the da'i in providing advice, direction and what he conveys will become a role model for the community.

In this case, the da'i acts as an agent who has the characteristics of dominance, significance and legitimacy with sacred texts that are conveyed to invite people to goodness. Gidden's definition of domination is significantly different from power, but dominance is related to its ability to mobilize, distribute and influence society.¹⁴ This is in line with what was done by Moh. Natsir in his da'wah which has a great influence on community change.

C. The Life Journey of Mohammad Natsir

Mohammad Natsir was born in Solok Regency, West Sumatra Province, exactly in the village of Jambatan Baukia, Alahan Panjang sub-district on July 17, 1908. He has three siblings and is the third son of Khadijah and Idris Sutan Saripado who served as control clerk during the Dutch period. Moh. Natsir married Puti Nur Nahar in 1934, who was born in Bukit Tinggi, May 28, 1905, and died in Jakarta on July 22, 1991. Mohammad Natsir is also known for continuing to maintain his Islamic values as his national principle while serving in the government bureaucracy.¹⁵

¹² H.M. Burhan Bungin, *Sosiologi Komunikasi : Teori, Paradigma dan Diskursus Teknologi Komunikasi di Masyarakat* (Jakarta: Kencana Prenadamedia Group, 2009) p. 20

¹³ George Ritzer, Douglas J. Goodman "Teori Sosiologi Modern" Terj. Alimandan (Jakarta: Kencana, 2004) p. 101

¹⁴ George Ritzer, Douglas J. Goodman "Teori Sosiologi Modern" Terj. Alimandan (Jakarta: Kencana, 2004) p. 101

¹⁵ Yusuf Abdullah Puar, *Mohammad Natsir 70 Tahun Kenang-Kenangan Kehidupan dan Perjuangan* (Jakarta: Pustaka Antara, 1978) p.1

Moh. Natsir was known as an educator and as a da'i, as well as a statesman who cared for the people, but faced obstacles in politics so he continued his struggle through da'wah and formed Indonesian Islamic Propagation Council. Natsir also founded the Forum Ukhuwah Islamiyah (FUI) with K.H Masykur on August 1, 1989. He gathered scholars from various groups. Two years later he received an Honoris Causa Doctorate from the National University of Malaysia Kuala Lumpur and from the Science University of Malaysia, in the field of Islamic thought.¹⁶

Mohammad Natsir in his life journey was filled with Islamic struggles, as he did in three aspects in strengthening Islam in various fields, namely: mosques, pesantren and universities. For Moh. Natsir, the essence of da'wah is to invite goodness and stay away from evil in a good way, he is also the one who initiated the concept of amar ma'ruf nahi munkar da'wah. Moh. Natsir died on February 6, 1993 at Cipto Mangunkusumo Hospital, Jakarta, at the age of 85 years.¹⁷

D. Da'wah Strategy as a Social Change Concept of Mohammad Natsir

Explicitly, the da'wah strategy developed by Mohammad Natsir has not been discussed specifically, but this can be seen from the actions taken by him. From these actions, it was then formulated how the strategy he used to implement the da'wah concept was built. Among other things, it can be seen from various explanations and historical facts that already exist.

For Natsir¹⁸, Islam is a guide and direction in life. Not only about worship, but also in every practice. Someone who shows that he is a Muslim must do good to fellow human beings and not be hostile to each other. These Muslim activities are also called da'wah, namely preaching in inviting goodness and avoiding disgraceful acts. Da'wah literally means a exclamation¹⁹, stimulus²⁰, call²¹, invitation and do'a²². While in terminology, da'wah means "Every activity of a person or a group of Muslims, as a manifestation of their faith and the realization of their Islamic practice, both orally and practically, both in the form of deeds and in the form of writing, to thyself or to family, to other people and to society widely, so they are obedient to Allah and faithfully submit to the sunnah of the Prophet Muhammad, for the benefit of them living in this world and in the hereafter"²³.

The existence and efforts of da'wah can only be seen in the process of enjoining goodness and preventing evil or what is also called da'wah al-amr bi al-ma'rūf wa al-nahy 'an al- munkar.²⁴ Therefore, existential da'wah can only be seen in the process of "ordering to do good and preventing evil", so da'wah must be carried out with real actions (bi lisān al-ḥāl). The belief in this da'wah strategy is a tangible manifestation of the da'wah. Da'wah has a broad meaning that must be carried out by Muslims in their lives, because they also cannot avoid it. The concept of da'wah amar ma'ruf nahi munkar is the obligation of every

¹⁶ Mubasyaroh "M. Natsir dan Pandangannya Tentang Dakwah Dalam Buku Fiqhud Dakwah" (At- Tabsyir, Jurnal Komunikasi Penyiaran Islam, Vol. 1 No.2 2013) p. 149

¹⁷ Thohir Luth " M. Natsir, Dakwah dan Pemikirannya" (Jakarta: Gema Insani , 2005) p. 27

¹⁸ Mohammad Natsir, *Fiqhud Dakwah*, (Jakarta: Yayasan Capita Selecta, 2000) p. 15

¹⁹ QS. Yūnus [10]: 25

²⁰ QS. Yūsuf [12]: 33

²¹ QS. Al-Baqarah [02]: 23

²² QS. Al-Baqarah [02]: 186

²³ Jamaluddin Kafie, *Ilmu Dakwah*, (Prenduan: Al-Amien Printing, 1999), p. 5

²⁴ Mohammad Natsir, *Fiqhud Dakwah*, p. 118

human being as a limitation of social life, because human nature as social being (makhlūq ijtimā'ī) who cannot live alone and must help each other, this is also stated by Al -Qur'an and Hadith of the Prophet.²⁵ Mohammad Natsir has deep thoughts about da'wah, between the concept of strategic da'wah and the ideas of Moh. Natsir as follows:

1. Da'wah that is not filled with hatred, hostility, and must be kind (clean from bad thoughts).
2. Muballigh who has good character
3. Avoiding takfiri and gossiping about others
4. Realizing a calm and peace da'wah so the congregation or jama'ah feels like friends and has a sense of intimacy with the preacher, not grumpy da'wah with high emotions.

Humans have a skill in distinguishing good and bad things as a nature.²⁶ This ability of humans is more noble than other creatures of Allah. Some important human potentials are Humanization, Liberation and transcendence.²⁷ by nature a da'i must have a strong foundation and belief in his/her da'wah position and master the scope of his/her mad'u in order to realize and carry out the mission of da'wah that is accepted in society ²⁸, the main task of da'i is to remind, "indhār bi al-Qur'ān". Reminding based on the values in the Qur'an. With everything contained in the Qur'an and using the method taught and shown by the Qur'an. Bi al-Qur'ān wa bi tariqatīhi²⁹.

Da'wah must have a view according to the indicators above, means that da'wah is also i'tiqad to uphold independence and respect the object of its da'wah so it does not conflict with human rights.³⁰ Specifically, Natsir formulated the purpose of da'wah, namely "calling us to the Shari'ah, to solve life problems, whether personal life problems or household problems, as a community, nation, ethnicity, state and between countries".

The essence of da'wah is to call on the people to be able to manifest amar ma'ruf in real terms and be applied in human daily life, invites to hinder, prevent and fortify themselves from crime and improve the phenomenon of ignorance into knowledge, tackling crime on the basis of poverty and backwardness into ma'ruf and sharing on the basis of kinship and devotion to God, and reducing other problems in the life of the community. The purpose of da'wah also calls us to the function of our lives as servants of Allah in this vast world, consisting of humans of various types, various patterns of faiths and beliefs, namely the function as shuhadā' 'alā al-nās, being a pioneer and supervisor for mankind. The next goal is to call us to our true purpose in life, namely worshipping Allah. Thus, we live to have a certain purpose function³¹.

So, based on the natural potential that Allah has given to humans in the form of freedom of thought, a da'i only conveys warning or invites to goodness, then humans are freed to choose which one to follow and do.

²⁵ *Ibid*, p. 109

²⁶ QS. Al-Balad: 10.

²⁷ Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, (Bandung: Mizan, 1998), p. 288.

²⁸ QS. Al-Baqarah: 256.

²⁹ Mohammad Natsir, *Fiqhud Dakwah*, p. 132.

³⁰ Asep Muhiddin, *Dakwah dalam Perspektif Al-Qur'an: Studi Kritis atas Visi, Misi dan Wawasan*, (Bandung: CV. Pustaka Progresif, 2002), p. 144

³¹ Mohammad Natsir dalam *Serial Media Dakwah* No 28 (Dewan Dakwah Islamiyah Indonesia, 1975), p. 2-4

In this case, da'wah must give respect and care for this natural potential.³² In general, Islamic da'wah must have the characteristics and nuance of da'wah that refers to a universal moral message. This reflects the values that are promoted in the teachings of the Prophet Muhammad SAW., namely Islam is as Rahmatan lil 'alamiin which is manifested in worship with full responsibility and compassion and is reflected in good actions that give benefit to the public so it can be accepted by all parties.³³ This kind of da'wah must be possessed by today's da'i and da'iyah which is expected by Natsir, the da'i must master the material of da'wah and can be accepted by all groups so the social changes achieved can be more perfect, the target of da'wah is in its goals. Social change is not only targeted at Muslims, but maslahah for all people.

There are various characters and traits of people in the community which must be faced by da'i, as agents of change, da'i must really understand all these kinds of differences, starting from people who hold traditional beliefs, people in rural areas and even intellect people who critically accept hujjah.³⁴ The point is that da'wah activities must be able to "coexist" with various forms of problems and various characters of mankind. Therefore, the basic pattern of the da'wah method as legitimacy of social change in society that can be developed is the pattern indicated by Allah SWT in QS An-Nahl: 125 which can be classified into three kinds of starting points for the da'i, namely, da'wah bi al-Hikmah, a da'wah in a wise way. Then da'wah bi al-Maw'izah al-Hasanah, a da'wah by giving good advice and da'wah bi al-Mujādalāh, a da'wah by exchanging ideas, these types of da'wah can be used in critical and modern societies.

Natsir specifically quoted Shaykh Muhammad Abduh³⁵, which provides a conclusion from the verse about the da'wah (QS An-Nahl: 125) then categorizes the content of the verse into several aspects of the da'wah method that is adapted to the object of the da'wah, namely, First, "Wisdom" is adapted to the character of humans who think critically and love the truth or it can be called intelligent scholars who have intelligence and are easy or fast in understanding the knowledge from the da'wah in the form of dalill (argument) or hujjah that are accepted rationally. Second, Mauizah al-Hasanah is for the general class, who have not been able to think critically and still have difficulty catching a difficult understanding. Third, Mujādalāh Billatī Hiya Aḥsan, conveying da'wah by exchanging ideas, inviting to think in a healthy and better way so the debates that arise from this kind of da'wah can relieve conflict and pressure from the recipients³⁶.

³⁷. According to Natsir³⁸, Wisdom is more than just knowledge. It is sound knowledge, knowledge that combines with a sense of inspection, so it becomes a driving force to do something useful and beneficial. If it is brought into the field of da'wah to do something useful and effective. Therefore, for him³⁹ Wisdom is first, the ability to choose the right moment to take a step, second, the ability to find contact with the realm of thought to be used as a starting point and third, the ability to choose the right words and methods, according to the subject matter, adjust with the atmosphere and circumstances of the people being faced. While the da'wah method "Maw'izah Hasanah" and "Mujādalāh Billatī Hiya Aḥsan" is a da'wah method

³² Mohammad Natsir, *Fiqhud Dakwah*, p. 125

³³ See QS. Al-Anbiya': 107

³⁴ Mohammad Natsir, *Fiqhud Dakwah*, p. 161

³⁵ *Ibid*, p. 162

³⁶ Siti Muri'ah, *Metodologi Dakwah Kontemporer*, (Yogyakarta: Mitra Pustaka, 2000), p. 39

³⁷ Munzier Suparta & Harjani Hefni (ed.), *Metode Dakwah*, (Jakarta: Kencana, 2003), p. 8

³⁸ Mohammad Natsir, *Fiqhud Dakwah*, p. 164

³⁹ *Ibid*, p. 225

that refers more to the form of da'wah which can also be used in dealing with all groups according to circumstances, location and time.⁴⁰

The Maw'izah Hasanah da'wah method or also called da'wah by giving good advice can also be applied to the middle class community between the intelligent and general class by giving more emphasis on the emotional aspect so it directly touches the hearts of the listeners or the object of da'wah. The language used is the language of the heart in giving advice so as not to offend or hurt the listener. While da'wah with mujadalah or by exchanging opinions with other da'i will make a situation full of many argumentation between scholars or critical people so the da'i as an actor must master scientific disciplines that are able to support and strengthen the arguments presented.

In the implementation of the two da'wah methods, the da'i has a very important role, especially in terms of making decisions to choose which method is more appropriate to use and adapting that suitable with circumstances and atmosphere including the characteristics of the community group that is the object of the da'wah, and as an actor who has significance in making social changes, the bil-hikmah method according to Natsir is the main method as the base of other da'wah methods, because in the scientific study, the da'wah with bil-hikmah is the basic element in carrying out and realizing da'wah.

It should be reiterated that Islam emphasizes the meaning of the da'i for mankind as himself for himself, in terms of religiosity Islam does not view religious hierarchy so every Muslim has the same responsibility for himself and his actions before Allah SWT. However, Islamic teachings are not only aimed at Muslims, but Islamic teachings are universal and are expected to benefit all mankind⁴¹. This behavior is very relevant to the structuration (agent and structure) where between the actors, namely the da'i and the object of da'wah, which then forms a mutual structure where the da'i significantly provides da'wah that dominates the ummah and is legitimized by the teachings received by the ummah and then supports the existence of the ummah then supports the social change in society that previously experienced social problems towards social order.

Every Da'i who is an actor of social change ideally feels like a fighter who works to save society from disaster and lead it to true happiness. So as a fighter, the da'i must have persistent spirit, not getting tired and not complaining easily and the main goal as happiness in the achievement of becoming a da'i is when he succeeds in providing guidance to the community towards the right path that is blessed by Allah SWT. By hoping for Allah's blessing, the da'i also make obstacles and insults as a way of struggle and supporters to be more enthusiastic to fight for goodness.⁴²

Becoming a da'i is a figure who provides religious advice to all people in order to get enlightenment and the true path in accordance with religious guidance, it is also be a way of worship for those who have more abilities in the field of religion. Being a da'i is like being a farmer who grows crops in a garden, da'i has the responsibility to fertilize, to give water and to take care of it and to ensure it gets enough sunlight and avoid pests that damage plants. While the growth of plants that develop and make them bear fruit is the prerogative right of Allah.⁴³ With that analogy, a da'i who is in charge of spreading Islamic teachings must have criteria based on the main principles taught by Allah's Apostle as an example, namely: "Ḥabl

⁴⁰ *Ibid*, p. 165

⁴¹ Alwi Shihab, *Islam Inklusif*, p. 252

⁴² Ahmad Mubarak, *Psikologi Dakwah*, (Jakarta: Pustaka Firdaus, 1999), p. 85

⁴³ Mohammad Natsir, *Fiqhul Dakwah*, p. 132

min Allāh” or “Mu’āmalah ma’a al-Khāliq” which mean perfecting the human relationship with God and then perfecting the human relationship with fellow human beings. “Ḥabl min al-Nās” or “Mu’āmalah ma’a al-Khalq” and hold a balance between the two (tawāzun), and make them compatible and intertwined⁴⁴. Based on the three main principles proposed by Natsir, a Da’i is only a "completer" and a presenter or inviter on the basis of the provisions mentioned above. Therefore, a Da’i in Natsir's mind is not a dictatorial force⁴⁵. A da’i has the authority as an actor who significantly has the ability to convey religious teachings. However, the domination given to its people is not in the form of power but flows on the basis of common goals and the existence of linkage on the basis of needs. If a da’i carries out his duties in accordance with these principles, it can be ascertained that the da’wah activities carried out by da’i will run with good and will avoid conflict with human rights, namely humans who think and have reason. Representative arguments and exclamations that match the expectations of the object of da’wah. In response to this, Natsir⁴⁶ provide provisions in the form of things that must be prepared when they want to convey da’wah, including;

1. Mental Preparation

Mental preparation is the first thing that Natsir ordered for da’i who want to make social changes in society. Mental strength is the main provision for a da’i. This is in line with what was conveyed by Buya Hamka⁴⁷ According to him, "the success of a da’wah really depends on the personality of the da’i." A da’i must have good mental stability and have the ability to maintain peace and balance of soul. It should also have the ability to restore the balance when shaken by disturbance⁴⁸.

Beside, in the context of "mental preparation", it is an effort made by muballigh on the basis of the example given to the Prophet, in the form of reactions that come from the object of da’wah that doubts the teachings conveyed or reactions that come from the heart of the da’i on the basis of his doubts on what was conveyed⁴⁹. This can happen in society in various groups who have critical thinking and often intend to overthrow and even argue with the da’i's argument. This confrontation often occurs because of the freedom of thought from the community and the intentions they have. So with the ability of balance to maintain peace and balance of soul, it gives rise to agility, decisiveness and creates a steadfast mood for the da’i in carrying out his duties.

2. Scientific Preparation

Then the second message that M. Natsir conveyed to the Da’i was scientific preparation. As the analogy stated by Natsir⁵⁰ Previously, a da’i was like a farmer who had to know the techniques of farming, what kind and nature of the seeds planted, the nursery, the soil conditions and even what was the suitable climate for certain crops and how changes between seasons took place, farmers also had to know the pests that will interfere and how to eradicate them so plants can grow well and perfectly.

⁴⁴ Mohammad Natsir, *Fiqhud Dakwah*, p. 36

⁴⁵ Compare with QS Qāf: 45 dan QS Al-Baqarah: 256

⁴⁶ Mohammad Natsir, *Fiqhud Dakwah*, p. 132

⁴⁷ Hamka, *Prinsip dan Kebijakan Dakwah Islam*, (Jakarta: Ummida, 1982), p. 222

⁴⁸ Mohammad Natsir, *Fiqhud Dakwah*, p. 134

⁴⁹ See QS. Hūd:12

⁵⁰ Mohammad Natsir, *Fiqhud Dakwah*, p. 148

Thus, to achieve perfection in the purpose of da'wah, a da'i must prepare some scientific abilities, Natsir⁵¹ explained that a da'i must master *Tafaqquh fī al-Dīn* first before continuing da'wah activities. The point is that the da'i must really master what will convey essentially with full and deep meaning so the message conveyed is "alive and enlivening". Besides, a da'i also must master *Tafaqquh fī al-Nās*, namely a da'i must have full mastery in matters relating to humans or the society as the object of da'wah, this includes human psychology, how the level of intelligence or human intelligence in socio-historical conditions and socio-cultural factors that are likely to have a major impact on the community.

A da'i must also master the language of the Qur'an which should call for goodness, so a da'i should be a *Tafaqquh fī al-Dīn*, as the Qur'an which is the main reference for Islamic religious teachings which absolutely use Arabic, thus a da'i is obliged to be able understand Arabic and even understand much deeper in terms of language in order to be able to explore and capture messages that are hidden and contained in the Qur'an. In addition to Arabic, as the language of the Qur'an, a da'i must also be able to adapt to the language and character of the area that will be the object of da'wah.⁵²

With some of Natsir's opinions, it can be concluded that for a Muslim there is an attachment between human life in this world and in the hereafter. According to Natsir, these two things cannot be separated. He added that Allah gave various rules in human to human relations in detail like state affairs, until matters of worship. In short, all the rules and hudud (limits) in muamalah (association) in society, and everything has been listed in the Qur'an and As-Sunnah⁵³.

Then Mohammad Natsir concluded that everything that humans do, the source of their authority is the power of Allah and the legitimacy of that power is the prerogative of Allah SWT. The legitimacy of all power regardless of its form will return to its main source, namely Allah SWT.⁵⁴ Meanwhile, in the view of secular politics, the essence of power is returned to the people known as *Vox Populi, Vox Dei* (Voice of the people, voice of God), so it is the people who hold the highest power. This system returns sovereignty to the people and is absolute at the will of the people. For Natsir, in a government system like this, sovereignty belongs to Allah alone and humans are as a *khalifah* (caliphs) or leaders whose task is to carry out and enforce orders from the holders of sovereignty, as stated by Mohammad Natsir in opposing Pancasila as the basis of the state. "God with all the consequences for those who acknowledge with all forms of obedience to the positive Divine Law"⁵⁵. As a da'i, Mohammad Natsir has carried out his duties as caliph and also provides teachings to the community in various forms and efforts. His efforts made him a respected figure and his advice was followed. Even more specifically the da'wah method proposed by Mohammad Natsir was also adopted by many da'i in Indonesia. This provides an affirmation that directly or indirectly Mohammad Natsir has made social changes in the society of his time. By means of himself as an actor and creating other actors through the da'i organization he founded. Significantly, Natsir has shown leadership and authority as a da'i, then Natsir through his da'wah method dominates the community with the new da'i together call for goodness, namely realizing *amar ma'ruf nahi mungkar* or inviting goodness in a good way. On the basis of public recognition and the form of the organization he formed and the symbols he used to legitimize the greatness of Natsir's figure as one of the leading *ulama'* in

⁵¹ Ibid, p.150

⁵² See QS. An-Nisa' [4]: 63

⁵³ Mohammad Natsir, *Ibid*,..., p. 400

⁵⁴ Mohammad Natsir, *Islam sebagai dasar Negara, Op,Cit*, p. 74

⁵⁵ Mohammad Natsir, *Ibid*,..., p. 53

Indonesia, so the nature of the authority of the leader is not inherent but delegated to humans, but he still sticks to his stance, and being a da'i does not make him free to do whatever he wants, but acts according to the direction of Allah SWT., through the guidance of the Qur'an and the example given by the Prophet Muhammad SAW.

E. Conclusion

Mohammad Natsir was a reformer in strategic da'wah thinking who has his own theory in its implementation. Moh. Natsir also initiated this strategic da'wah in three spheres, namely: mosques, Islamic boarding schools (pesantren), and universities which are very complex places for social interaction, he became a very dominant actor and was able to change and to control people's thoughts through his da'wah. Moh Natsir's theory used was the theory of al-amr bi al-ma'rūf wa al-nahy 'an al-munkar. Therefore, da'wah in its existence and actualization can be seen in the process of "ordering to do good and preventing evil", thus as a an agent of social change, a da'i must take real action and have a great commitment, because it can change the social life of the community through his/her actions. Da'wah carried out with "bi al-hikmah" (with wisdom), is a method or tactic of da'wah that is needed in dealing with various social problems that exist in society.

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Strategi Komunikasi Pemberdayaan Masyarakat pada Perguruan Tinggi Islam

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Abstract: This article discusses communication strategies for community empowerment carried out by universities. In an effort to achieve optimal targets, the role of effective communication is very pivotal. In this case, the right empowerment communication strategy is to place communicators as motivators, dynamists, innovators, and facilitators for social change. In this regard, students, lecturers, or companion teams as communicators must be on a par with the community. It means that communicator and audience, expert and user, and sender and receiver interchange roles in a mutually beneficial two-way interaction through which qualified social empowerment can be reached. The communicator functions as a driving force for the community to be able to realise their potential independently in order to become more empowered. This communication strategy is appropriate for the bottom-up intervention model of community empowerment; self-help and togetherness model, integrative-interconnected model, and asset based community-driven development.

Keywords: Communication strategy, community development, Islamic university.

Abstrak: Artikel ini mendiskusikan strategi komunikasi pemberdayaan masyarakat yang dilakukan perguruan tinggi. Agar mencapai target optimal, maka efektifitas strategi komunikasi sangat penting. Pada konteks ini, strategi komunikasi pemberdayaan yang tepat adalah menempatkan komunikator sebagai motivator, dinamisator, inovator, dan fasilitator perubahan masyarakat. Maksudnya, sebagai komunikator, mahasiswa, dosen, atau tim pendamping harus sejajar dengan masyarakat. Melalui posisi yang sejajar, diharapkan mendorong terwujudnya pemberdayaan yang berkualitas. Komunikator berfungsi sebagai penggerak masyarakat agar menyadari potensinya secara mandiri supaya menjadi kian berdaya. Strategi komunikasi ini bisa diterapkan pada pemberdayaan masyarakat model *bottom-up intervention*; model swadaya dan kebersamaan, model integratif dan interkonektif; model integratif dan interkonektif; *asset based community-driven development*.

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Pendahuluan

Peran strategis perguruan tinggi dengan tridarma yang dimilikinya, yakni keilmuan, penelitian, dan pengabdian kepada masyarakat, diharapkan mampu berkontribusi positif dalam menjawab tuntutan masyarakat dan menghasilkan sumbangsih nyata bagi pembangunan bangsa dan negara. Secara akademis, perguruan tinggi di Indonesia diharapkan menjadi sentra pembangunan sumber daya manusia (SDM), sehingga lembaga pendidikan tinggi dapat melahirkan generasi yang terampil dan mandiri.

Perguruan tinggi sebagai lembaga pendidikan tinggi, harus memiliki kesadaran dan responsif terhadap tantangan serta meng-*upgrade skill* dan kemampuan sivitas akademika sejalan dengan berubahnya kebutuhan masyarakat dan berkembangnya ilmu pengetahuan dan teknologi. Tantangan yang dihadapi perguruan tinggi dewasa ini makin menunjukkan intensitas yang cepat dan rumit, ini mempunyai pengaruh besar pada penyelenggaraan pendidikan pada perguruan tinggi, setidaknya ada tantangan untuk perguruan tinggi yang perlu dicermati dan disikapi dengan tepat. Berkembang pesatnya teknologi secara progresif di masyarakat menuntut perguruan tinggi untuk dapat menyesuaikan diri terhadap perkembangan ilmu pengetahuan guna menghadapi banyak sekali tantangan di masa depan dalam membuat karya-karya yang kreatif, inovatif dan terkait dengan tuntutan masyarakat.

Pengetahuan adalah hasil proses dari interaksi sosial dengan orang lain dan lingkungannya (Edwards, 2009). Oleh karenanya, sinergi perguruan tinggi dan masyarakat melalui program pemberdayaan masyarakat, baik berupa Kuliah Kerja Nyata (KKN) maupun Kuliah Pengabdian Masyarakat (KPM) menjadi penting. Kuliah Kerja nyata (KKN) merupakan program akademik yang dilaksanakan sedbagai dedikasi kepada masyarakat, sarana aktualisasi ilmu pengetahuan mahasiswa menggunakan bimbingan terstruktur dan pendekatan partisipatif sinkron empiris pada masyarakat (*Participation Action Research*). Karena itu, pada hakikatnya kegiatan Kuliah Kerja nyata (KKN) ialah kegiatan akademik intrakurikuler (Syardiansah, 2019, hlm. 57). Banyak model KKN, diantaranya adalah KKN tematik,

yakni KKN yang orientasi program kegiatannya terfokus pada bidang tertentu sesuai dengan permasalahan kemasyarakatan dan berbasis *problem solving* untuk memecahkan masalah social

Selain KKN, program lain yang terkait pemberdayaan masyarakat adalah Kuliah Pengabdian masyarakat (KPM). KPM ialah bagian integral dari proses pendidikan yang mempunyai ciri-ciri spesifik, yakni bernilai mendasar dan perluasan filosofis, antara lain (1) keterpaduan unsur-unsur Tri Dharma Perguruan Tinggi, (2) pendekatan interdisipliner serta komprehensif; (3) lintas sektoral, (4) berdimensi luas serta pragmatis serta (5) melibatkan kiprah masyarakat. Lebih dari itu, KPM ialah praktek penerapan ilmu yang bersifat interdisipliner serta dikembangkan oleh seluruh fakultas atau jurusan. Kegiatan pengabdian masyarakat ini bertujuan untuk mempersiapkan calon sarjana yang lebih menghayati dan memahami kompleksitas yang dihadapi masyarakat dan memperluas wawasan pemikiran serta belajar menyelesaikan masalah secara sederhana dan terpadu.

Berbagai penelitian menunjukkan pentingnya hal tersebut, diantaranya penelitian Munawar Ahmad (2007) yang menyatakan bahwa Program Kuliah Kerja Nyata (KKN) merupakan program upaya belajar (*learning process*). Argumen lain menyatakan bahwa pendidikan dapat meningkatkan pengetahuan, kemampuan, dan keterampilan seseorang sehingga menjadi lebih produktif dan akhirnya dapat mendorong keperluan masyarakat serta memberikan solusi berdasarkan teori yang diajarkan pada saat kuliah.

Beberapa fungsi program pemberdayaan masyarakat yang dilakukan perguruan tinggi adalah, *pertama*, membentuk masyarakat mandiri. Dalam konteks ini, program pengembangan dan pemberdayaan masyarakat diupayakan agar masyarakat mampu mengidentifikasi dan memanfaatkan sumber daya yang ada semaksimal mungkin. Mereka diarahkan untuk “sadar” dalam memanfaatkan sumber daya yang mereka miliki seperti sumber daya keuangan, teknis, alam, dan manusia daripada menggantungkan diri pada sumberdaya dari luar. Masyarakat yang sadar ialah masyarakat yang peduli terhadap realitas diri dan lingkungan serta mau berkontribusi (ide, tenaga dan materi) untuk kebaikan bersama. (Suryana, 2018). Nah, partisipasi

yang ingin dibangun melalui program pengembangan masyarakat dilakukan secara bertahap dan dimulai dari partisipasi interaktif menuju tumbuhnya gerakan sendiri (self-mobilization) pada kalangan masyarakat. Dengan demikian pengembangan atau pemberdayaan Islam adalah model realitas pengembangan sikap individual dan kolektif dalam dimensi amal saleh, menggunakan titik tekan pada pemecahan masalah yang dihadapi masyarakat sebagai subjek asal dunianya sendiri.

Dalam konteks Islam, umat muslim dianjurkan untuk senantiasa melakukan pemberdayaan serta pengembangan baik dalam aspek ekonomi, sosial, religius, ataupun sosial budaya. Disamping itu menjadi umat Islam pula dianjurkan buat terus berusaha serta menggali potensi yang dimiliki oleh komunitas tadi baik berupa sumberdaya manusia maupun sumberdaya alam, sebagaimana disinyalir dalam Al-Qur'an potongan Surat Ar-Ra'du ayat 11. Dalam ayat tersebut dijelaskan bahwa menjadi makhluk sosial seharusnya senantiasa melakukan proses-proses pemberdayaan untuk mempertinggi kualitas hidup masyarakat. Hal paling penting yang wajib dilakukan dalam pemberdayaan masyarakat adalah keterlibatan rakyat itu sendiri, mulai berasal penentuan masalah dan bagaimana mengatasi perseteruan yang dilakukan oleh rakyat, begitu juga menggunakan melakukan aksi perubahan melalui aneka macam program yang disusun oleh masyarakat, yang mampu menjawab kebutuhan masyarakat dengan adanya keterlibatan komunitas dan membentuk kemandirian dari sumber daya lokal setempat.(Azizah & Muhfiatun, 2018, hlm. 68).

Kedua, membentuk dan membudayakan masyarakat *religious*. Program KKN mengarahkan aktivitas di masjid untuk dipergunakan oleh masyarakat dalam pelaksanaan ibadah maupun kegiatan keagamaan lainnya. Salah satu kegiatan keagamaan yang harus intensif dilakukan adalah pembinaan keislaman masyarakat desa agar menjadikan Islam sebagai jalan hidup. Dengan demikian, upaya pembinaan keagamaan agar masyarakat tersebut paham terhadap ajarannya serta mampu mengamalkan butir-butir ajaran Islam dalam kehidupan secara komprehensif dengan landasan keimanan yang benar

dan kuat terlebih dahulu harus mengetahui dan memahami realitas sosial masyarakat yang akan dihadapi.(Arifin, 2019). Beberapa program yang menggunakan model pengembangan masyarakat lokal khususnya pada program devisa keagamaan diantaranya seperti program rutin *jamiyah* yasin dan *tahlil, dziba'an*, pengajian mingguan.

Ketiga adalah membentuk dan mengembangkan program pemberdayaan keluarga. Posdaya sebagai salah satu contoh pos pemberdayaan keluarga serta masyarakat mengutamakan partisipasi dalam memecahkan persoalan yang terdapat pada masyarakat sesuai dengan potensi dan kebutuhannya. (Rizka, Mujiburrahman, & Faqih, 2017). KKN tematik Posdaya telah dilakukan beberapa perguruan tinggi, baik negeri maupun swasta.. Posdaya sebagai model kepedulian perguruan tinggi pada mensinergikan ilmu pengetahuan serta memecahkan dilema di masyarakat melalui konsep pemberdayaan, serta membina mahasiswa dalam mengimplementasikan keilmuan yang ditekuninya dengan kehidupan masyarakat, pemecahan problem pada masyarakat perlu diupayakan melalui pendekatan pemberdayaan (*empowerment*), sebagai akibatnya masyarakat didorong memiliki kemampuan dan kemandirian.

Posdaya sebagai upaya mensinergikan dan kepedulian perguruan tinggi menggunakan tuntutan kebutuhan masyarakat, permasalahan yang terdapat pada masyarakat sangat kompleks, terutama yang terkait menggunakan taraf kesejahteraan, yaitu sektor pendidikan, kesehatan, ekonomi, serta lingkungan hidup.(Triyono, 2014: 118). Problem yang acapkali terjadi pada masyarakat pada sektor pendidikan diantaranya angka putus sekolah, buta aksara, kesenjangan mutu, pendidikan anak usia dini (PAUD), kesempatan memperoleh pendidikan, serta aspek-aspek lainnya, sektor kesehatan, pada problem kekurangan gizi, tingkat kematian ibu serta anak, keluarga berencana, serta aspek lainnya, sektor ekonomi, kemiskinan, keterbatasan lapangan pekerjaan, dan lainnya. Pada sektor lingkungan hidup terkait dengan semakin rusaknya lingkungan, pencemaran, sampah, serta lain-lain.(Dwiyanto & Jemadi, 2013). Pada sisi lain masyarakat juga memiliki potensi. Potensi ini antara lain sumber daya alam lingkungan, dan sumber daya

manusianya sendiri. semua tersebut dapat dikembangkan sesuai potensi serta kesempatan yang mereka miliki.(Fajar, Sadiyah, Permanasari, Patrimo, & Rosadi, 2011). Biasanya masyarakat kurang menyadari akan adanya potensi serta kemampuan yang bisa dikembangkan. Oleh sebab itu, pada proses pendidikan atau pemberdayaan perlu menyadarkan masyarakat terhadap potensi serta kemampuannya dengan cara bimbingan dan pendampingan secara berkelanjutan.

Pemberdayaan masyarakat ini dibuat dan dikembangkan oleh masyarakat sehingga menjadi milik dan kebanggaan masyarakat. Program posdaya merupakan wadah bersilaturahmi, berkomunikasi, advokasi serta sebagai forum aktivitas memperkuat fungsi-fungsi keluarga secara terpadu. Pengembangan posdaya dibuat untuk delapan fungsi keluarga secara terpadu, yakni fungsi religi, fungsi budaya, fungsi kasih sayang, fungsi proteksi, fungsi reproduksi serta kesehatan, fungsi pendidikan, fungsi ekonomi atau wirausaha, dan fungsi lingkungan.

Berangkat dan menindaklanjuti latar belakang ini, maka memahai studi tentang model komunikasi pemberdayaan masyarakat menjadi signifikan dilakukan.

Komunikasi Efektif dalam Program KKN

Implementasi tridharma perguruan tinggi melalui pemberdayaan masyarakat diharapkan menghasilkan temuan-temuan baru atau *upgrading* ilmu pengetahuan dari masyarakat. Sebab dengan berinteraksi langsung dengan masyarakat, perguruan tinggi akan memperoleh *feedback* tentang perkembangan, kemajuan, serta relevansi ilmu yang dikembangkan di dunia kampus. Selain itu, Perguruan Tinggi dapat memberikan pemahaman kepada mahasiswa untuk dapat melakukan komunikasi secara efektif dalam mencapai tujuan yang diinginkan. Pula, melalui dialog, diseminasi membagikan informasi, dan keterbukaan antara masyarakat dan mahasiswa, melakukan interaksi berupa kontak sosial dan komunikasi untuk menjaga hubungan yang lebih baik (Atikah & Habsyah, 2020).

Kuliah Kerja Nyata (KKN) menjadi wujud tridharma perguruan tinggi memiliki kiprah strategis. *Pertama*, sebagai sarana mahasiswa

untuk melakukan kerja keilmuan pada tengah masyarakat. Pada pelaksanaan KKN, mahasiswa dilatih berpikir kritis, responsif, bertindak secara interdisipliner serta trans-sektoral, agar mahasiswa bisa memproyeksikan keilmuan yang telah diterima pada perguruan tinggi serta berdayaguna buat pembangunan secara konkret dan luas pada tengah masyarakat. *Kedua*, menghadirkan kesadaran bahwa pembangunan nasional diwujudkan dengan gotong royong dan menjadi tanggung jawab kolektif, menuntut perubahan pola pikir dari bekerja untuk masyarakat (*working for community*) menjadi bekerja bersama masyarakat (*working within community*). Kegiatan ini membuat mahasiswa memiliki partisipasi dan tanggung jawab dalam pengelolaan sumber daya di masyarakat. Melalui KKN diperlukan mahasiswa bersama rakyat melakukan pengembangan (*development*) serta pemberdayaan (*empowerement*), serta mampu mengartikulasikan disiplin keilmuan yang dimiliki pada tindakan lebih nyata. Serta *Ketiga*, menggunakan program KKN mahasiswa dapat menerapkan keterampilan berpikir serta bertindak pada kerangka *learning society* buat memecahkan perseteruan pembangunan dan menghadirkan *sustainable growth* dalam rakyat. Interaksi timbal balik yang mutual antara mahasiswa menggunakan masyarakat dalam pelaksanaan KKN, akan lebih mengukuhkan kebermaknaan kiprah perguruan tinggi di tengah masyarakat dan berbagi kemitraan yang dinamis-strategis.

Untuk kepentingan tersebut, maka komunikasi yang efektif sangat diperlukan. Komunikasi efektif bisa ditinjau hasilnya dari perubahan masyarakat, baik dalam pola pikir serta tindakan. Dalam hal ini, sejauhmana tiap individu membagi kesempatan komunikasi secara merata dan seimbang, sejauhmana peran yang dimainkan tiap orang dalam situasi komunikasi dilakukan secara setara, yakni tiap orang dianggap sederajat dan setara kemampuannya, bebas mengemukakan ide-ide, opini, dan kepercayaan. Komunikasi yang terjadi berjalan dengan jujur, terbuka, langsung, dan bebas dari pemisahan kekuasaan yang terjadi pada hubungan interpersonal lainnya. (Nurhidayah, 2019).

Strategi Komunikasi Pemberdayaan Masyarakat

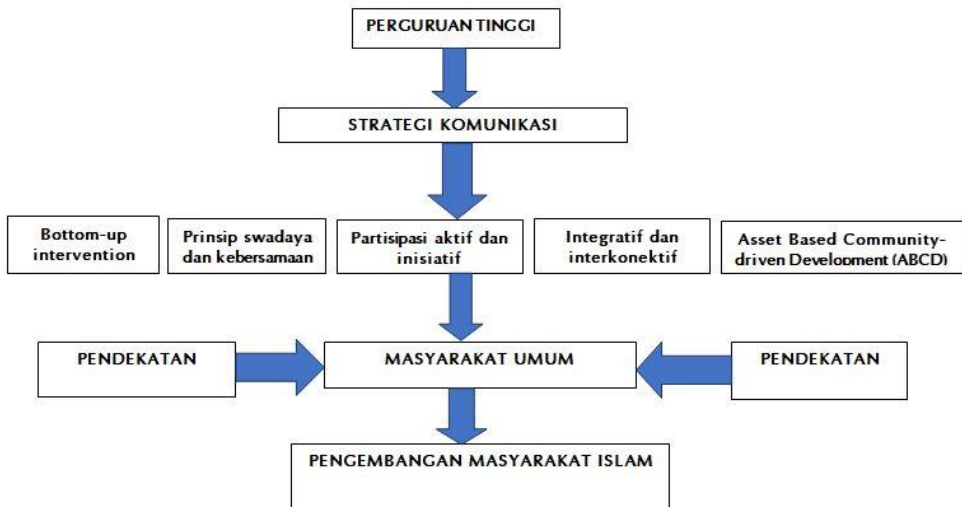
Ada berbagai macam jenis komunikasi dalam masyarakat, yaitu komunikasi interpersonal, komunikasi antarpribadi, dan komunikasi kelompok, dengan tujuan akhir munculnya efek. (Architects, 2012, hlm. 267). Dampak proses komunikasi ini diharapkan bisa memperbarui pengetahuan agama dan kebiasaan, dan komunikasi antarpribadi audiens berasal sisi komunikator, pesan yang dirancang dapat diterima seutuhnya tanpa adanya penyimpangan atau gangguan pada audiens. Model ini menekankan di pembentukan konsep pribadi yang handal serta realistis dalam mengakomodasi mewujudkan interaksi yang produktif dengan orang lain dan lingkungannya. Keterampilan sosial adalah kemampuan yang wajib dimiliki pada berinteraksi dengan orang lain pada lingkungannya, mencakup kemampuan berkomunikasi, bekerja sama, berpartisipasi pada masyarakat, keterampilan sosial bisa menumbuhkan serta mengarahkan perilaku sosial menjadi lebih baik. (Hermansyah & Saputra, 2019: 9)

Komunitakor sebagai Motivator, Fasilitator, & Dinamisator

Dalam proses pemberdayaan masyarakat, komunikator mempunyai peran yang krusial. Tim pendamping program pemberdayaan harus mampu memilih strategi komunikasi yang tepat dalam melakukan komunikasi kepada masyarakat agar tujuan pemberdayaan masyarakat dapat tercapai secara efektif. Salah satu strategi komunikasi pemberdayaan yang bisa dilakukan adalah dengan menempatkan komunikator sebagai motivator, dinamisator, innovator, dan fasilitator bagi perubahan pada masyarakat. Dalam hal ini komunikator (mahasiswa, dosen, atau tim pendamping) berada sejajar dengan masyarakat. Melalui posisi yang sejajar diharapkan akan mendorong proses pembelajaran timbal-balik (*feedback*) antara komunikator dan masyarakat. Dalam hal ini mahasiswa berfungsi menjadi penggerak masyarakat sedangkan pelaksana program adalah masyarakat sebagai komunikan. Strategi komunikasi ini dapat diterapkan dalam model pemberdayaan masyarakat model *bottom-up intervention*; *model swadaya dan kebersamaan*, *model integratif dan*

interkonektif; model integratif dan interkonektif; Asset Based community-driven development. sebagai berikut:

Skema 1. ‘Strategi komunikasi pemberdayaan masyarakat’



Model BottomUp Intervention. Masyarakat lapisan bawah terutama yang tinggal pada desa sangat membutuhkan pola pemberdayaan yang sifatnya *bottom-up intervention* yang menghargai serta mengakui bahwa masyarakat lapisan bawah mempunyai potensi untuk memenuhi kebutuhannya, memecahkan permasalahannya, dan mampu melakukan perjuangan-perjuangan produktif dengan prinsip swadaya dan kebersamaan.(Mukhlisin & Suhendri, 2017) Prinsip pembangunan masyarakat Islam artinya keseluruhan dan mempedulikan semua aspek kehidupan, termasuk eksistensi komponen alam bukan manusia.

Pendekatan yang dilakukan tidak berangkat dari luar melainkan dari dalam. Seperangkat persoalan dan kebutuhan dirumuskan bersama, sejumlah nilai dan sistem dipahami bersama. Model *bottom* memulai menggunakan situasi serta syarat dan potensi lokal.. Pendekatan “*bottom up*” lebih memungkinkan pengumpulan dana

masyarakat buat pembiayaan pembangunan. Hal ini ditimbulkan sebab masyarakat lebih merasa “mempunyai”, dan merasa turut bertanggung jawab terhadap keberhasilan pembangunan, yang nota bene memang buat kepentingan mereka sendiri.

Masyarakat memiliki kekuatan untuk melakukan transformasi sosial. Masyarakat adalah jejaring hubungan sosial yang diciptakan, dibangun, dan dikonstruksikan oleh tiap individu, masyarakat diposisikan sebagai subjek/pelaku/agen krusial pada proses penyelesaian suatu masalah atau aktivitas pembangunan. (Prasanti & Indriani, 2017) Model ini menekankan partisipasi masyarakat buat turut aktif merampungkan konflik dalam lingkungannya. Mahasiswa bekerja beserta masyarakat dan pemangku kepentingan yang lain dan berperan menjadi motivator, dinamisator, innovator, dan fasilitator bagi perubahan pada masyarakat. Dalam hal ini komunikator berada sejajar dengan masyarakat. Melalui posisi yang sejajar diharapkan akan mendorong proses pembelajaran timbal-balik (*feedback*) antara komunikator (mahasiswa) dan masyarakat. Dalam hal ini mahasiswa berfungsi menjadi penggerak masyarakat sedangkan pelaksana program adalah masyarakat sebagai komunikan.

Model Swadaya dan Kebersamaan. Hakikatnya semua pengembangan masyarakat Islam dilaksanakan untuk meningkatkan kesejahteraan masyarakat, baik jasmani maupun rohani. Untuk itu pembangunan terhadap masyarakat desa dan kota dipusatkan pada mereka melalui suatu gerakan yang dinamakan pengembangan masyarakat (*community development*) sebagaimana rumusan konsep Brokensha dan Hodge: *Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community* (Pengembangan masyarakat artinya suatu gerakan yang dibuat guna menaikkan taraf hidup holistik rakyat melalui partisipasi aktif serta inisiatif dari masyarakat. (Mukhlisin & Suhendri, 2017)

Pemberdayaan masyarakat mempunyai pengertian bahwa sebagai program pokok pengabdian masyarakat, aplikasi KKN harus lebih kontekstual dengan mengganti paradigma pembangunan (Suraji, 2012) sebagai kerangka berpikir pemberdayaan. Pola pemberdayaan

pada KKN dilakukan berdasar prinsip-prinsip pembangunan bersama masyarakat dengan cara memotivasi dan mendorong masyarakat agar mampu menggali potensinya berani berbuat untuk meningkatkan kualitas hidupnya, sehingga orientasi memperbaiki kepribadian, khususnya mental masyarakat akan terbangun melalui berbagai kegiatan yang produktif dan inovatif.

Pada hakikatnya menyampaikan ilustrasi wacana upaya untuk meningkatkan kemampuan rakyat dan berusaha membangun suatu syarat yang memancing kemauan dan inisiatif sendiri dari masyarakat yang bersangkutan. Menggunakan adanya peningkatan kemampuan serta inisiatif mereka, diperlukan masyarakat semakin mandiri dan mampu memahami pertarungan yang dihadapi serta potensi yang mereka miliki untuk dimanfaatkan semaksimal mungkin. Terdapat lima prinsip dasar yang amat krusial yaitu; (a) fokus pada pentingnya kesatuan kehidupan masyarakat dan hal yang terkait menggunakan hal tadi (ukhuwah). (b) Perlu adanya pendekatan antar tim pada pengembangan masyarakat (ta'awun). (c) Kebutuhan akan adanya community worker yang serba mampu (multi purpose) pada daerah pedesaan ('amilun). (d) Pentingnya pemahaman akan pola budaya masyarakat lokal (ma'rifah). (e) Adanya prinsip kemandirian yang sebagai prinsip utama dalam pengembangan masyarakat (yaqin). Nilai-nilai yang menjadi orientasi dari pengembangan masyarakat. di antara nilai-nilai tersebut yang pantas di kedepankan merupakan nilai kebersamaan (*musawah*), demokrasi (*syura*) dan rasa percaya diri (yaqin) menggunakan cara berbagi potensi masyarakat. Salah satu ciri spesial pengembangan masyarakat dari Islam artinya aplikasi tauhid pada setiap program pengembangan, mulai dari perencanaan (*takhtihith*), pengorganisasian (*tanzhim*), pelaksanaan aktivitas (*amaliyah*) serta evaluasi.

Model Partisipasi Aktif dan Inisiatif. Partisipasi masyarakat merupakan suatu proses teknis untuk menyampaikan kesempatan serta wewenang yang lebih luas pada masyarakat untuk secara bersama-sama memecahkan berbagai problem. Pembagian wewenang ini dilakukan berdasarkan taraf keikutsertaan (*level of involvement*) masyarakat dalam kegiatan tersebut. Partisipasi masyarakat bertujuan untuk mencari

solusi yang lebih baik pada suatu komunitas dengan membuka lebih banyak kesempatan bagi masyarakat untuk ikut menyampaikan kontribusi sehingga implementasi kegiatan berjalan lebih efektif, efisien, serta berkelanjutan.

Pada hakikatnya partisipasi masyarakat pada bidang pembangunan mengandung makna agar masyarakat lebih berperan pada proses tersebut, mengusahakan penyusunan program acara pembangunan melalui prosedur dari bawah ke atas (*bottom up*) dengan pendekatan memperlakukan manusia sebagai subyek dan bukan obyek pembangunan. Lebih menekankan pada pemberdayaan, yang memandang inisiatif, kreatif dari rakyat sebagai sumber daya pembangunan utama dan memandang kesejahteraan material dan spiritual mereka sebagai tujuan yang dicapai dalam pembangunan. (Setiawan, 2009)

Pemberdayaan masyarakat dapat diartikan menjadi suatu proses yang membentuk manusia atau masyarakat melalui pengembangan kemampuan masyarakat, perubahan sikap masyarakat, dan pengorganisasian masyarakat. Terdapat 3 tujuan utama dalam pemberdayaan masyarakat yaitu berbagi kemampuan masyarakat, mengganti sikap masyarakat, dan mengorganisir diri masyarakat. Pemberdayaan memiliki dua elemen pokok, yakni kemandirian dan partisipasi. Partisipasi merupakan proses aktif, inisiatif diambil oleh masyarakat komunitas sendiri, dibimbing oleh cara berfikir mereka sendiri, menggunakan menggunakan sarana serta proses (lembaga dan prosedur) dimana mereka bisa menegaskan kontrol secara efektif. (Rosyida & Tonny Nasdian, 2011) Kemampuan masyarakat yang dapat dikembangkan tentunya beraneka macam seperti kemampuan buat berusaha, kemampuan buat mencari informasi, kemampuan buat mengelola kegiatan, kemampuan dalam pertanian serta masih banyak lagi sinkronisasi menggunakan kebutuhan atau konflik yang dihadapi oleh masyarakat.

Model integratif dan interkonektif. Perguruan tinggi berperan dalam menyampaikan kerangka berfikir kepada mahasiswa untuk berkontribusi secara positif untuk masyarakat. Mahasiswa dilibatkan dalam dedikasi untuk masyarakat melalui perkuliahan dan penelitian,

sebagai bentuk penerapan ilmu melalui KKN. Namun pada teori dan penerapannya belum menekankan model KKN yang benar sesuai keperluan dan kebutuhan masyarakat yang bervariasi dari sisi religius, sosial, ekonomi dan budaya.

KKN berupaya mengembangkan kondisi masyarakat secara kontinu berbasis nilai-nilai Islam secara integratif dan interkoneksi. Setiap aktivitas di masyarakat mahasiswa terhubung secara eksklusif melalui KKN menggunakan paradigma integratif-interkoneksi. Selain itu, mahasiswa bisa menyebarkan potensi yang ada di dirinya serta ikut mendorong proses pembaharuan kehidupan masyarakat yang produktif, inovatif, dan kreatif. (Hidayat, 2019) Generasi yang andal, unggul berakhlak mulia dan bertanggung jawab, berjiwa kepemimpinan adalah output dari KKN pada masyarakat. Oleh sebab itu, lembaga perguruan tinggi hendaknya membuat aktivitas KKN menggunakan konsep integratif-interkoneksi sinkron dengan landasannya, dimana mahasiswa menjadi motivator, fasilitator, dinamisor terhadap konflik agama, ekonomi, politik serta sosial.

Persoalannya, bagaimana kerangka berpikir berintegrasi dan berinterkoneksi diimplementasikan melalui KKN, serta masyarakat mampu menjadi produktif, berkreasi dan inovasi. Konseptual nilai dasar dalam penerapannya mempunyai syarat paradigma akan integrasi dan interkoneksi. Nilai mendasar inilah penerapan Tridharma secara terpadu, pendekatan interdisipliner serta komprehensif, lintas sektoral, dimensi yang luas serta pragmatis, serta masyarakat terlibat secara aktif. (Salehudin, 2017) Melalui KKN dengan paradigma integrative-interkoneksi, mahasiswa akan terhubung eksklusif dalam setiap ajang kegiatan di masyarakat. Selain itu, mahasiswa bisa menyebarkan potensi yang terdapat pada dirinya serta ikut mendorong proses pembaharuan kehidupan masyarakat yang produktif, inovatif, serta kreatif. Pada pencapaiannya, mahasiswa harus melihat potensi yang ada pada masyarakat, efeknya adalah apa yang akan mahasiswa berikan kepada masyarakat akan sempurna dan tepat pada sarannya. Contoh KKN integrasi-interkoneksi menghendaki adanya korelasi atau penyatuan, sinkronisasi atau kesejajaran padan setiap bidang keilmuan yang ada pada perkuliahan serta di terapkan pada masyarakat. Menjadi

kegiatan pendidikan, melalui KKN mahasiswa diperkenalkan secara eksklusif dengan masyarakat serta permasalahannya dan cara kerja lintas sektoral serta interdisipliner.

Mengembangkan masyarakat yang produktif, inovatif dan kreatif. Secara teoritik nilai fundamental KKN mensyaratkan paradigma integrasi-interkoneksi dalam pelaksanaannya. Nilai fundamental tersebut adalah keterpaduan pelaksanaan Tridharma Perguruan Tinggi, pendekatan interdisipliner dan komprehensif, lintas sektoral, dimensi yang luas dan pragmatis, dan keterlibatan masyarakat secara aktif. Melalui KKN dengan paradigma *integrative-interkonektif*, mahasiswa akan terhubung langsung dalam setiap ajang kegiatan di masyarakat. (Hidayat, 2019) Selain itu, mahasiswa dapat mengembangkan potensi yang ada pada dirinya serta ikut mendorong proses pembaharuan kehidupan masyarakat yang produktif, inovatif, dan kreatif. Pada pencapaiannya, mahasiswa harus melihat potensi yang ada pada masyarakat, sehingga apa yang akan mahasiswa berikan kepada masyarakat akan tepat guna pada sasarannya. (Hidayat, 2019)

Model KKN integrasi-interkoneksi menghendaki adanya hubungan atau penyatuan, sinkronasi atau kesejajaran pada setiap bidang keilmuan yang ada pada perkuliahan dan diterapkan pada rakyat. Menjadi kegiatan pendidikan, melalui KKN mahasiswa diperkenalkan secara eksklusif dengan rakyat dan permasalahannya dan cara kerja lintas sektoral serta interdisipliner. KKN diklaim menjadi kegiatan dedikasi pada masyarakat, sebab melalui KKN mahasiswa mengamalkan ilmu pengetahuan, teknologi serta seni buat memecahkan persoalan-persoalan yang dihadapi masyarakat secara mudah dan nyata.

Model Asset Based Community-driven Development (ABCD). ABCD adalah model taktik yang digunakan untuk menyelaraskan paradigma kemitraan universitas-masyarakat. Model ini dimaksudkan sebagai pemberdayaan masyarakat dengan memaksimalkan potensi, asset, kekuatan serta pendaayagunaannya secara berdikari. Metode ABCD merupakan pendekatan yang menitikberatkan di penyusunan strategi buat pembangunan berkelanjutan yang berbasis masyarakat. Pendekatan ABCD ini tidak hanya terkait mobilisasi masyarakat dalam

pembangunan pada desa, tetapi pula bagaimana mengidentifikasi serta menciptakan dan menciptakan aset lokal desa menjadi lebih berdayaguna. (Srirejeki, Faturahman, Warsidi, Ulfah, & Herwiyanti, 2020) Kegiatan tadi masuk kedalam 2 kategori yaitu acara kerja unggulan dan program kerja pendukung, dalam penyusunan program kerja tersebut tentunya melihat asal konflik yang ada di dusun buat dapat dipecahkan dan potensi-potensi apa saja yang dapat dimanfaatkan. Bidang-bidang pada program kegiatan meliputi religius, ekonomi, sosial budaya, dan kesehatan.

Aktivitas KKN adalah kegiatan yang dicermati sebagai sebuah proses pembelajaran mahasiswa melalui dedikasi serta penelitian dalam wujud kegiatan peningkatan kapasitas masyarakat agar mempunyai daya buat mengenali dan memanfaatkan segala kekuatan serta aset yang dimiliki buat kebaikan bersama. (Al-Kautsari, 2019) Melalui pendekatan ABCD, masyarakat masyarakat difasilitasi buat merumuskan rencana perubahan yang mereka anggap krusial. Kegiatan KKN yang dilaksanakan mahasiswa sebagai sangat krusial buat memastikan bahwa masyarakat berkesempatan buat turut dan menjadi penentu rencana perubahan tadi. Tatkala masyarakat telah menentukan rencana perubahan tadi, maka apapun *planning* tersebut masyarakat akan berjuang buat mewujudkannya. Oleh sebab itu, kegiatan KKN merupakan kegiatan stimulasi dan fasilitasi terjadinya proses ini. Mahasiswa yang melaksanakan akan belajar betapa kehidupan ini akan berubah tatkala terdapat kemauan menjalaninya. Perubahan menuju pada upaya perbaikan hanya dapat diwujudkan tatkala manusia bisa mencermati hal terbaik dalam dirinya, serta mengoptimalkan apa yang diimpikannya. (Salahudin et al., 2015)

Asset Based community-driven development (ABCD) memiliki dasar paradigmatic dan sekaligus prinsip-prinsip yang mendasarinya. Paradigma dan prinsip-prinsip itu menjadi acuan utama dan sekaligus sebagai ciri serta distingsi pendekatan ini asal pendekatan pendekatan lain pada pengembangan serta pemberdayaan masyarakat. Poin yang perlu digarisbawahi dalam paradigma dan prinsip yang dimiliki oleh pendekatan ABCD adalah bahwa semuanya menunjuk pada konteks pemahaman dan internalisasi aset, potensi, kekuatan, serta

pendayagunaannya secara berdikari serta maksimal. Masing-masing prinsip mengisyaratkan kesadaran akan keberadaan kekuatan serta tenaga positif yang dimiliki “masyarakat” yang wajib diidentifikasi, diketahui, difahami, diinternalisasi, kemudian dimobilisasi oleh masyarakat sendiri dalam kerangka menuju peningkatan kesejahteraan serta keberdayaan seluruh elemen komunitas-masyarakat.

Adapun model komunikasi berbasis masyarakat pada PTKIN sebagai *Knowledge Production* di Provinsi Lampung dapat di gambarkan dalam model berikut: (Yanti & Amaliah, 2021).

Simpulan

Substansi dari pengembangan dan pemberdayaan berbasis komunitas adalah pertumbuhan sumberdaya manusia. Dalam hal ini intervensi strategi komunikasi yang efektif menjadi sarana utama dimana akses dan penerapan pengetahuan dan informasi difasilitasi dalam rangka untuk membantu pembangunan pemahaman bersama di antara semua peserta inisiatif pemberdayaan dan menciptakan dasar untuk tindakan bersama. Pendekatan tradisional untuk komunikasi biasanya melibatkan kampanye pendidikan publik dengan pola *top-down*, namun model pemberdayaan masyarakat kontemporer dibangun dengan pola *button-up* yang diorientasikan untuk mendorong proses perubahan menuju masyarakat mandiri dan berdaya saing. Disinilah letak pentingnya komunikasi pemberdayaan yang strategis dan efektif dengan menjadikan komunikator sebagai fasilitator, motivator, dan dinamisator dalam berbagai model pemberdayaan masyarakat.

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Strengthening Religious Provisions in the Era of Social Media for Children in the Ex-Localization Panjang Lampung

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Abstrak

Artikel ini bertujuan untuk menggambarkan dan menjelaskan kegiatan bimbingan keagamaan era media sosial bagi anak-anak di eks-lokalisasi Panjang Bandar Lampung. Penulis menggunakan rancangan kualitatif untuk pengambilan sampel atau penentuan informan yang dilakukan secara langsung (purposif). Artikel ini mengungkap bahwa bimbingan keagamaan diperlukan dalam membentuk dan membina kehidupan keagamaan melalui media sosial karena intensitas interaksinya yang lebih dinamis dan semua pihak bisa menjadi subjek informasi dengan jaringannya yang terbuka untuk semua orang. Tingkat pengaruh media sosial saat ini terhadap kehidupan keagamaan penting untuk diketahui, Hasilnya adalah penguatan keagamaan dan layanan keagamaan membuat dua implikasi kebijakan yaitu pengembangan wawasan integratif antara pendidikan formal dan nonformal serta penguatan wawasan penggunaan gawai atau *smartphone* sehingga fungsi antara pesan keagamaan yang disampaikan berjalan secara optimal.

Kata kunci : Bimbingan, keagamaan, lokalisasi, media sosial

Abstract

This article aims to illustrate and explain the social media era religious guidance activities for children in the ex-localization of Bandar Lampung. The author uses a qualitative sampling design or the determination of informants is done directly (purposive). This article reveals that religious guidance is needed in shaping and fostering religious life through social media because the intensity of interaction is more dynamic and all parties can be subject to information with a network that is open to everyone. The current level of influence of social media on religious life is important to know. The result is the strengthening of religious and religious services making two policy implications, namely the development of integrative insights between formal and non-formal education and strengthening the insight of the use of devices, smartphones so that the function of religious messages delivered is running optimally.

Keywords: guidance, localization, religion, social media,

Introduction

Social media is an era where unlimited space and time is a vehicle for socializing with each other and done online that allows humans to interact with each other, both children, young and old, all ages have been loved by fast duration media (Sherlyanita & Rakhmawati, 2016). We cannot close our eyes to technological advancements, which is unstoppable at the moment, but there must be brakes and limits in their use, the most important is the role of parents, family, environment and teachers (Sulthan & Istiyanto, 2019). Parents as the first school children to shape the character of children by instilling religious values, values of goodness and others, By instilling these values children can have strong characters and can control themselves, giving examples of examples by teachers in schools can also be a reinforcement of his character, of course only parents and teachers must continue to monitor. However, it is inversely proportional to a coin in the ex-localization of Long Lampung with environmental and community conditions, the majority of which are prostitution service families.

The phenomenon of prostitution is a portrait of activities that involve many parties in a relationship, such as pimps, brokers, as well as consumers or customers who are commonly referred to as masher men. Prostitution is indeed rife in cities, cities bewitching their inhabitants to become "urban" towards foreigners. Modernity in the community creates a lifestyle that is currently the standard for the wider community (Moefad, 2015.) Specifically in Lampung Province precisely in the city of Bandar Lampung which is famous for the city of filter craft and is famous as a place of tourism, but there are also places of prostitution that are already well-known everywhere, one of the

places that is the highlight of researchers is a place of localization of scenery, which is located in Kampung Rawa Laut Panjang Selatan, Panjang District, Bandar Lampung City, as one of the places that open services to have sex with prostitutes or dark cafes.

Rawa Laut is a village that is still a localization area, especially in the Bandar Lampung City area. Although the places that provide prostitution services are not as much as before the place was officially closed by the local government, but customers or guests still often arrive. now only a handful of places are still active in running the business of prostitution services or illegal cafes. Previously in 2002 the localization of the scene had been closed by the regional government of Bandar Lampung City based on the Bandar Lampung City Regulation No. 15 of 2002 concerning the prohibition of prostitution and prostitution in Bandar Lampung city area. But in reality the place is still being carried out by some local people even though in a tacit way. By looking at these phenomena about the rise of the prostitution environment that is still developing in Indonesia especially there is still that area in the Bandar Lampung City area which will certainly have a negative impact on the surrounding community especially for children as a generation of the Indonesian people going forward even the phenomenon of minors prostituting themselves has become a natural thing in the corner of Rawa Laut Village, Panjang Southern Village. Based on data from the Lampung Crisis Children Center (CCC) NGO. that children who become sex workers aged 15 years reached 25 percent, age 16 years with 32 percent and finally with the highest number of age 17 years as much as 36 percent (Antara, 2012).

Which is developed in the child is awakening of mind, words, and actions of children's which is done based on godly values or that comes from the religion they hold. Therefore it is expected that the child truly understands and practices the teachings in daily life. If someone has a good character related to God, then his whole life will be better because in the teachings of religion not only teaches to have good relations with God but also in others. Regrettably, the character that reflects a religious person does not always appear in everyone even though he has a religion. This happens because of a lack of awareness in its diversity. Even sadder if a person is religious confined to mere confession, but in practice daily life does not behave, have a view, and behave in accordance with the teachings of his religion.

Children are the future generation of the Indonesian nation, the next generation of the Indonesian nation, and the ideals of the Indonesian nation,

so that the state is obliged to fulfill the rights of every child to survival, grow and develop. Therefore the state pays special attention to children by passing Law Number 35 Year 2014 which is Amendment to Law Number 23 Year 2002 concerning child protection. The law explains that children's rights are part of human rights must be guaranteed, protected, and fulfilled by parents, family, community, state, government, and regional government. Because after all the child has the right to obtain care, religious guidance and affection from his parents, but in reality it is sad to be obtained by children who live in an ex localization environment, because of the lack of role of family members in the care of children, and there are still many children who have incomplete parents, so there is a lack of harmonious relations between children and families.

The role of the environment in educating children is also no less important than the role of the family because a good environment will make the community in it good, and vice versa if the environment is bad it will also have a negative impact on the community in it. If there is a social environment in the social environment there will be a gradual influence on the community that lives around it, especially for children. Every day the children are always presented with scenes that are not appropriate to see by children who in the end the vision will cause stikma in children who fear they will follow the steps of what they see. Basically the child has inherited the character of imitating, what he sees and does what he knows he will apply in everyday life. Therefore, the inculcation of religious values needs to be taught to children from an early age because religious teachings are very important to guide human life because sufficient religious provisions will provide a strong foundation when it will act, in religious values containing the rules of life and self-control of actions that are not in accordance with religious law.

Religious education becomes important and a vein for the formation of religion from an early age, but in today's sophisticated era education is not only obtained from formal education but can also adjust the development of the era such as the era of social media that is rife at this age. In this modern era smartphone is not only as a communication tool but there are other advanced features, such as games, chat, facebook and others. And it can bring a variety of things to users. Like many people who get smarter by using sophisticated smartphones, therefore it should be a user especially for students to be smart in using smartphone.

Referring to the above reality utilized above. To be able to take advantage of this era of social media, then children can be monitored in the use of smartphones, religious reinforcement becomes important. When religion is confronted with so many channels, religious information is so easy to obtain, especially with search tools like Google which is very popular in Indonesian society. All information is only as far as the reach of the smartphone at hand. Everyone can get information from the website or blog. What level of influence of social media today on religious life is important to know. Is the intention to use social media in parallel with opium gadgets also have a tendency to religious emotions.

Method

This study uses a descriptive qualitative approach, because this study describes a certain object according to what it is in order to provide an explanation and answers to the subject being studied. As for the author population in this study consists of children from extended ex-localization in Lampung under the auspices of the Social Space Community (RUSOS) is a community engaged in social activities in the field of non-formal education of children formed with the aim as a forum for anyone who wants to come down directly to solve the problems that are around especially the problems of character and religious problems. Qualitative research prioritizes whole descriptive data from the phenomenon under study. Researchers also act as a tool or instrument for data collection. This research also not only stops until the description of a phenomenon, but will continue to involve the process of interpretation to interpret what is contained in it.

Data collection uses interviews, observation and documentation so that it can help the writer in gathering the required data. Data analysis is carried out on the data collected from the results of documentation, interviews and observations in the literature study to enhance research understanding of cases to be examined and presented to others as findings. Data analysis is carried out on the data that was collected from the results of documentation, interviews and observations in the literature study to increase the writer's understanding of the problem to be examined and presented to others as findings. Qualitative data, meaning that the data is then analyzed with interpretive descriptive techniques that are collected, compiled then interpreted and conclusions are drawn as necessary. Interpretation is done by interpreting the intentions of words or sentences from the data collected based on opinions and theories that have been there before.

Rawa Laut Village : Ex-Localization Panjang Lampung

Rawa Laut Village : Ex-Localization at Panjang district is one of the sub-districts in Lampung, in this sub-district there is a container port, previously the port operating in Panjang was a port for passengers and finally now it has been changed by the Lampung Government to be just a container port. The Panjang port which is an export-import port for Lampung and also the Srengsem Port which is a port for coal distribution traffic from South Sumatera to Java. About 92 kilometers from the south of Bandar Lampung, there is Bakauheni, which is a port city in the Lampung province, precisely at the southern tip of Sumatera Island. Located at the tip of the Trans-Sumatera Highway, Bakauheni port connects Sumatera with Java via sea transportation. Harapan Panjang Beach is a prostitution place located in the Rawa Laut village of the southern Panjang in the Lampung sub-district, Panjang district, in this village there is a prostitution which is called the Harapan beach of Panjang village located on the edge of the ocean and also close to markets, terminals and the long police station.

Rawa Laut village which is located on the coastline of Bandar Lampung Town is a famous place of localization located in Rawa Laut Village at Panjang Subdistrict, Bandar Lampung City, which is an area better known as Harapan Beach, is an ex localization environment that has been officially closed for years. last year based on the Bandar Lampung City Regulation No. 15 of 2002 concerning the prohibition of prostitution and prostitution in the Bandar Lampung city area, but the activity of sex transactions continued to take place secretly.

Rawa Laut is a village that is still a localization area, especially in the Bandar Lampung City area. Although the places that provide prostitution services are not as much as before the place was officially closed by the local government, but customers or guests still often arrive. now only a handful of places are still active in running these prostitution services or dark cafes. The closure of the Harapan Panjang beach localization was further emphasized in 2012 on the prohibition of prostitution and prostitution in the Bandar Lampung city area but sex transaction activities are increasingly becoming even sex workers involving many children and adolescents who take place in secret.

The Life Practices of Rawa Laut Village

For the community, especially women, they can not meet the economic needs that are now all too expensive. In addition to the pressing of their economic crush they are also demanded to meet the economic needs that they are currently facing. If viewed from the economic side of prostitute female workers they are those who have no further education and limited ability. The factors that are factors in the high level of unemployment are the weak level education, social and economy for the poor people, and also supported by the limited ability of human resources owned by the community itself. The impact of this problem is the high rate of prostitution.

Prostitutes who carry out their profession voluntarily and forcefully are based on certain motivations, such as carrying out prostitution because of being held captive or being framed and forced by promises of jobs, which consist of syndicates of illegal organizations with sweet persuasions and promises. Hundreds and even thousands of girls from the village was promised to get a job, but the world of prostitution was used as their job. In general there are 2 things that encourage a woman to do professions as a female prostitute including: 1. environmental conditions which include: a). The susceptible tuna women from low economic families. b). Have suffered emotional injury). Early marriage at the age that resulted in many divorces. 2. Individual characteristics include: a). Low level of education. b). Being uncontrolled in interacting with the opposite sex c). Physical colloquity which is the only basic capital.d) High desire to be respected in society.

The Behavior "mimic" Shapes the Character of the Child

Children are the next generation of the nation, in their hands is the fate of a nation. If a child has a low religious and moral destiny, a nation will experience destruction and is full of crime. Conversely, if children have good religion and morals, the fate of the nation will be developed and peaceful. For that, children need to get a good education as early as possible so that children will grow and develop into human beings who have a strong personality. One education that is sought is religious and moral education. Moral religious education is very important for children. Because moral religious education is one aspect that must be developed in children.

The age of the child is the most important and basic early period in the entire range of growth and development of human life. One of the characteristics is the golden ages or the golden period. Where the

development of intelligence at this time has increased to 50%. In this period experiencing the maturation of physical and psychological functions that are ready to respond to the stimulation provided by the environment. This period is a time to put the first basis in developing physical abilities, cognitive, language, art, social emotional, self-discipline, religious values, self-concept and independence (Isjoni, 2011).

Suryadharna Ali stated, that providing education at a time when childhood is more pervasive and will be the basis in the next life, because the first thing that enters his soul will be the foundation for his abilities and expertise. The development of children in the next phase will be much influenced from this foundation (Suryadharna, 2013). In educating children that must be developed is a moral value, because with the provision of moral value education from an early age is expected at the next stage of development of children will be able to distinguish good and bad, right where they should do and that do not need to be done. So, he can apply it in daily life days that will affect whether or not children are accepted in the surrounding community in terms of socializing.

In children's educational institutions moral and religious values are instilled among others through the example of parents and the surrounding environment. Children tend to emulate what is often seen to imitate the same actions. Learning will be empathetic and more meaningful if the educator tries to present a real situation in the form of daily activities both at home and the daily environment. The learning process is instilled continuously and directly through the exemplary method. By doing so it is hoped that learning will have an influence on children's daily behavior.

According to Albert Bandura and Richard Walters, imitating someone's behavior is the result of interaction of factors in the self (cognitive). There is a process of the importance of imitation behavior theory: Attention Process is that before imitating another person, attention must be paid to that person. This concern is influenced by the observer's association with his model. The representation process is that the behavior to be imitated must be symbolized in memory. Both in verbal form and in the form of images. One part of the behavior is imitating behavior. People do not directly become models imitated by children. What is seen and learned from parents, what is felt and experienced by children, including things that are fun, painful, or proud will be felt in the inner child. Through interaction in the family, children not only identify (unite mix) themselves with the life of society and the natural surroundings.

The role of parents is very important as meeting the child's needs for love, attention and security and other needs with the right dose. The absence of parents physically and emotionally can have a negative effect on children. To be able to create pious and pious children it is not enough to just give principles, because what is more important for children is the figure who exemplifies applying these principles. So that as much as any principle is given without being accompanied by example, it will only become a collection.

The need for moral development and religious values since childhood, starting with early childhood, for example, parents accustom their children to behave politely like kissing the hands of parents when shaking hands, saying goodbye when leaving and want to share toys, want to work together, not angry, want to forgive, then naturally such behavior will become their daily habits. The focus of learning is meaningful in accordance with the view that learning is constructing knowledge, in which students understand their experiences. Meaningful learning is seen as an important educational goal which requires learning not merely to convey factual knowledge and also requires assessment questions that require students not to merely remember or recognize factual knowledge

The rapid development of social media makes many changes for the community, especially children whose intention to use social media is parallel with opium gadgets. Because with social media, the real world life can be transformed into "the virtual world" (Soliha, 2015). Coupled with a less environment good so that the impact of social media easily influences the behavior of children that exceeds normal limits. technological advances are not unstoppable at this time, but there must be brakes and limits in their use, the most important is the role of parents and the environment.

Unlimited use of Social Media

Social media is a vehicle for socializing with each other and done online that allows humans to interact with each other without being limited by space and time (Ningrum, 2017). We cannot close our eyes to technological advances that are not unstoppable at this time, but there must be brakes and limits in their use, Social Media (Social Networking) is an online media where its users can easily participate, share, and create content including blogs, social networks or social networks, wikis, forums and virtual worlds. Blogs, social networks and wikis are perhaps the most common forms of social media used by people around the world. Andreas Kaplan and Michael Haenlein define

social media as "an internet-based application group that builds on the ideology and technology of Web 2.0, and that enables the creation and exchange of user-generated content" (Putri, Nurwati, & S., 2016).

Social media is an online media for socializing with each other without limited space and time. The popularity of social media is supported by the ease of teenagers in receiving and sharing information through these media. The time required is not long, only with a few seconds, teenagers easily obtain all the information needed. Social media makes it easy for users to share ideas, suggestions, views, activities, information, events, invitations and interests in each person's individual network (Kemendag, 2014).

Basically, social media is a place for information communication, just like newspapers, television, radio, and so on. The difference is in the intensity of the interaction that is more dynamic and all parties can be the subject of information with a network that is open to everyone. All can be involved and can produce information, but this will sacrifice control over the information created and disseminated (Cahyono, 2016). All can be involved and can produce information, but this will instead sacrifice control over the information created and disseminated.

Children's development towards maturity is influenced by the outside world, that is, by cultural changes that make social expectations possible at each stage. The more advanced a civilization, the change in culture and social expectations are also more advanced. One characteristic of the advancement of a civilization as is happening in modern times like today is the more electronic media used. So that electronic media can support or even hinder the development of its users. Some researchers found that exposure to social media influences individual development, seen in the results of children's developmental achievements affecting aspects of development such as physical, social, emotional, linguistic, cognitive, and moral.

Nowadays social media has become a necessity for almost all elements of society, not only in cities, villages, children, teenagers and parents, because of its ease of access to it, namely with mobile phones, who does not currently have a mobile phone. Social media has become an addiction that makes users no day without opening social media. The use of new media has a significant effect on patterns of social interaction in children aged 8-12 years. When children with high levels of media use, social interaction are indirect or mediaed, sociability tends to be low, social sensitivity tends to be low, tends to be aggressive, prioritizes content over relationships in communication, and tends to be egalitarian (Efendi, Astuti, & Rahayu, 2017).

Elementary school-age children are also very fast in learning the use of technology devices that are widely used by adults such as mobile phones and laptops that are connected to the internet so as to provide extraordinary access to a wide variety of sites and many applications that are provided free of charge. Many types of mobile phone brands today provide social media features that are free and very easy to download, such as Facebook, Twitter and Instagram, which at present are the most widely used social media applications among our people (Fitri, 2017). along with the development of existing technological devices and their applications and here we will examine what else is a positive or negative impact of social media, especially in changing children's social life in their schools and at home. All can be involved and can produce information, but this actually compromises control over the information created and disseminated.

Strengthening the provision of "insightful" religion

Revealed that the values developed in cultural education and national character came from the following sources, namely religion, Pancasila, culture, and national education goals (Kemendiknas, 2010). Religion became a source of character education because Indonesia is a religious country so the values contained in religion is used as the basis for shaping character (Ananda, 2017). The points of values developed in cultural education and national character are grouped into five main values, namely character values in relation to God, self, others, the environment, and nationality. The character value that has to do with God is a religious value.

Rawa Laut village at Panjang village office of Panjang District, Bandar Lampung City, which is an area better known as Harapan Beach, which still exploits children to become sex workers. Therefore, what can be done is a persuasive approach considering this location is still the location of prostitution by children to changing attitudes and behavioral beliefs by influencing the psychological aspects of children by requiring guidance, especially character development through a non-formal education process so that children become human beings who are of good character, knowledgeable, and independent, so that children's daily behavior is in accordance with the norms religion. Religious value is one of the controlling factors of behavior by children because religious values always color in human life every day. Block and Stark in divides religious aspects into five dimensions as follows (Arifah, 2009).

First, Religious belief (aspects of belief), namely the existence of belief in God and everything related to the supernatural world and accepting dogmatic things in the teachings of his religion. This faith is the most basic dimension for followers of religion. *Second*, Religious practice (aspects of worship), namely aspects related to the level of agreement which includes the frequency and intensity of a number of behaviors, where the behavior has been fixed by religion such as the procedures for performing worship and religious rules. *Third*, Religious feeling (aspects of appreciation), which is a description of the form of feelings that are felt in religion or how far a person can live the experience in religious rituals he does, for example, solemnness when praying. *Fourth*, Religious knowledge (aspects of knowledge), namely aspects that relate to one's understanding and knowledge of the teachings of his religion to add knowledge about his religion. *Fifth*, Religious effect (the aspect of practice), namely the application of what he has learned from the teachings of the religion he embraces then is applied through attitudes and behavior in daily life. *Sixth*, Religious effect (the aspect of practice), namely the application of what he has learned from the teachings of the religion he embraces then is applied through attitudes and behavior in daily life.

Furthermore, the Ministry of Environment explains five religious aspects in Islam are (Thontowi, 2005) *first*, Aspects of faith, which concerns human beliefs and relations with God, angels, prophets and so on. *Second*, Islamic aspects, namely regarding the frequency and intensity of the implementation of worship that has been determined, for example prayer, fasting and alms. *Third*, Ihsan aspect, which involves the experience and feelings about the presence of Allah SWT by carrying out His commands and avoiding His prohibitions. *Fourth*, the aspect of science, namely concerning one's knowledge of religious teachings, for example by exploring the Koran further. *Fifth*, Charity aspects, concerning behavior in social life, for example helping others, defending the weak, working and so on.

The dimensions and aspects of the religious values above become a reference for instilling religious values in children through character education. The existence of descriptions and indicators of religious values will make it easier to arrange activities that will be arranged in the implementation of religious values in the home and surrounding environment. As the caliph of Allah who is believed to govern the world and everything in it, children from birth have brought the potential to be educated, in religious language it is said to be fitrah, about fitrah, Allah Almighty says which means:

“Then face your face outright to religion (Allah); (Stay on) the nature of God who has created humans according to that nature. There is no change in the nature of God. (That is) right religion; but most humans do not know” (QS Al-Rum (30): 30) (Quran, 2001).

Some solutions to fortify students in using social media are First, Providing Islamic education in schools systematically, seriously and thoroughly, because religious education is a solid foundation for every human being. Through religious education, humans can strive themselves to always do good things. Secondly, in providing learning to students, educators should have good competence and capacity in accessing information and communication technologies such as social media so that educators are able to provide monitoring, guidance and teaching as an effort to give students a comprehensive understanding of all matters relating to information and communication technology so that it can lead to the use of a positive impact on students' religious behavior. Thirdly build communication and cooperation with parents so as to create a harmonious division of supervision and monitoring tasks between parents and school so that the interaction between students and social media can be monitored, controlled and controlled so that its use is driven towards the use of positive social media in the formation of students' religious behavior (Abidin, 2019).

Religious education includes two dimensions of life, namely the cultivation of a sense of piety to God and the development of a sense of humanity to others. Planting a sense of piety to God as a dimension of life begins with the implementation of formal religious obligations in the form of worship, while the implementation must be accompanied by a profound appreciation of the meaningfulness of these worship services, so that the worship is not done solely as a ritual sheer, but with a deep conviction of its educational functions for humans.

Religion is very important for the guidance of human life because with enough religious provisions will provide a strong foundation when it will act, in religious values containing the rules of life and self-control of actions that are not in accordance with religious law. A strong religious value is the basis for students to become people who can control themselves from negative things especially when the social media is so circular in human life, especially for children. Strengthening religious provisions for social media users for children in localization.

Development of Integrative Insight

Integrative approach is an approach in the form of combining one method with another method. Integration is done by emphasizing the principle of interrelation between one element with another element, so that it is hoped that an increase in understanding is more meaningful and an increase in insight because one learning involves more than one perspective.

The development of integrative insights between formal and non-formal education is a side by side. The approach to develop the ability of reason in the formation of knowledge based on interactions with the environment and experience in life. Accordingly, integrated learning approaches help children to learn to connect what they have learned with what they have just learned. Through learning theory means that learning takes place in the human organism through a meaningful process of relating new events or items to already existing cognitive concepts or propositions. This theory shows that learning for children will be meaningful if what they learn is related to what they know and experience.

In formal education with the existence of school policies that support and facilitate religious activities that can increase the faith and piety of students. Religious activities that are considered to be able to support the creation of a conducive situation are the existence of a policy for congregational prayers for school residents, Friday prayers at school, reading verses of the Qur'an guided by their respective class teachers, the availability of other facilities such as Islamic reading, Islamic tapes, Islamic images, etc.

The basic values in Islam are called the basic values of *ubudiyah*, morality/morality, and basic values of *nizhamiyah*/discipline. The basic values of *ubudiyah* include human activity as a servant of Allah and as his *Khafilah* on earth, the nature of serving or serving God at the same time to get his pleasure (QS. Az-Zari-yat: 56), which means: "And I did not create jinn and men but to worship me". The four pillars in the basic humanist religious values are: (1) learning to know (learning to know), (2) learning to do (learn-ing to do), (3) learning to be yourself (learning to be), and (4) learning to live together (learning to live together). All that becomes the core of Islamic humanism.

Based on the results of a survey of religious activities developed in order to improve the faith and piety of children in the ex-localization area of Harapan Beach, Panjang Selatan is the study and study of Islam (50%), learning to read the Qur'an (20.83%), religious discussion forums (12.5%),

Islamic studies (8.33%), other activities (8.33%) given religious awareness. have a glimmer of hope to improve themselves, local residents began to openly accept guidance and religious approaches especially in fostering children's character. Kampung Rawa Laut, Panjang Selatan, the multipurpose building began to function as a place of recitation in the afternoon.

In this media era, religious activities in schools give teachers the knowledge that social media cannot access good things, including about religion, and they are taught educating education that can be obtained from social media including religious messages lightly through games that can be accessed through mobile phones by using the internet so they can fill their time with positive things that they can through the cellphones they have. And besides that the school provides activities outside the lessons. Based on interviews with teachers shows that the development of extracurricular activities consists of several daily activities, weekly, daily activities consisting of: 1) Morning classes which are carried out every day with a schedule of three classes a day, guided by PAI teachers. 2) Dhuhr prayer in congregation. 3) Pray before starting the lesson and the end of the lesson led by the class leader. 4) Guidance for the circumcison of duha prayer is done by the PAI teacher. 5) Opening the lesson by reading the Qur'an based on verses that are relevant to the initial (thematic) lesson.

Indicators of success in creating conducive conditions include: 1) The creation of a harmonious, democratic, and communicative atmosphere in the school environment based on the values of faith and piety. Achieving this atmosphere requires a pattern of mutual respect both in the classroom and outside the classroom. The teacher must develop a partnership pattern with students, so students can communicate naturally. Students must get out of the atmosphere of "school prisoners" through the creation of a conducive situation. 2) The creation of "rules of the game" governing social and communication ethics that must be implemented by all school components. The rules made not only apply to students, but teachers must also carry out these activities. These school regulations are binding on anyone and violations of the rules will get sanctions in accordance with these regulations. 3) Availability of facilities that support the atmosphere of the creation of values of faith and piety. Students must be able to access various sources of information that can enhance their faith and piety that they can access from their smart phones or telephones.

For non-formal activities with extracurricular activities must be directed at increasing faith and piety. This does not mean that extracurricular activities should include religious activities only by ignoring other activities. Other activities that are beneficial to the development of students' interests and talents must also be developed and the development of faith and piety must be included (inheren) in them. It may be that the extracurricular form is not a religious activity, but the values it contains can increase students' faith and piety. The desired information can also be profound and shared about religious material from social media such as Facebook, WA, Instagram and so on.

"Non-School Education is any organized and systematic activity outside the established schooling system, carried out independently or is an important part of broader activities that are intentionally carried out to serve certain students in achieving their learning goals" (H.D. Sudjana, 2001). The school also cooperates in overcoming various social problems experienced by students. Success indicators include: 1) Having a permanent pattern of cooperation between the school and parents of students in fostering students' faith and piety. 2) Having network access with various social and religious institutions in order to foster students' faith and piety in schools and in the community.

Strengthening Insight into The use of Devices, Smartphones

Basically, social media is a means of information related to the development of updated technology, where people can publish what we want online. For children and adolescents, cyberspace communication through social media is considered as an ideal place to experiment and explore identity search. Due to the ease in exploring the world of social media, adolescents access social media continuously and often cause the phenomenon of overuse or addiction.(Felita, Siahaja, Wijaya, Melisa, & Chandra, 2016.) There are currently many elementary school students (SD) with aged between 6-12 years who are already proficient in operating and having various forms of new media.

Gadgets are like the needs of urban communities, and even become something that is normal for everyone without age limit. Devices in the form of smartphones (tablets), tablets and notebooks are familiar to today's children. Children tend to imitate what they see. So parents should also be able to limit themselves in using the device. Do not be too busy with the device

when gathering together. Provide a day where the family spends time together without using a device, such as watching television together, doing outdoor activities, exercising, watching art shows and so on. This can teach children that there are many other activities that can be done besides playing gadgets.

One is proven if the development of children in excessive use will reduce socializing with friends and have a negative effect on education or the ability of EQ if daily activities are only on social media. The generation of children now spends their time on social media without socializing around them directly in the real world. Children who are available as a medium of play are important needs for him, in this information age can be called a computer or laptop into a media that is close to the world of children's play (Anisyah, 2018).

Many things we do not know about the development of children in influencing social media. Associated with positive and negative effects to be contradictory, that the impact of the internet depends on the use of social media. Early childhood must be effective direct communication so as not to depend on social media communication (Ningrum, 2017). Guidance of parents who can use it well and minimize the negative side of children in social media users to improve learning experiences and produce positive impacts.

Positively, technology such as social media can be an innovation in the development of learning in basic education in Indonesia. The alternative which is commonly referred to as Basic Technology Education (PTD) is one of the technologies in introducing technology early to Indonesian children, in the program students are allowed to be actively involved in interacting with technology so as to stimulate the development of problem solving skills, creativity, and innovation in the field technology, thus the technology education provided proportionally develops technology thinking skills and vocational skills as an accumulation of technological thinking processes (Felita et al., 2009).

Improved learning methods that are commonly obtained from social media that have mushroomed such as the presence of extraordinary and so broad impacts usually give a new color or face in the world education system, which is known by various terms of e-learning, distance learning, online learning, web based learning, computer-based learning, and virtual classes and virtual room propaganda, where all the terminology refers to the same understanding of information technology-based education. Religious

information is so easy to obtain, especially with search tools like Google that are very popular in Indonesian society. All information is only as far as the reach smartphone in hand. Everyone can get information from web pages or blogs. The most common way is to follow a preacher's social media account and then religious material can be accessed at any time.

By providing training and understanding in the use of social media devices or smartphones children can get enlightenment as early as possible from religious accounts from preachers or religious groups on social media. The abundance of religious-themed messages on social media shows that it is easy to satisfy the desires of religious experience and knowledge. Not only preaching messages from favorite preachers, the phenomenon of visual messages (memes) in the form of photos or pictures with wisdom words or scripture verses also makes studying religion more enjoyable.

Conclusion

Nowadays social media has become a necessity for almost all elements of society not only in cities, villages, children, adolescents and parents, because of its convenience also to access it, namely with mobile phones, who now does not have a mobile phone is almost non-existent. Mobile has become almost the same needs as the primary needs. But on the positive side the flow of religious messages conveyed through social media, can affect religious attitudes there is a significant relationship between religious provisions, social activities, theological religious messages, liturgical religious messages, ethical religious messages, religious attitudes, and the condition of homes and families towards media behavior social. Special innovative program designed to save, protect, nurture and foster children of sex workers in the lokalisasi Panjang into other normal children with a pattern that includes aspects that need to be empowered in the context of fostering children's values and morals even more focused on integration material science and technology, strengthening religious provisions for users of social media, First, the development of integrative insights between formal and non-formal education. Second is the strengthening of insight into the use of devices, smartphones are used by those smart users, so that the function of religious messages delivered is optimal.

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The Da'wah Strategy of the Diniyah Putri Lampung Islamic Boarding School in the Development of an Islamic Society to Improve the People's Economy in Pesawaran Regency

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Abstract

Pesantren is essentially a multifaceted institution and therefore, it has many diverse functions. For example, see the Pondok pesantren as a traditional institution that has a function as a social institutions and religious broadcasting. The existence of three functions of boarding schools namely, the function of transmission and transfer of Islamic sciences, the function of preservation of Islamic traditions and reproductive functions of scholars. This research is digging about the strategy of Da'wa Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community to increase the economic people in the district pesis. Barriers and challenges experienced by the caretaker Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community to increase the economic people in the district Peser. Pondok Pesantren Diniyah Putri Lampung in the development of Islamic communities to increase the Economic Community in the district Peser. This type of research is qualitative research, using methods of observation, interviews and documentation in the collection of data in the field. This research will reveal and explain the various meanings of concepts or phenomenon of experience based on the awareness that occurs in some participants naturally (in a natural situation) so that understand the various phenomena that occur can run to the fullest. This research is descriptive, aims to get in depth information about the strategy of Da'wah Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community for the economic improvement of people in the district Pesiya. From this research resulted in the conclusion strategy empowerment social community based Pesantren in Pondok Pesantren Diniyah Putri Lampung has been implemented in the form, which covers three aspects: first, the community at least has the most human resources from the community. Secondly, the establishment of an empowerment group is given a training, network, capital and science. Third, there is cooperation with other parties. Supporting factors from social community empowerment include: first, the participation of the community is already maximally visible from the gifts in each empowerment activities, coupled with a routine meeting of 35 days once in discussing the development of a group. Secondly, the cooperation that has been solid enough to be seen in boarding school from various parties either from the Ministry of Government, Private, college and Independent. In addition, it has been established a Community development agency, which is an independent institution that is rooted in society. The community Empowerment inhibiting factor includes: lack of community impact on the empowerment program and the Muculnya negative image when the early emergence of Pondok Pesantren Diniyah Putri Lampung is in the middle of society. Pondok Pesantren's activity Diniyah Putri Lampung in social community empowerment includes religious activities, education, skills and empowerment.

Keywords: da'wa strategy, economic enhancement

1. Introduction

The involvement of Islamic boarding schools in accelerating education and community development is not only significant, but also strategic, not only because Islamic boarding schools are educational institutions that have strong roots in the community [1], but also the majority of madrasas are private (95% of the total number of madrasas), and some of them are located at the boarding school. As intuition that occupies an important position in society, pesantren is expected to be able to stimulate and influence the community about the meaning of education [2]. In addition, there is currently a strong tendency among Muslim families to send their children to Islamic boarding schools, either for religious reasons or in the socio-cultural environment. The one-sided phenomenon shows that Islamic boarding schools are experiencing a

kind of "awakening", or at least finding a new "Popularity". Pesantren is essentially a "candradimuka crater" to produce cadres of the nation who are virtuous and moral [3], and always obey the commands of Allah swt, so that students are expected to always consider the good or bad of an action that will be done. An Islamic boarding school is basically a traditional Islamic education dormitory where students live together and study under the guidance of one (or more) teachers who are better known as kyai. Pondok, mosque, santri teaching classical Islamic books and kyai are the five basic elements of the pesantren tradition [4]. Based on the reality of social relations, Islamic boarding schools have always been a very important force, namely as social pillars based on religious values. The close relationship between the Pesantren and the community is built through psychological and ideological bonds. The pesantren education system is based on, driven and directed by the values of life that are based on the basic teachings of Islam. Islamic boarding schools are essentially multifaceted institutions and therefore have many diverse functions. For example, seeing Islamic boarding schools as traditional institutions that carry out functions as social institutions and religious broadcasters. Meanwhile, another opinion states that there are three functions of Islamic boarding schools, namely, the function of transmitting and transferring Islamic knowledge, the function of maintaining Islamic traditions and the function of reproduction of scholars [5]. It also mentions the three functions of Islamic boarding schools, whose formulas are somewhat different from the functions proposed by Azyumardi Azra. According to another opinion, the three functions of Islamic boarding schools are: (1) as educational institutions that transfer religious knowledge and Islamic values, (2) as religious institutions that carry out social control, and (3) as religious institutions that carry out engineering activities. social. A detailed description of the function of Islamic boarding schools was put forward by other experts on Islamic boarding schools. Islamic boarding school is a religious educational institution that plays a function as a social institution. As a social institution, pesantren has and becomes an ethical guideline for the community, because pesantren is an institution that legitimizes various morality that should exist in society. Because social institutions essentially emerge and develop thanks to the demands and needs of society. In its capacity as a social institution, the functions of Islamic boarding schools include: (1) as a source of values and morality, (2) as a deepening of religious values and teachings, (3) as a filter-controller for the development of morality and spiritual life, (4) as an intermediary. share interests that arise and develop in society, and (5) as a source of praxis in life. In his other writings, he also mentioned the function of pesantren as agents of community development. Islamic boarding schools play the role of da'wah institutions. However, nowadays many people think that Islamic boarding schools are just an educational institution that lacks in the subject of work competence issues, only studying classical books. The output of Islamic boarding school education only produces people who fill or fill mosques, few of which are in the spotlight as role models in the community. One of the sons of the founder of the Diniyyah Putri Islamic boarding school in Lampung KH Iskandar Syukur said, "The Islamic boarding school founded by his parents wants to produce multi-talented educators. Whatever they want to be, the important thing is that these female students do not forget their central role, namely being educators. At least educate their children. His party is only obliged to provide the widest possible space for the students to continue to grow in independence and full of creativity. For him and the pesantren teachers, the ability of a mother to become an educator must be supported and supported by various knowledge and skills. To support their ability as educators, all Diniyyah Putri Lampung students are equipped with various skills through curricular activities

2. Research Method

This study uses an interpretive paradigm with a qualitative-descriptive method. While the approach used is phenomenological-naturalistic. Interpretivism paradigm is a perspective that is based on the goal to understand and explain the social world from the perspective of the actors involved in it. Therefore, the science, as explained by Burrell and Morgan, lies in the ontology of voluntaristic human nature. Subjectivity actually plays an important role compared to objectivity (as found in the functionalist/positivistic paradigm). The interpretive paradigm aspires to understand and interpret the meaning of a reality. It is this tradition of thought that later becomes the roots of qualitative research approaches that are often labeled phenomenological [6]. According to Cresswell, in the phenomenological approach, the researcher collects data with participant observation to find out the participants' essential phenomena in their life experiences. The qualitative-descriptive method aims to reveal facts, circumstances, phenomena, variables and circumstances that occurred during the research and present what is. Qualitative descriptive research interprets and tells data related to the current situation, attitudes and views that occur in society, contradictions of 2 or more circumstances, relationships between variables, differences between facts, influence on a condition, and others [7]. This research will reveal and explain various meanings of concepts or phenomena of experience based on awareness that occurs in some participants naturally (in natural situations) so that efforts to understand the various phenomena that occur can run optimally. This research is about the da'wah strategy of Pondok Pesantren Diniyah Putri Negerisakti Pesawaran in Islamic Community Development for Economic Improvement of the Ummah.

3. Discussion

Empowerment efforts carried out by Islamic Boarding Schools aim to utilize the hidden resources of the Negerisakti Village through community self-help efforts by mobilizing the capabilities of community groups so that they are willing to participate in the Empowerment program. In order for the participation of community groups to run well, the community is included. The form of community empowerment participation in Islamic boarding schools is 3 (three) things, namely: first, participation in decision making (concept making, operational planning), second, participation in implementation and third, results. In addition, the community is also involved in joint analysis and is stimulated to develop a critical awareness of wants, possibilities and constraints, which is a common principle of this project. Furthermore, groups with common interests are encouraged and stimulated by Community Empowerment Workers and are invited to communicate intensively and explain as accurately as possible the relevant problems, try to understand each other's different dimensions and design solutions [7]. Furthermore, the efforts of Islamic Boarding Schools in community empowerment are pursued by several things, such as problem identification, program priority determination, program implementation and evaluation [8]. The impact of the Social Community empowerment program will be enjoyed by various parties in the surrounding community, such as: organization and Pesantren Empowerment, where they will be able to interact and communicate openly with outsiders in an effort to empower the Social Community through Empowerment of existing roles in pesantren and will expand the social community empowerment network through collaboration with the government and non-governmental organizations (NGOs) both at home and abroad, and so that the social community empowerment program implemented by the pesantren can be applied systematically and programmed according to the direction and objectives of the social community empowerment [9]. Furthermore, the impact of this Social Community empowerment

can also be felt by the village community self-help empowerment group which is the target group in this Social Community empowerment program, where they are greatly helped by the existence of common problem solving, the presence of trained personnel in empowering the Social Community, increasing welfare. The community in various sectors of life, whether economic, education, health, environmental, social as well as the fulfillment of various kinds of supporting facilities and infrastructure in daily life for the common good [10]. Meanwhile, various kinds of Social Community empowerment programs carried out by Islamic Boarding Schools cover various sectors, including: Environmental Sector: In this sector, Islamic Boarding Schools are encouraged to carry out traditional architectural improvements in village housing. So in 2000 for his services in the field of improving village architecture. Health Sector: In the context of efforts in the health sector, four self-help groups have been established and each has built a medicine storage area. Each group member must deposit funds every month. And get cheaper medical services when sick and hold courses on hygiene and preventive medicine under the supervision of doctors or local health workers. Economic Sector: Pesantren Pabelan initially organized savings and loan groups, in which small entrepreneurs formed a savings and loan group for the benefit of members who needed capital assistance in empowering their businesses. Appropriate Technology Sector: Islamic boarding schools develop appropriate technology in the construction of a water supply system (with water/hydraulic powered pumps, filters and water storage). Education and Information Technology Sector: Diniyah Putri Islamic Boarding School develops interest in reading for students and the community through libraries. Meanwhile, in information technology, Pondok Pesantren Diniyah Putri opens a free and public tele center so that students and the public can access information developments quickly and accurately. The Strategy of Islamic Boarding Schools in Empowering Social Communities The strategy of the Diniyah Putri Islamic Boarding School as an educational institution has long been implemented by this institution. but in line with its development, the strategy of this institution has also expanded, not only engaged in religious education but also in the field of community empowerment, especially economic and socio-cultural, because the existence of pesantren in general has a direct or indirect influence on the formation of the character of the local community.

So that Pondok Pesantren's concern for the surrounding community is manifested by a vision of community empowerment in the fields of economy, health, appropriate technology, the environment and education [11]. When describing several pesantren strategies in community empowerment, several strategies will be found as follows, namely: a. Broadcasting and Tabligh (1. At-Taqwa Recitation, 2. Wednesday Pahing, 3. Akhirusanah), b. Education and Teaching (1. Madrasah, 2. Lightning Book, 3. Tadarus TPA, 4 Making the environment better) and c. Fostering the Welfare of the People. As described above, it can be seen that the Islamic boarding school is the most significant community that can be expected to play an effective role in empowering the Social Community, namely the instrumental and facilitator role of the Islamic boarding school which is not only an educational and religious institution but also an empowerment institution. Social communities. So that Islamic Boarding Schools can become a means of empowering Social Communities [12], as is the case in education or Islamic da'wah. So that the Islamic boarding school that develops this means that the Islamic boarding school has played a role as a tool or instrument for potential empowerment and community empowerment. In addition to these tools or instruments, Islamic Boarding Schools have also provided the necessary training or education (workshops). So now Pondok Pesantren not only acts as a facility but also as a facilitator. This role is an elementary role for the community and the students

themselves in seeking skills that can be a provision for life. In Islamic boarding schools that organize potential empowerment and social community empowerment activities, one of which is Islamic boarding school, there we can find students who can develop the skills they have, even there they are encouraged and motivated to become strong entrepreneurs. Furthermore, the social role in empowering the Social Communities owned by Islamic Boarding Schools [13], as an institution that can mobilize the community in their development. This role is rarely owned by other institutions or universities because it is built on the basis of public belief that Islamic boarding schools are the right place to forge good morals and character. So for certain people, there is a tendency to give education trust only to Islamic boarding schools. As an institution that is trusted and respected by the community as well as the charisma of the kyai themselves, the role of Islamic boarding schools is certainly very strategic in providing examples or inviting them to do empowerment that can be utilized by the entire surrounding community, meaning that with such a position, Islamic boarding schools can easily mobilize enthusiasm. community togetherness to participate in organizing Social Community empowerment activities driven by Islamic Boarding Schools. Islamic Boarding Schools as an effort to optimize their role, Islamic Boarding Schools provide special training or are given internship assignments in several places, institutions or agencies in accordance with the empowerment that will be carried out by Islamic boarding schools. Here the role of Pondok Pesantren as facilitator and instrumental is very dominant. But of course also if the empowerment includes the surrounding community, especially the wider community, then "professional staff" are needed who will support this empowerment activity [14]. Due to this Social Community empowerment activity, of course, it will also be developed by students who graduate or finish learning at Islamic Boarding Schools. This is very helpful for the government's task in efforts to equalize empowerment activities, especially the economy in the regions so that each region has the potential of competent human resources. While the role that is no less large is the role of Islamic boarding schools as agents of development, where Islamic boarding schools are born to respond to social situations and conditions of a society that is facing the collapse of moral joints through the transformation of values offered by Islamic Boarding Schools. His presence can be called an agent of social change who always liberates society from all moral ugliness, political oppression, impoverishment of knowledge and even from economic poverty. The Diniyah Putri Islamic Boarding School has so impressively succeeded in transforming the surrounding community towards prosperity and mutual prosperity.

Therefore, the presence of the Madinatul Ilmi Islamic Boarding School becomes a necessity as a form of institution that was born based on the will and needs of the community. With her awareness, Pondok Pesantren Diniyah Putri and the community have formed a harmonious relationship, so that the boarding school community is then recognized as an inseparable part (sub-culture) of the community that formed it. At this level, Islamic boarding schools have functioned as actors to empower the Social Community, and become agents for national development, within the scope of their responsibility [15]. Furthermore, Islamic Boarding Schools also have a role as a center of excellence, this is because one of the initial missions of the establishment of Islamic Boarding Schools is to disseminate information on Islamic teachings and knowledge to all corners of the archipelago with a pluralistic character, both in the dimensions of belief, culture and social conditions of society. Through the medium of education developed in the form of Islamic boarding schools. In subsequent developments, Islamic boarding schools developed in such a way as a result of their contact with the conditions and situations of the ever-changing times. As an effort to answer the challenges of today's era,

Pondok Pesantren Diniyah Putri Lampung then developed its role from just a religious and educational institution to become an empowerment institution for Social Community. So that at this level the Diniyah Putri Islamic Boarding School has functioned as a religious center, education and empowerment of the Social Community. The various roles of Islamic boarding schools in empowering social communities above can be carried out, because these Islamic boarding schools grow and develop in the community following the demands and dynamics of their environment. This means that the social role of Islamic boarding schools in empowering social communities is a must so that Islamic boarding schools can continue to exist in an increasingly fast and globalized era. The Islamic Boarding School is one of the religious educational institutions that has succeeded in proving itself to play a role in empowering Social Communities, especially in the people of the Sakti State. This is because the Diniyah Putri Islamic Boarding School as an institution rooted in the community seeks to continue to exist by also playing its role not only as an Islamic educational institution or Islamic da'wah institution but also as a community empowerment institution which allows it to be able to play its role in order to be beneficial for the Islamic Boarding School itself and the surrounding community. The Social Community Empowerment carried out by the Islamic Boarding School is directed to improve a better standard of living for the community. This is because the responsibility does not always have to be borne by the government, but also the community itself, in this case the Pondok Pesantren duniyah Putri. Therefore, Pondok Pesantren Diniyah Putri can be said as a religious institution that is rooted in the community and as an institution for Empowering Social Community, which has played a significant role in improving the quality of life of the community. The concrete form of Empowerment of Social Communities at Islamic Boarding Schools is to organize activities related to empowerment efforts. Among them are skills empowerment activities and increasing community participation in development, such as education and training of various vocational and skills as well as the implementation of business units and cooperatives. The reason that is sufficient to underlie why community empowerment programs are carried out in Indonesia in general and by the Islamic Boarding School in particular, is because today most of the countries in the world, especially developing countries are aware of the need to encourage local community development as well as national level development. This is realized by the promotion of various kinds of empowerment programs Social Community (social empowerment) which is carried out in a special format in order to stimulate and develop the way of life of the local community, one of which is at Pondok Pesantren Diniyah Putri Lampung. Basically, the empowerment of the Social Community must be reviewed on a broader scope, not only on technical, social and cultural matters that affect the empowerment of the Social Community (social empowerment), but also on other aspects of general policies.

In this regard, the empowerment of the Social Community carried out by the Diniyah Putri Islamic Boarding School in Lampung as a process that brings about an increase in the ability of the community to be able to control the social environment accompanied by an increase in their standard of living, should continue to be improved as a form of achieving the empowerment of the Social Community. One of them can be done through community self-help groups. Growing and developing self-help groups is a complicated endeavor, because what is seen in it are people who have different backgrounds and goals. Besides, the measures of success are not easy to determine and see with the eye like many other physical projects. Another difficulty lies in the response of some community members who are suspicious of these community empowerment efforts, so the effort to grow and develop self-help groups becomes more difficult. However, if

the local community, both residents and local officials, realize the importance of empowerment and want to foster it together, it is hoped that the efforts to empower the Social Community through the Non-Governmental Empowerment Institution (LPSM) can participate in developing self-help groups. There are several roles played by Non-Governmental Empowerment Institutions (LPSM), in the form of facilitators and catalysts, as trainers and educators, raising capital and organizing stimulant projects. The roles of empowerment mentioned above are essentially in one big line which can be called self-reliance education in a group through the process of empowering the Social Community. Meanwhile, one of the problems in empowering Social Communities that often arises is how to find effective ways to stimulate, help and teach people to use new methods and to learn new skills or skills that are better than new methods and skills. traditional skills, because these skills can help them and can improve their standard of living. Thus, the success or failure of a social empowerment program will be greatly influenced by the response from the community. Therefore, in a harmonious and good relationship, only understanding is achieved that occurs voluntarily and not by coercion. This definition of voluntary is a trust from the community to an institution, both government and private, that carries out a Social Community empowerment program. This will be seen and felt in the activities of the relationship between the community and the institution. The efforts to empower the Social Community have been successfully carried out by Pondok Pesantren Diniyah Putri Lampung as a form of attention from the pesantren to the local community through the role of pesantren in empowering the Social Community.

4. Conclusion

Based on the results of the research that the researchers have done, the researchers can draw the following conclusions: Pesantren as the oldest and closest Islamic educational institution to the community has an important role in empowering the economy of the people in Indonesia. Islamic boarding schools have potential resources so that they are worthy of being a pioneer in the economic empowerment of the people. The ways that pesantren can do in empowering the people's economy are divided into several aspects, namely in terms of employment opportunities, business opportunities and the establishment of business entities, financial institutions and/or pesantren social institutions and education of students. These aspects can be developed into more detailed and targeted programs. Economic empowerment of the people based on pesantren is important to do because Indonesia, which is currently still in the ranks of developing countries, is intensively eradicating poverty so that an effective way is needed to reduce poverty. This pesantren-based economic empowerment of the people is very appropriate to be carried out while preaching or what is commonly referred to as empowerment da'wah. This empowerment da'wah is not only aimed at the welfare of the community but also aims at educating the community. It is hoped that the community's economy will improve along with public knowledge about Islamic teachings, especially Islamic economics. Based on the results of research and analysis of researchers on social community empowerment, researchers can provide the following suggestions: 1) For caregivers, administrators and Asatidz. So that educators have special methods that can attract people to participate in empowering social communities. In order for the pesantren to make new breakthroughs in order to grow and develop community awareness and motivation, so that pesantren can carry out maximum social community empowerment. Empowerment of social communities can be further developed with maximum support in order to be able to produce new cadres in pesantren, so that pesantren have sufficient human resources. 2) For students In order to learn more in the community so that the relationship

between students and the community around the Islamic boarding school is more intimate. Show the community that you are a student to be proud of.

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The Models of Islamic Syiar Approach by the Religious Counselors in Developing Religious Life in East Lampung Regency

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Abstrak

Lampung Timur merupakan salah satu basis kaum muslim di Propinsi Lampung. Namun persoalan yang dihadapi kaum muslim di Lampung Timur juga cukup kompleks. Mulai persoalan demoralisasi, kriminalitas dan lain-lain. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis model pendekatan Islamic syiar yang dilakukan oleh penyuluh agama di Lampung Timur. Penelitian ini menggunakan metode kualitatif deskriptif. Pengumpulan data dilakukan dengan wawancara mendalam bersama para informan yang berkaitan langsung dengan kegiatan penyuluhan agama di Lampung Timur. Selain itu dilakukan juga pengamatan langsung (observasi) terhadap kegiatan Islamic syiar yang dilakukan oleh para penyuluh agama. Penelusuran dokumen dilakukan juga untuk mendapatkan data-data yang relevan terkait aturan, kebijakan dan ketentuan yang berhubungan dengan penyuluh agama. Dari penelitian yang dilakukan, penyuluh agama di Lampung Timur menggunakan tiga pendekatan dalam melakukan tugas Islamic syiar di tengah masyarakat. *Pertama*, pendekatan sosial budaya. *Kedua*, pendekatan psikologis. *Ketiga*, pendekatan politik.

Kata kunci; penyuluh agama, psikologi-politik, syiar Islam, sosial-budaya

Abstract

East Lampung has been known as one of the Muslim bases in the Lampung Province. However, problems faced by Muslims in this region are quite complicated. Some of these issues are demoralization and the highly rate of criminalization. This study aims to describe and analyse the models of Islamic syiar approach applied by the religious counsellors in East Lampung. This research uses the descriptive qualitative method. The data is collected through in-depth interviews with the informants who have direct relation to the religious counselling activities. Besides, the direct observation is involved in analysing the activities of religious counsellors in doing their Islamic syiar. Moreover, surfing related documents to obtain relevant data with religious counselling activities such as rules, policies, and provisions is also entangled. Based on the conducted research, the religious counsellors in East Lampung use three approaches in performing their syiar in their community. They are the socio-cultural approach, the psychological approach and the political approach.

Keywords; Islamic syiar, psychology- politics, religious counsellors, social-culture.

Introduction

Current dawah activities tend to be dominantly carried out with the speech method (Fitria & Aditia, 2019). This method is efficient to the emotional aspect of the cognitive and is less to the affective aspect (Hakim, 2017). The Oral syiar concerns more to the talk aspect displayed by the preacher (Kamaluddin, 2020). The success of this method is measured from the knowledge of the object of Islamic syiar. Delivering lectures or speeches in the form of the oral Islamic syiar is generally performed in podiums, pengajian, majelis taklim, etc. (Nurhayati et al., 2018). The Oral Islamic syiar touches commonly the issues of poverty, underdevelopment, etc. rather than the other issues (Wastiyah, 2020). In this digital age of the modern era, delivering Islamic syiar requires the preachers to comprehensively have multi-talents and skills in challenging the change of the era. (Budiantoro, 2018). Islamic syiar should touch well the essence of the subject of Islamic syiar. Moreover, it should give the good solution to the problems of life faced by audients. (Kholili, 2017). On the other hand, Participant 15 et. al. stated that the material objects of Islamic syiar should encourage the audients by giving them the religious spirit to work hardly, to develop entrepreneurship skill and to be honest in facing their life (Bahtiar et al., 2020).

One of the preachers who still exist in the heart of the community is the religious counselor. The religious counselor is the officer recruited by the Ministry of Religious affairs to give counseling and enlightenment to the Muslim community. (Muslihudin et al., 2017). As a preacher, the religious

counselor in Indonesia is deal with various problems faced by the Muslim community. These issues are more diverse and complex following the change of the time. The complexity of these problems increases and overlaps by the time ranging from the question of people religious understanding, poverty to retardation, etc. (Mujahidin, 2008). from the small scales such as poverty and ignorance (Iskandar, 2018), to the large scales such as conflict and terrorism (Suriati, 2019). The religious counselors are required to continuously give advice and enlightenment to the Muslim community in increasing their religious knowledge, and making efforts in developing themselves, including expanding their economy and education. Therefore, they can move away from the the developmentally disabled condition and, subsequently, they are able to live independently, helpless and can empower other people at least in their own families and nearest neighborhoods(Isnanto, 2018).

The preachers of Islamic religion can succes in carrying out their duties in the community if they master some of the components of the selected and formulated Islamic syiar strategy, and then apply them to the heart of the Muslim community. (Kusnawan, 2017). The plurality of Muslim societies in Indonesia becomes a challenge for the religious counselors to perform their syiar activities to all elements of the Muslim community without giving discrimination to the different groups of religious understanding, religious tradition, religious culture, and spiritual practices (Busyro et al., 2019) due to Indonesia's Muslim population that are very plural or compound. Muslim communities in Indonesia have various backgrounds in term of their tribe, race, traditions, language, and socioeconomic status. (Ali & Noor, 2019). This reality demands religious counselors to create a good strategy in performing their duties as well as to communicate well with the right target of Islamic syiar.

Religious counselors should deal with the relatively hard duties and responsibilities. In one side they are required to have spiritual comprehensive and holistic ability to understand and communicate with all circles of the Muslim society, which is plural (Rosidin et al., 2020), while in the other side they are also required to have expertise in driving the Muslim community to do activities and efforts that could bring them out from the trap of ignorance and retardation (Indriani, 2019). The religious counselors need good knowledge, skills and ability to motivate and set a good example of success to their audients. This is not easy, because as a preacher, they must become the prototype and role model of the Muslim community as their object of Islamic syiar (Dachlan, 2017). Beside their competency to communicate well with the

Muslim community, religious counselors are also required to improve their performance through a program that can directly resolve the religious issues among communities that are increasingly complex (Ilham, 2018).

The religious counselors need to provide themselves as well by improving their ability and competence in doing Islamic syiar and religious activities (Surahmat, 2020). Having good communication skills and economic abilities that can make themselves financially independent are also the conditions that should be engaged by religious counselors (Bait, 2017). Furthermore, the most important thing is fostering their family as a happy and prosperous family. (Manu et al., 2020). After it is new on the stages of fostering of the Muslim community or people who live a full life of compassion to create the state of life the religious, side by side in harmony and peace (Jaya, 2017). In this stage, the development of Islamic syiar activities leads to form the value of work ethic among the ummah or Muslim community. Therefore, the Muslim community can live independently and do not depend on other parties and on government assistance. (Andrian, 2019). If these are achieved, the Islamic syiar of the religious counselors is deemed to be success in building the power of the Muslim community.

Empowering the Moslem community has become an essential task of religious counselors. The alms giving is one of empowerments to the object of Islamic syiar that can grant the helpless of them to have an ability (Ramdhani, 2018). Delivering Islamic syiar to defenseless people is undoubtedly assumed as not an easy work in just only one or two times of efforts, it needs an intensive and continuous hard work. (Masrial, 2018). The efforts are also intended to build a partnership with various stakeholders of the government beginning from the smallest level, in this case the local government administrates, to the highest level, namely the ministry administrates in the national level. In these situations, the good communication and performance are the two factors that determine the successful of the religious counselors in bringing out the Muslim community from ignorance, poverty, and underdevelopment (Munawar, 2017). The village funds which are mostly disbursed by the central government to villages should be one part of the program that can be synergized between the religious counselors and the village's administrates. (Zaini, 2107). At the level of the fostering aspects of the religious and the side of the mental development of the Muslim community in the village and the element of economic empowerment of the Muslim community in the town.

The Islamic syiar communication has been already studied by scholars and researchers in Indonesia and outside. However, not all aspects of it are already captured in their research. This study will give an explanation of the wrong perspective of the new research and reviews related to syiar communication of religious counselors in Indonesia. Among the research that has been conducted by scholars are the research done by Julis Suriani. Suriani researched the importance of Islamic syiar communication through the internet in the digital age (Suriani, 2018). Participant 6 who investigated the Islamic syiar communication through the internet. He stated that the presence of the information technology such as the internet opens up new opportunities for preachers (religious counselors) to develop their syiar communication to be more quickly and to be wider range of audients (Rustandi, 2020). The research done by Usfiyatul on the Islamic syiar communication in the era of multiculturalism. According to her, the historical resources can be done anywhere and anytime, including in a multicultural society. Islamic syiar in a multicultural society with the culturally diverse approach should follow the conditions of the object of Islamic syiar (Marfu'ah, 2018). the research on the syiar communication in promoting the Islamic religion done by Nurul Laila Hidayat. Hidayat researched the strategies to proselytize the Islamic religion in fostering a *sakinah* family (Hidayat, 2020). Babay Barmawie and Fadhila Humaira researched the Islamic syiar communication of religious counselors in fostering religious tolerance (Barmawie & Humaira, 2018). the research on the syiar communication in the era of pandemic covid-19 through social media such as Whatsapp by Sri Muchlis. Social Media is one of the effective means of Islamic syiar communication in the pandemic covid-19 time (Muchlis, 2020). This study discusses the syiar communication performed by religious counselors in East Lampung, Lampung Province. This article seeks to describe and analyze the communication performance of the religious counselors. This article aims to determine the communication process performed by the religious counselors in East Lampung. The study also seeks to explain the processes and the results of the Islamic syiar communication performed by religious counselors.

Literature Review

According to Harold D Lasswell, communication is defined as the process of conveying the message carried out by the communicator or the person who gives the news, to the communicant or the object of

communication, through the medium of/ for a specific channel to get feedback or response. (Lasswell, 1979). The giver of the message has a specific purpose when it comes to communication. The goal is to be achieved at the time of communicating. (Abazari & Borjian Brojeni, 2017). Communication can be verbal and non verbal (Sutiyatno, 2018). Communication has an extensive scope starting from a specific organization to the unlimited audients (Keyton, 2017). Good communication can be carried out as a means of effective learning, so that the learning atmosphere can take place in a fun (Kurniawan, 2018). On the specific scope, communication can be in the form of solicitation, motivation and appealing to do or not to do something (Ningrum, 2013). Communication is an important part which will not be avoided in the Islamic syiar activities. The da'is should deal with some of communication models to apply to the different targets of Islamic syiar.

Performance is a significant factor in every institution (Andayani & Tirtayasa, 2019), because it is a factor that largely determines the success of the agency (Nurnaningsih & Wahyono, 2017). Institutions that have good performance will deserve a good reputation and will also get the recognition from the outside (Wahyuningsih, 2018). On the contrary, if the performance is not good, the institution will not have a good reputation and will be difficult to gain recognition. As a result, it will have difficulties in establishing a cooperation with other institutions (Lawasi & Triatmanto, 2017). In carrying out the tasks in a special period of work, the institutions involved in the same job and responsibility are required to gain achievements that can raise the name of the institution or company (Yulianingsih & Sobandi, 2017). Performance is resulted from the implementation of work which is measured at a particular time (Rialmi & Morsen, 2020). Performance can be individual or institutional, it depends on whether there is a cooperation with all elements of the institution or not (Amanda et al., 2016).

Performance is internally influenced by several factors, such as work discipline, work motivation, knowledge and skills, the internal environment of the institution, leadership, strategy, vision, mission, structure, system of formal and non-formal education and training and regulations of the institution. (Margaretha & Letty, 2017). In addition to internal factors, external factors also affect the performance of an institution, such as the environment of the partner institution, the government, and the community (Fibriyani & Mufidah, 2018).

Communication and performance are two different things and each has separate concepts. However, both practically have a tied connection and relation. The communication strategy could have an impact on the performance of the company as it happened in one companies in the Regency of Sumenep, East Java (Hidayaturrahman, 2017). In private organizations, such as the company, communication is also associated with the employees' performance (As'ad, 2018). Good communication among fellow employees, employers and employees will improve the tension of understanding with no bulkhead or obstacles. (Afianto & Utami, 2017). On the contrary, the hampered communication will make the information does not go smoothly and will cause stiffness and rigidity. Stiffness and rigidity in the organization will hinder the performance issues if there is a problem that cannot be solved (Fachrezi & Khair, 2020).

Communication that is not running well tends to cause conflict and it can give a negative impact on overall performance of an institution (Yulianti, 2017). According to George Simmel, society is more than just a collection of individuals and behaviors. However, it depends on every individual that shapes it. On the contrary, the community refers to patterns of the interpersonal interaction reciprocity (Marta, Rizo García, 2006). Simmel stated that the form of social interaction is defined as a pattern of behavior which is universal and always stand on the meaning of the range of the contents disclosed. The contents of the social life include the instinct of the erotic, the interests of Objectif, religious encouragement, help or commands, etc. All of this entire contents can cause people to share life with others, to act against them, to cooperate with them, to influence and to be influenced, and even to fight against them (Mele, 2017). Simmel explained that one of his main interests is the interaction (association) of conscious interactors. The purpose of interest is to see the magnitude of the exchange scope when it may look trivial but in another moment is very important. From the standpoint of Simmel, the real world composed of events, actions, interactions, and so forth infinitely (Roessler & Mokrosinska, 2013).

Method

This research uses the descriptive qualitative method. The study describes the religious counselors' communication based on performance and human resource management in East Lampung, Lampung province,. The Data was collected through in-depth interviews with the informants who are

directly involved in the syiar activities done by religious counselors. The interviewed informants were selected from different backgrounds in order to get the information more widely. Furthermore, the data collected from the informants were re-checked to get a valid data and it is a part of the process of the source triangulation conducted by the researchers. The informants were chosen based on the selection that has been determined (purposive sampling). The choice of informants was based on the level of their representativeness.

Table 1. Informants who were Interviewed (Source: Researchers, 2020).

Num	Names	The Task	The Location of the Task the Informant
1	Participant 1	Religious counselors	The Office of Religious Affairs Batanghari
2	Participant 2	Religious counselors	The Office of Religious Affairs Pekalongan
3	Participant 3	Religious counselors	The Office of Religious Affairs Batanghari Nuban
4	Participant 4	Religious counselors	The Office of Religious Affairs Purbolinggo
5	Participant 5	Religious counselors (Coordinator of the Working Group Religious counselors)	The Office of Religious Affairs Way Jepara
6	Participant 6	Religious counselors	The Office of Religious Affairs Metro Kibang
7	Participant 7	Religious counselors	The Office of Religious Affairs Sekampung
8	Participant 8	Head of Section the Guidance of Islam	The Office of Religious Affairs Lampung Timur
9	Participant 9	Employees	The Office of Religious Affairs Regency of East Lampung
10	Participant 10	Religious figures	District of Pekalongan
11	Participant 11	Religious figures	District of Way Jepara
12	Participant 12	Head Office Religious Affairs	District of Batanghari
13	Participant 13	Head of the Division of Administration	The Office of Religious Affairs of East Lampung
14	Participant 14	The Head of the Ministry of Religious Affairs	Regency of East Lampung
15	Participant 15	Secretary of the Group religious counselors	Regency of East Lampung

The Data was also collected by observing the process of communication of Islamic syiar carried out by the Islamic religious counselors in East Lampung Regency during the period year of 2019-2020. The results of the observation

obtained by the researchers are, then, documented in the form of photographs, some of which are attached in this articles. In addition, the observation done by the researchers also as a part of efforts to cross-check the information given by the informants at the time of in-depth interviews. The researcher also searched related documents and references to the study which are obtained from peer-reviewed journals nationally and internationally. Therefore, the results of the survey are rich of data and in a form of in-depth discussion.

The Technical data analysis conducted by the researchers referred to the technical data analysis proposed by Miles and Huberman (Miles; & Huberman, 1994). According to Miles and Huberman, the technical data analysis includes data reduction. At this stage, the data has been successfully collected. The data collected from the field was, then, selected and sorted for the following purposes. Not all data obtained in the field research were relevant to the research topics. The data that have been chosen and selected were, then, presented in a narrative form following the research topic. Finally, new conclusions drawn on the results of the research were discussed.

Role of Counselor's in Developing Religious Awarness

The Religious counselors in East Lampung Regency are consisting of state civil servants (ASN) and non-ASN (voluntary employees). Each religious counselor has to nurture two villages in one sub-district. They are demanded to deliver speech in front of the *majelis taklims*, which have been scheduled regularly. They must hold at least eight activities every month and should report them as a proof of their performances and the report has to be signed and acknowledged by the head of the local Religious Affairs Office (KUA).

They are subsequently submitted that report to the Head of the Islamic Community Guidance Section to the Ministry of Religious Affair in local Regency office. ASN religious counselors must be religious scholars and, meanwhile, those are non-ASN who did not hold a religious education degree must obtain a recommendation from the Indonesian Ulema Council (MUI) at district level. Moreover, they must be form a social organization and should have two *majelis taklims* to nurture. They must also be required to be proficient in reading the Quran, be able to read Arabic books, have extensive knowledge, and be a good healthy physically and mentally (The interview with Participant 8, the Head of the Islamic Community Guidance Section of the Ministry of Religion, East Lampung office, February 5, 2020).

East Lampung regency has 24 districts, 264 villages, and the number of *majelis taklim* that have been counted is 376 both towns and villages. To fill out the lack of religious counselors in East Lampung Regency, the local government employs 192 non-state civil servants (ASN) religious counselors. So that, it is almost every day, the religious counselors hold the *majelis taklim* all over the regency. The other things that they carry out in *majelis taklim* in their syiar activities are youth coaching, drug counseling, marriage guidance, spiritual guidance for patients in hospitals, etc. (the interview with Participant 5, Functional Religion Officer of Way Jepara District and Coordinator of the East Lampung Regency Religious counselors assemble, January 7, 2020).

East Lampung Regency is one of the largest Muslim bases in Lampung Province. Therefore, the task of religious counselors in this regency is not an easy job. The job needs an organized strategy and focus. The process of providing religious guidance and counseling requires hard work. Besides, religious counselors are challenged with global realities, which have caused a decrease in the number of Moslems who understand, appreciate, and practice Islamic religion well. This is due to the strong global negative values that influence Muslims behaviors. Globalization, in some extends, fosters an orientation, attitude, and lifestyle that ignore religious values. These, then, will lead to demoralization in people's lives.

The advancement of the latest information technology devices is argued as one of the rising of this moral and ethical vulnerability. The global negative values can be accessed easily through the development of internet, some of these values are gambling, drugs, criminalization, pornography, porno-action, etc. The other problems that are faced by religious counselors are over population, environmental damage, global warming, health, poverty, demoralization, and ignorance. The religious counselors need a good strategy to overcome these issues by giving the people religious enlightenment and solution (the interview with Participant 7, functional religion counselor in Sekampung District, January 7, 2020).

Islamic Syiar Approach Models of Religious Counselors

As part of their task, religious counselors need to have a good strategy and approach in carrying out their syiar activities. These strategies and approaches should be applied and situated with the conditions of the target of

Islamic syiar. The religious counselors must have some approach models in carrying out their syiar that can be implemented simultaneously and continuously. As an addition, the Islamic syiar approach carried out by religious counselors can also adopt what had been done by the Prophet Muhammad SAW which he started the Islamic syiar from the individual level (personal approach). The outreach activities in East Lampung Regency are in form of oral preaching (*bi allisan*) and deed preaching (*bi alḥaal*). These methods should be applied in wise and good advice (*bilhikmah wal mauizhatul hasanah*). These models of Islamic syiar are relevant to the conditions of East Lampung's people, which are heterogeneous and multi-ethnic.

Socio-Cultural Approach

This kind of approach uses social and cultural methods that are developed in the society. This is necessary to know Muslims' tendency in Indonesia, especially those in East Lampung regency, who are very strong in holding their traditional rites their daily life. In this case, no society can be separated from the socio-cultural ties in everyday lives. Every movement and behavior of the people is always assessed based on the prevailing social and cultural system. Thus, to touch the life joints of the community, it necessary for religious counselors to consider the socio-cultural based approach. This approach will not make the Islamic syiar preached by religious counselors as an elitist and there is no a space between them and the people's life and traditions. However, the process of integrating religious messages and people traditions is not an easy way. Religious counselors should carry out the mission and enlighten Muslims with the divine revelation without encountering the people tradition destructively. Yet, their attitudes, actions, and behavior remain grounded and synergized with with the inhabitants of the earth (the interview with participant 1, a functional religion counselors in Batanghari District, February 15, 2020).

The socio-cultural Islamic syiar approach requires patience. Religious counselors need to listen more than to speak. They must develop a flexibility openness atmosphere when they are in the society. This is important to do in order to trigger the public acceptance of religious counselors. The exposure shown by the religious counselors is to build people's trust to them. Therefore, it will be easier to find solutions to solve the existing problems among them. Even if the religious counselors are speaking, their speech brings out a solution. For them, it is more important to have an ability to listen than to speak. The

capability to listen is essential as they can diagnose quickly the people problems and provide them appropriate solutions. Although some of people attitudes are deviate from Islamic teaching, the religious counselors should respect every culture and habit that exists in the community while giving them religious guidance and direction without condemn them.

They have to show the path of kindness with empathy and sympathy. Even though these religious counselors have a deep knowledge of the religion, they do not need to patronize. They should always build a festive atmosphere. To identify the solution in solving the people problem, the religious counselors has to discuss with potential people in the community about the problem they are facing. If there is a disputable opinion among the people in solving the problem, the religious counselors need to act neutrally and facilitate wisely communication among them. So that, there is a common ground in resolving differences and conflicts that occur (the interview with participant 2, a functional religion counselors in Pekalongan District, February 10, 2020).

The socio-cultural Islamic syiar approach carried out by the religious counselors is relevant to be applied in the village community. Village communities are those who hold thickly various cultures and diverse traditions. Religious counselors need to understand the cultural peculiarities of each village. They can access the culture of the village community through the pre-fostered *majelis taklim* and praying congregations. From the existing *majelis taklim*, religious counselors will understand more detail each culture and tradition in the village. After knowing the village community's rules and culture, the religious counselors starts to socialize the religious values to the target communities. Furthermore, the religious counselors interact with the wider village community using natural process without rushing to do Islamic syiar activities (the interview with Participant 10, religious leader of Pekalongan District, East Lampung Regency, March 9, 2020).

Psychological Approach

The increasing of the complex life of the modern society rises various psychological problems. This is due to an increase in tension to fulfill all life style wishes and uncertain conditions. This condition also causes many people to suffer from various diseases, beginning from minor illnesses to severe illnesses, not only physical illness but also mental illness. Both often trigger an extensive disease. The Islamic syiar approach to people who are in a psychologically unstable condition needs to be done in a specific way. A

hazardous mental disorder can cause a Muslim to do things that are not following Islamic teachings. Because you want to get well soon, you take a shortcut to come to psychics to get a support and to ask for treatment, and so on (The interview with Participant 8, Head of the East Lampung Islamic Guidance Section, February 10, 2020).

The Islamic syiar activities with a psychological approach can be carried out by religious counselors in hospitals or local community health centers (Puskesmas). the hospital is a priority place for counseling because there are so many patients who need mental treatment go there. The number of people who suffer from the disease is increasing from year to year. These people can be the target of the religious counselors' Islamic syiar by giving them motivation to still practice Islamic teaching or pray in all conditions. The hospital employees also need religious counseling considering that they mingle with patients every day. The service system in treating patients also needs religious values that hospital employees need to possess (the interview with Participant 3, functional religion instructor in Batanghari Nuban District, February 15, 2020).

Apart from hospitals, the psychological Islamic syiar approach can also be made in prisons. There is one Correctional Institution (LAPAS) in East Lampung, namely Class II-B Prison in Sukadana City. Religious counselors deliver Islamic syiar in this correctional institution to the employees/officers and prisoners. Counseling employees/officers is essential, considering that they have daily contact with prisoners. Apart from employees, the target of Islamic syiar is also prisoners. With religious counseling, they are expected to be more aware that their duties are to do religious teachings and to practice religious responsibilities. The way the religious counselors have to do to prisoners is to give them motivation and to encourage them to cultivate spiritual awareness to correct their mistakes. Inviting them to return to the right path by giving them enlightenment that Allah SWT will accept his repentance is also a kind of psychological aspect of Islamic syiar. The repentance will open a new leaf for the rest of their lives both in the jail and when they are free (the interview with participant 3, honorary Islamic extension agent, Batanghari participant 3 District, January 7, 2020).

Every person tends to know things that are invisible. For example, I want to know about death, the soul life in other dimensions. Religious counselors can do this with a psychological approach. Humans believe in different size of the life they lead daily. This encourages humans to make an effort to find out about this. A psychological system is essential for religious counselors because

psychology and religion are so close and even influences one another. Humans can be touched by their hearts from spiritual influences that come from outside them. Therefore, it is easier for religious counselors who master this approach to conduct religious education to the community. (the interview with Participant 12, Head of the Office of Religious Affairs, Batanghari District, East Lampung, February 10, 2020).

Political Approach

In a country system, decisions issued by the government are political decisions. In today's life of society, the political aspect is so dominant in influencing humans' life. It is essential for religious counselors as an extension of the government in religious aspect to carry out their duties professionally and responsibly. They should not be involved in political practices that cause them to stand with and support specific political parties, starting from the election of the head of village to the election of the president. A neutral political position of religious counselors can avoid them to catch in short-term political interests. On the other hand, religious counselors are obliged to bridge religious development interests to the government at any level, and whoever rules. They can cooperate and synergize their program with other government institutions, so that they have a real contribution in solving the existing national problems. Therefore, there is no longer an assumption stating that religious counselors do not touch social issues because they work alone and without a clear focus and without a synergy with other government institutions. (the interview with Habiburrahman, religious counselor of Metro Kibang District, February 8, 2020).

The religious counselors in East Lampung can work technically together with the National Narcotics Agency to prevent the drug abuse. They can work together with the National Population and Family Planning Board (BKKBN) to solve population problems. They can work together with the counselors of the Ministry of Agriculture to jointly solve agricultural and food security problems. They can synergize with the counselors of the Ministry of Fisheries and Marine Affairs to facilitate and empower communities in coastal areas. Likewise, they also can cooperate with the counselors of the Ministry of Health regarding awareness of healthy living in preventing disease, including preventing global pandemic outbreaks such as covid-19 or corona that has not ended yet. (Interview with Participant 3, Head of the Office of Religious Affairs, Batanghari Nuban District, February 15, 2020).

The political Islamic syiar approach carried out by religious counselors can strengthen religious materials and society's perspectives on problems, whether it is about population, environment, agriculture, etc. They can feel religious nuances if they can do a synergy with other institution properly. It is no doubt that if the existing problems are approached with religious values correctly and adequately, it can be appropriately resolved. The relationship between the religious counselors and other government institutions is a complementary partner and each has the roles according to its field. This cooperation will strengthen the right points for both the religious counselors and other respective government institutions. The political Islamic syiar approach carried out by religious counselors can empower the target of Islamic syiar with programs funded by the government, private institutions, and related agencies. Religious extension is a systematic and planned effort to provide religious teaching and information on development through language and religious doors. These skills are needed by religious counselors to be successful in carrying out their duties, namely strengthening the quality of Muslims' diversity. (the interview with Participant 14, Head of the Ministry of Religion, East Lampung Regency, February 8, 2020).

The political Islamic syiar approach can be directed to empowering the goal of the community development process which one of them is the development of a democratic attitude. The program of religious counselors in developing democratic attitude is to provide a guidance and counseling to the community about freedom, a culture of respecting others' space, pluralism, tolerance, differences in choice in political activities organized by the government, anti-violence, etc. It is necessary to foster civil society, which is a crucial element in determining an effective democratic society. Thus, they have a relevance to the development of Muslims society in the real sense. They are starting from economic, cultural, political issues, mostly religious and educational issues. Input in development education concerns the needs and interests of the people. They consider that the target of development extension is the entire social, economic, and cultural system/ structure of the ummah and the framework of creating a system/ structure of society following Islamic teachings. In the future, religious counselors in East Lampung can play a significant role in developing all fields. Please have an exemplary dedication and work under their expertise. It has a noble goal to establish the people of East Lampung (the interview with Participant 13, Head of the Administrative Subdivision of the Ministry of Religion, East Lampung, March 13, 2020).

Strategy and Performance of Religious Counselors in Developing Religious Life

Muslims carry out the Islamic syiar approach through socio-culture in Madura, East Java. As researched by Mohammad Hidayatullah on the integration of Tandhe' culture in Madura with Islamic teachings derived from the values of the Quran and the hadiths of the Prophet Muhammad SAW. Tandhe' is a dancing activity performed by men or women at a wedding ceremony. The time for Tandhe' is accompanied by traditional Madurese music with saronen. After a Tandhe dancer "is in the middle of the audience or the invitees are present, the adult men who are present usually join the dance with the Tandhe player. "When the adult men dance with the Tandhe players', their position is very close and often physically touching, holding hands. Simultaneously, other adult males usually participate in the arena by giving money to the Tandhe players. And so on, the adult men took turns dancing with the Tandhe players' in the middle of a wedding party.

The tradition is more and more enduring because there are groups of Tandhe' enthusiasts who are usually invited to every wedding event to enliven the bride and groom's family wedding celebration. In Madura, the socio-cultural model of Islamic syiar approach to Tandhe' activities at weddings is to separate the marriage contract time from the Tandhe event. The religious leaders invited to marry off the bride, and the groom asked the family not to be made into one marriage contract and Tandhe'. The Tandhe' time, which usually lasts three and three nights, was further reduced, being only about half a day in duration. According to religious leaders in Madura, people's cultural behavior can only be approached by culture as well (Hidayatullah, 2018).

The socio-cultural approach carried out by the religious counselors in East Lampung is carried out in a more straightforward form. They approach people socio-culture through the majelis taklim assembly. In which they could access people's socio-cultural life in the village. The Islamic syiar process through socio-cultural approach carried out by the religious counselors in East Lampung is not quick and spontaneous, it needs and require socialization and acculturation. This is done to avoid clashes with existing community habits. What is also avoided is the friction between religious teaching and community leaders cultural beliefs who are already influencing the villagers' style of life. Misunderstanding with the village figures can be reduced by discussing all cultural problems in the pengajian without underestimating and damning the

villagers' cultural beliefs. The friction conditions of the object of Islamic syiar disturb sometime the religious counselors' Islamic syiar activities.

On the other hand, the village community's condition, which is still paternalistic, can be used by religious counselors to approach influential figures in the village. Of course, religious counselors can access these figures through social and cultural approaches. What these figures like needs to be well understood by the religious counselors. By knowing the things the figures like, the communication will continue well. Henceforth, the interaction process will run smoothly. From this condition, Religious counselors will establish the interaction of religious extension agents with a broader layer of village society. Siti Marwiyah and friends photograph how paternalism in the village can shape village communities' behavior and habits in their daily lives, including in activities and relationships with the government at the village level. (Marwiyah et al., 2020). Sumartono investigated the condition of the village community, which was still paternalistic. In one hand, paternalism causes villagers to remain dependent on elite figures in the village. This can lead to positive things if following the figures leads to positive things or activities (Sumartono, 2018).

The psychological Islamic syiar approach is suitable to be applied by religious counselors who work in urban areas. People in the city who have a busy life and high work are vulnerable to suffer from psychological problems. So that, religious counselors who work in urban areas need to have their provisions in their psychology knowledge. With this capital, it will be easier for them to carry out Islamic syiar. Religious counselors in East Lampung target urban communities in various locations that can be reached in carrying out Islamic syiar activities. Namely, among other things, the housing complex for private employees, the State Civil Apparatus (ASN), and entrepreneurs. Likewise, the hospitals and the community health centers (Puskesmas) are the targets of religious counselors activities. Besides, offices and factories are located in the East Lampung region. Correctional institution is also the main target of Islamic syiar. Interaction with groups and objects of Islamic syiar requires psychological abilities. Not just for religious knowledge, the religious counselors need an ability to understand their mental condition. As researched by the religious counselors in East Lampung, the psychological approach was also carried out by Apollo Harahap. Harahap examined the psychological process carried out to those who are involved in LGBT. A psychological approach is more appropriate for the LGBT group, considering it is a psychological distortion. So that the path to them is primarily a

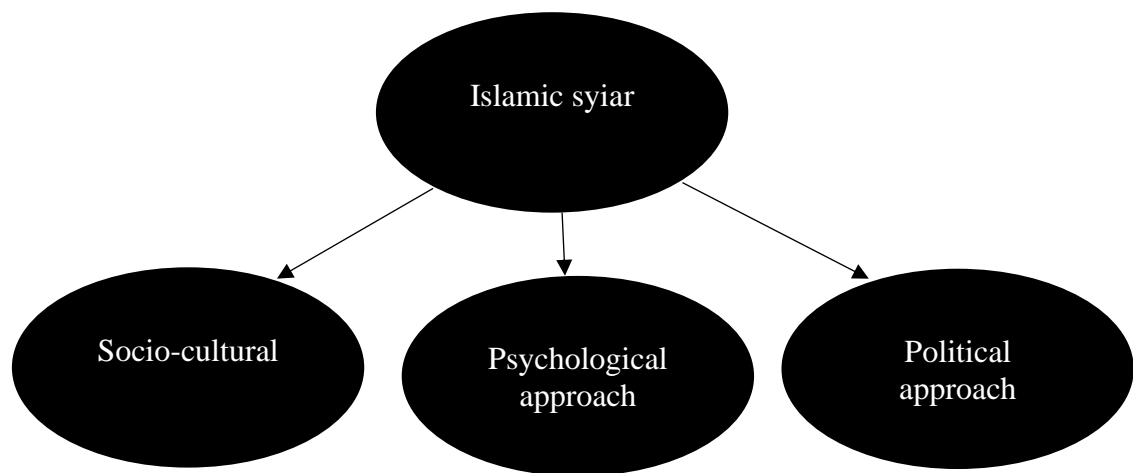
psychological approach (Harahap, 2016). The psychological approach to Islamic syiar is also carried out to traders. Traders are a group that is relatively well-established and economically independent. In groups which are economically stable and financially independent, they need a sense of security and comfort, and certainty about the future. During this situation, there are conditions of uncertainty regarding the business being run. Is the merchandise in demand or not. Will you be lucky today, or will you even lose? For the merchant group, a psychological Islamic syiar approach was also carried out. Such as research conducted by Muhammad Agung and Jhon Herwanto. Agung and Herwanto researched traders in Pekanbaru, Riau (Agung & Herwanto, 2017).

The political approach in Islamic syiar is an option that religious educators need to consider. Given the political aspects of the present era in Indonesia are essential. Everything related to the public interest is related to politics. Political power rests in the hands of the ruling party as well as the verdict government institutions. The Religious counselors need to synergize the potential and opportunities with other government institutions which have fellow counselors. For example, The Religious counselors synergize with counselors in agriculture, health, village, and others. Likewise, existing programs at the district level are synergized by religious counselors in the context of community empowerment.

When related counselors' empowerment activities occur, the religious counselors enters the mental, spiritual development of the object of Islamic syiar. This political Islamic syiar approach model also accelerates the Islamic syiar process in the field. There are parts of the Islamic syiar target that cannot be targeted, with a political approach that can be reached. The preaching of a political approach was also studied by Muhammad Makmun Rasyid, who examined the process of Islamic syiar rahmatan Lil 'Alamin, including the political preaching carried out by KH. Hasyim Muzadi. Rasyid argued, with preaching that touched political aspects, Hasyim Muzadi presented Islam as a blessing for all nature and Islam is holistic, comprehensive an non partial. Islam, including political life, colors all aspects of the life of the ummah. This is one of the advantages of Hasyim Muzadi as an Islamic figure who can knit existing strengths into forces that create peace. (Rasyid, 2016).

Efa Rubawati also researched political approaches. Rubawati revealed that various methods were needed in conducting Islamic syiar. Moreover, the preaching carried out in the new media era must be more adaptive and transformative (Rubawati, 2018). The Religious counselors need to be careful in their approach to politics. Do not get involved in practical political activities at all levels, including the village, regional, provincial, and national levels. Because once they are involved in practical political activities, squares and strongholds in the community will be formed and this is not conducive to Islamic syiar activities in the future.

Figure 1. Approach Model of Religious Counselors Islamic syiar in East Lampung (Mubasit & Yanti, 2020).



Conclusion

The Islamic syiar approaches carried out by religious counselors is not singular. This is related to the heterogeneous and plural conditions of the people of East Lampung. The Islamic syiar approach needs to be applied in several models. Based on the conducted research, there are at least three Islamic syiar models that have been implemented. Socio-cultural approach model. This model is mostly carried out to Islamic syiar objects in rural areas. Another model is the psychological approach. This model is carried out in preaching Islam in urban areas, such as in offices, housing complex, hospitals, and prisons. The last model is the political approach.

This approach is carried out to those who are considered difficult to be approached culturally or psychologically. It needs a power approach through government programs. This is done to elite groups and figures in society. The whole Islamic syiar approach requires the ability and multi-skill of religious

counselors. For who do not have psychological skills cannot preach well to urban groups in housing and offices. So that mapping the location of assignments for religious counselors needs the attention from the Ministry of Religious affair. When they were educated and upgraded their abilities, the things mentioned before need to be taken into consideration. This means that they are not generalized as a whole.

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The Practice of Cultural *Dakwah* Among the Bagelen Muslim Community

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ABSTRACT

Members of the Bagelen community practice Javanese traditions including rituals, arts and ceremonies, ones that are highly influenced by Hinduism and Buddhism, even though they considered themselves as Muslims. This study analyzes the practice of cultural *dakwah* (Islamic proselytizing) among Muslim communities in the village of Bagelen. It uses a qualitative method, and focuses on selected key informants in order to gain the data. This study shows that the use of cultural *dakwah* among Muslims of the Bagelen community is pervasive. As such can be described as an attitude that tries to link Islamic teachings with wisdom of the local tradition. The practice of cultural *da'wah* in Bagelen appear as an interesting approach of doing *dakwah* as it keeps the dynamic of local tradition with ritual practices of the religion: here Islam does not discard the prevailing cultural traditions in society, but re-introduce them in a new cloak of Islamic values.

Keywords: Cultural *dakwah*, Javanese transmigrants, Javanese Muslim in Lampung

1. INTRODUCTION

Lampung is one of the provinces in Indonesia where the majority of the population are transmigrant people and come from the Javanese ethnic group. Multiculturalism [1] has become a part of the daily lives of people in Lampung, in a sense that both migrants or local communities live side by side. Lampung was one of the provinces designated by the Dutch colonial government in 1905 as a transmigration area because of its vast and fertile land. Bagelen village is one of the oldest transmigrant villages in Lampung, now consisting of 155 families and 815 inhabitants, most of which are Javanese family who came from Java [2].

In the daily life of the Bagelen village, people still use Javanese customs or traditions both in terms of communication and their daily activities. Even, Javanese traditional ceremonies and rituals are passed down by their ancestors to their descendants to this day, such as ritual beliefs, traditional arts and ceremonies. Culture is an identity formed through inheritance and innate, but culture can be diverse and integrated because it is driven by the number of newcomers more than the number of indigenous people. The Bagelen people, who still strongly identify themselves as Javanese, still adhere to the Javanese custom, that is traditional ceremonies and ritual practices which are highly influenced by the teachings of Hinduism and Buddhism, even though by these practices, they convict themselves as Muslims. But what is always crucial and interesting to study is the following: local culture that still contain elements of the animism-dynamism mythology [3], [4]; ritual activities based on the mythology of animism-dynamism or syncretism; and cultural products of religious symbols, in this case, local

culture with a religious pattern, Islamic dialectics and culture, which in turn gives birth to a syncretic form of Islamic rituals and culture.

Dakwah activities are the accumulation of the process of transformation and actualization of the values of faith carried out by a Muslim or Islamic institution that embodies Islam as teachings, views and needs of life in personal and collective life, through certain channels and media in accordance with the chosen propaganda variety, in order to achieve Islamic life from various aspects [5]. In order to achieve the desired *dakwah* goals for the Bagelen community whose existence is locally patterned in religion, it is necessary to promote intensive application of cultural *dakwah* in the form of synergy and dynamism in the activities of preaching. For preaching with a cultural approach means propagation dynamically in line with dynamics people's lives. Thus many researchers want to further examine how the dynamics of efforts made in the implementation of cultural propaganda, and whether the implications will be good or not for the effectiveness of the *dakwah* [6]. Based on this background, this study aims to analyze the practice of cultural *dakwah* in Muslim communities in the village of Bagelen, Pesawaran, Lampung.

2. RESEARCH METHODOLOGY

This study uses a descriptive and qualitative approach, because this study describes a certain object according to what it is, in order to provide an explanation and answers to the subject being studied. The subject of this research is the Bagelen community. Data for this research is gathered from traditional, religious and cultural figures in Bagelen. A qualitative research prioritizes a whole descriptive data

from the phenomenon under study. Researchers also act as a tool or instrument for data collection. This research also not only stops until the description of a phenomenon, but will continue to involve the process of interpretation about what is contained in it.

3. CONCEPTUALIZING CULTURAL DAKWAH

Cultural *dakwah* (Islamic proselytizing) is a practice of spreading Islamic values that is carried out through cultural activities characteristic of the community in which the *dakwah* is occurred, with an aim that the *dakwah* can be accepted by members of that community. Cultural *dakwah* is a *dakwah* activity by paying attention to the potentials and tendencies of humans as cultural creators in a broader manner, in order to produce new cultures with Islamic nuances, or proselytizing activities of indigenous approaches, traditions, arts, and local cultures as part of the processes of Islamizing the society. The essence of cultural *dakwah* is an proselytizing activity that utilizes local wisdom as a potential for a better result. Thus cultural proselytizing as a *dakwah* approach that emphasizes the dynamics of *dakwah*, and appreciates the potential and tendency of humans as cultural beings. It can also be understood that the cultural *da'wah* approach places more emphasis on the cultural-functional approach than on that of the structural-functional one. The cultural *dakwah* approach is not limited to the conceptual: yet the concept needs to be broken down into a grand strategic form as a concrete effort to implement the approach. The contextual aspects of *dakwah* community in cultural *dakwah* are local cultural context, global cultural context, art context and multimedia context [7].

KH. Ahmad Dahlan was included as a preacher who used the method of cultural propaganda around the 1912s, because he realized that the correct method of *dakwah* was only a method of cultural propaganda. But because of his caution with the issue of *aqidah* (theological beliefs in the unity of God), even though using the method of cultural *da'wah*, Islamic values [8] remain unharmed. On the contrary, through his method of *dakwah*, he can purify the values of Islamic teachings from the influence of local cultural culture [9]. The model of cultural propaganda applied by KH. Ahmad Dahlan is what we must take as an example. This includes preaching with works of arts, Javanese songs, puppets play, *ketoprak*, games, cadre coaching, marriage, family, infrastructure [10]. It was from artistic works such as pictures and song lyrics, Islam has been spread through Indonesia.

4. DISCUSSION

1.1. A Brief on the Bagelen Community

Bagelen is a transmigrant village located in Gedong Tataan, Pesawaran, Lampung. The origin of the name was taken from the name of a village located in Purworejo, Central Java [11], the village where the Bagelen residents came from. The existence of the Javanese diaspora community in Bagelen village can be seen from the origins of their arrival in Bagelen and their current life, by looking at the patterns of settlement, the social interaction between the Javanese diaspora community and the local community and the dominant identity and culture. Settlement in Bagelen is formed according to ethnicity of the Bagelen people as they live in groups with their fellow ethnic groups. This happened because the Javanese community in Bagelen felt safer when living with fellow Javanese ethnic groups, as well as local residents such as the local Lampung people who lived next door to fellow ethnic Lampung people. Even though in the settlement pattern of the Lampung local community and the Javanese community lived in groups, there were no ethnic conflicts in Bagelen, and this village was one of the settlements where the Javanese community could live in Lampung peacefully.

1.2. Javanese Islamic Tradition among the Bagelen Community

The Javanese community in Bagelen has a high sense of ethnic identity [12]. It can be seen from their daily lives, where they still make Javanese culture as a benchmark for daily behavior. The language and traditional ceremonies that they do are still Javanese, although there are still elements of local Lampung culture that they adapted. The dominant culture used in the community living in Bagelen is Javanese culture. It can be seen from the village government system, where the village heads who have always been of Javanese men. Because the village leader were Javanese, as such affected the government system in the village, since the government system is based on elements of Javanese culture, such as the practice Syuroan, or a ritual of purifying the village carried out on the month of Syuro: this ritual is part of Javanese culture. The art performances developed in the village are also of Javanese elements. The villagers also speak in Javanese for daily communication [13]. Most of the population in Bagelen is Javanese, so that Javanese arts such as *kuda lumping* (skin-made horse dance), *wayang kulit* (skin-made puppet play), and *angguk*, and Syuro rituals, are still popular, and are preserved from generations to generations in Bagelen. These artistic performance are still held in Bagelen, especially during celebrations such as weddings, circumcisions [14].

1.3. Cultural Da'wa By The Bagelan Society

The Javanese transmigrants who have lived for years in Bagelen did not eliminate the culture of their their ancestors in central Java. Artistic performance is one of the cultural heritages that are still preserved, in addition to several traditions carried by their ancestors. The Bagelen Muslims are known as religious people. That is because, in daily life, they perform religious worships and are active in organizing cultural activities that have religious nuances [15]. More over, culture is not all about religious issues, but also consists of economic, social, political, scientific and social elements. Also, because the cultural system consists of cultural values in the form of ideas that are very valuable for the life process [16], therefore, cultural values can determine the characteristics of a cultural environment. Where these values are adhered by the people, they will be colored by the actions of the community.

The concept of village community religion that is based on cultural systems and traditions does not stop with just one pattern. Yet there are several religious patterns that are owned by rural communities, namely tradition, or religious methods based on tradition. This method follows what has been done by the ancestors, and passed on from generation to generation [17]. In general, for someone who adheres to this way of religious belief, they will be strong, difficult to accept new religious matters or renewal, let alone convert to other religions. Thus the traditional way of religion is less able to improve the science of religious charity. Likewise, the religious purity does not break away from the predecessor's tradition, that is, the way of religion is based on the use of reason and heart (revelation). Thus, they always try to understand and live the teachings of their religion by understanding, practicing and spreading the *dakwah*.

The *dakwah* that can be developed by the Javanese transmigrant community in Bagelen is through artistic and cultural performances including *wayang kulit*, which is still preserved by the local community. *Wayang kulit* is used in every implementation of the Bagelen village by using Javanese language, which is inserted with Islamic values [1]. The *kuda lumping* is a local cultural heritage brought from the land of ancestral origin of the Bagelen people, Java. The performance of *kudalumping* is accompanied by Javanese chanting songs, which also contain Islamic moral meaning and messages such as *Ricik-Ricik Banyumasan*, *Eling-Eling*, *Gudril*, *Blendrong*, and *Lung Gadung*, displayed. at events such as weddings, circumcisions, and commemorations of national holidays and religious holidays, making the accompaniment of music and songs feel inherent in the minds of citizens, especially children who often watch this performance. Javanese rituals that is observed by the Bagelen community is the so-called *Syuroan*, or the celebration of a new year's eve according to the Javanese calendar which is, held in the first month of Syuro, considered to be sacred by the Javanese people. The celebration coincided with the commemoration of the 1st of *Muharram*, called *syahrullah*, the month of *Allah*, in Islamic calendar. Therefore, on the night of one *Suro*, it is usually interspersed with ritual prayers aimed at getting blessings

and preventing the coming of distress. Also, throughout the month of *Suro* the Javanese people believe in continuing to be mindful and alert to misleading temptations.

5. CONCLUSION

Cultural *dakwah* is a cultural activity that is carried out in accordance to spreading Islamic values: it is a proselytizing that is full of wisdom in addressing and understanding the culture that develops in and is held by the local society. When viewed in terms of interactions with the local social environment, it is included in the compromise *dakwah* category, a *dakwah* that accommodates and understands local wisdom. By understanding the concept of proselytizing Islam this way, various cultures that exist in society can be united in the shade of Islamic values, and in turn can give grace to human life. There is an element of local consideration in the context of the application of Islamic teachings, so that Indonesian Islam is not uprooted from its own local context, namely culture, tradition, and others. In practice, a model of cultural *dakwah* appears in a form that is more inclusive, i.e. an attitude that does not confine Islam into a mere form or symbol of a religious practice, but more importantly is the purpose and mission of the practice. The model of cultural *dakwah* also appears as a model of *dakwah* that is more adaptable to the social environment, where Islam is practiced not by discarding prevailing cultural traditions, but by making Islamic values become submerged into the local arts and rituals, passed from their ancestors, thus now are transformed into (part of) Islamic tradition.

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UPAYA PEMERINTAH DALAM PEMBERDAYAAN MASYARAKAT ISLAM BERBASIS DESA WISATA GUNA MENINGKATKAN PEREKONOMIAN MASYARAKAT DI DESA AGUSEN KECAMATAN BLANGKEJEREN KABUPATEN GAYO LUES-ACEH

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Abstract

In an effort to face various challenges and developments, the enactment of Law no. 23 of 2014, in article 221 paragraph 1 that, in the Dutch colonial era Agusen village was a village for the disposal of people affected by leprosy, this village was also a village left behind and far from the hustle / city center, low levels of education, and low economic growth, known as cannabis-producing villages. This study aims to reveal about: (1) Blangkejeren District government efforts in empowering rural tourism-based Islamic communities, their empowerment processes and changes after the process, in order to improve the economy of Agusen village communities, the Type of research used is Field research with a qualitative descriptive approach. Data sourced from primary data and secondary data, with data collection techniques interview, observation, and documentation, as well as data analysis by collecting data, data education, data presentation, and conclusions. The results of research conducted by the Blangkejeren District Government are approaching, the program used to be the village of cannabis now a tourist village, coffee commodity farmers, English language courses, and increasing the entrepreneurial spirit of the community. In the process of empowering the Agusen village-based village tourism community through awareness, planning the Agusen village tourism village program, training and skills development, rural tourism development, coffee farmers commodity, English courses. changes after the process of empowering the village-based tourist community is the emergence of new businesses for the Agusen village community, such as food stalls, coffee shops and also income from admission, parking, and rental of equipment for rafting which is supporting the improvement of the community's economy.

Keywords: *Community Empowerment, Tourism Villages, Community Economy.*

Abstrak

Sebagai upaya untuk menghadapi tantangan dan perkembangan keadaan, lahirnya UU No. 23 Tahun 2014, desa Agusen merupakan desa pembuangan para penderita penyakit kusta, desa yang tertinggal dan jauh dari pusat kota, tingkat pendidikan, pertumbuhan ekonomi rendah, dikenal desa penghasil ganja. penelitian ini bertujuan untuk mengungkapkan tentang: Upaya pemerintah Kecamatan Blangkejeren dalam pemberdayaan masyarakat islam berbasis desa wisata, proses pemberdayaannya dan perubahan setelah proses, guna meningkatkan Perekonomian masyarakat desa Agusen. Jenis penelitian yang digunakan adalah *Field research* dengan pendekatan deskriptif kualitatif. Data yang bersumber dari data primer dan data sekunder, dengan tehnik pengumpulan data interview, observasi, dan dokumentasi, serta analisis data dengan mengumpulkan data, reduksi, penyajian data, dan kesimpulan. Hasil penelitian upaya Pemerintah Kecamatan Blangkejeren adalah dengan pendekatan, program dulu desa ganja sekarang desa wisata, petani komodity kopi, kursus bahasa inggris, dan meningkatkan semangat kewirausahaan masyarakat. Dalam proses pemberdayaan masyarakat desa Agusen berbasis desa wisata melalui penyadaran, perencanaan program desa wisata desa Agusen, pelatihan dan pengembangan keterampilan, pengembangan desa wisata, komodity petani kopi, kursus bahasa inggris. perubahan setelah proses pemberdayaan masyarakat berbasis desa wisata adalah dengan munculnya wirausaha bagi masyarakat desa Agusen, warung makan, kedai kopi, serta penghasilan dari tiket masuk, parkir, sewa alat perlengkapan untuk arum jeram yang merupakan penunjang peningkatan perekonomian masyarakat.

Kata Kunci: *Pemberdayaan Masyarakat, Desa Wisata, Perekonomian Masyarakat.*

A. Pendahuluan

Sebagai upaya untuk menghadapi berbagai tantangan dan perkembangan keadaan, baik dalam maupun luar Negeri,. Lahirnya UU No. 23 Tahun 2014 tentang Pemda menyatakan bahwa salah satu mandat pembentukan kecamatan adalah untuk pemberdayaan masyarakat desa, dinyatakan dalam Pasal 221 ayat 1 bahwa, “Daerah kabupaten/kota membentuk Kecamatan dalam rangka meningkatkan koordinasi

penyelenggaraan pemerintahan, pelayanan publik, dan pemberdayaan masyarakat Desa/kelurahan”.¹

Pentingnya sebuah upaya pemerintah kecamatan untuk pemberdayaan masyarakat pedesaan, Sebagaimana diharapkan pemerintah lebih berperan untuk memotivasi masyarakat, khususnya dalam hal ini adalah desa Agusen, sejak zaman kolonial Belanda, Desa Agusen merupakan daerah “buangan” bagi penderita penyakit Kusta. Hal tersebut menyebabkan daerah ini kurang terekspos dari semua sisi, termasuk kehidupan masyarakatnya dan potensi-potensi yang ada didalamnya. Desa Agusen, adalah sebuah desa yang berada di kaki pegunungan, Taman Nasional Gunung Luser (TNGL), Kecamatan Blangkejeren Kabupaten Gayo Lues, Provinsi Aceh. Desa yang memiliki 206 kepala keluarga dengan jumlah penduduk 831 jiwa dengan jumlah perempuan 411 jiwa dan jumlah laki-laki 420 jiwa, dan rendahnya tingkat pendidikan masyarakat desa Agusen maka 90% penduduknya bermata pencaharian sebagai petani.² Tercatat sebanyak 88 anak pada tahun 2014-2016,³ anak-anak di desa Agusen yang putus sekolah baik anak-anak yang tingkat pendidikannya Sekolah Dasar (SD), Sekolah Menengah Pertama (SMP), dan Sekolah Menengah Atas (SMA). Penyebabnya adalah faktor ekonomi dan jauhnya lembaga pendidikan yang harus ditempuh dengan berjalan kaki oleh anak-anak di desa Agusen tersebut, dan kurang baiknya infrastruktur, sehingga anak-anak yang ingin melanjutkan pendidikan harus hijrah atau keluar meninggalkan desa Agusen.

Desa ini pernah diklaim sebagai penghasil tanaman ganja yang memiliki kualitas nomor satu di dunia. Tanah yang subur, cuaca yang sejuk, membuat wilayah ini sangat cocok menjadi lahan pertanian, sehingga tanaman ganja juga hidup subur dengan mudah. “Ganja sudah ada di Agusen ini sebelum tanaman ini dilarang tumbuh di Indonesia. Sejak tahun 1940-an hingga 1980-an, ganja dulu ditanam sebagai selingan tembakau. Fungsinya, pengusir hama agar kualitas tembakau kita terjaga. Perbandingan tanamnya, dalam seribu batang pohon tembakau akan ada dua ratus batang ganja. Tiada maksud lain, hanya sebagai pohon perantara saja,” ujar Ramadhan.⁴ Nama Agusen pun sempat menjadi trending topik di 2014. Saat itu. “Badan Narkotika Nasional menghanguskan 30 hektar ladang ganja. Lokasinya memang jauh, sehari jalan kaki ke hutan yang

¹Undang-Undang Nomor 23 Tahun 2014 tentang Pemda, h . 120

²Profil Desa Agusen, Dokumentasi Tahun 2018

³Dokumentasi, Profil Desa Agusen, Dokumentasi Tahun 2016

⁴Wawancara bersama bapak Ramadhan, kepala Desa Agusen. 21 Juli 2019

berbatasan langsung dengan Taman Nasional Gunung Louser (TNGL). Meski tidak diketahui siapa pemilik tanaman terlarang itu, namun dipastikan posisi kebunnya masuk wilayah Agusen. Desa terakhir di Kecamatan Blangkejeren ini memang berbatasan langsung dengan taman nasional dan hutan lindung.⁵

Tidak hanya itu, “Minggu 5 Maret 2015 Kepolisian Resort Gayo Lues, berhasil menemukan ladang ganja seluas enam hektar pada tiga lokasi di kawasan Taman Nasional Gunung Leuser pegunungan Desa Agusen, Kecamatan Blangkejeren, Gayo Lues, dalam operasi Antik Rencong. Sedikitnya 30 orang personil polisi, masyarakat dan kru dilibatkan untuk menggerebek lokasi kebun serta memusnahkan puluhan ribu batang ganja yang mendekati masa panen dengan ketinggian rata-rata mencapai 2 meter.”⁶

Setelah itu, tidak lama kemudian . “Kodim 0113 Gayo Lues menemukan ladang ganja seluas 13,5 hektar di kawasan pegunungan Kabupaten Gayo Lues, Aceh. Diperkirakan ladang ganja itu ditumbuhi sekitar 32 ribu batang ganja. Dalam keterangannya, Kamis (16/4/2015), Dandim Gayo Lues Letkol Kav Anak Agung Ngurah Sugiharto menyatakan temuan ganja itu bermula dari informasi yang diperoleh pihaknya. Informasi itu kemudian ditindaklanjuti dengan mengirim 30 personel ke lokasi. Pada Rabu (15/4) sekitar pukul 17.00. WIB tim berhasil menemukan ladang ganja tersebut. Lokasinya berada di kawasan pegunungan Jamur Atu, Desa Agusen, Kecamatan Blangkejeren.”⁷

Melihat permasalahan tersebut tentu harus adanya sebuah upaya pemberdayaan dari pemerintahan khususnya pemeritah kecamatan, agar masyarakat meninggalkan dan tidak lagi memproduksi barang haram tersebut, walaupun hasil ganja yang di produksi desa Agusen tersebut menjadi salah satu ganja kualitas terbaik di sentro dunia, akan tetapi ini buknlah suatu hal yang baik untuk dipertahankan.

Secara umum pemberdayaan memiliki beberapa pengertian yang dikemukakan oleh para tokoh, salah satu diantaranya adalah Eddy Papilaya yang di kutip oleh Zubaedi, menjelaskan bahwa pemberdayaan adalah upaya untuk membangun kemampuan masyarakat, dengan mendorong, memotivasi, membangkitkan kesadaran akan potensi yang

⁵Tersedia, http://www.insetgalus.com/berita?id=Lagi,_Kepolisian_Gayo_Lues_Temukan30_Hektar_Ganja_di_Hutan_Agusen. Di akses 21 Juli 2019 pukul 11:23 wib

⁶Tersedia, http://www.insetgalus.com/berita?id=Lagi,_Kepolisian_Gayo_Lues_Temukan_6_Hektar_Ganja_di_Hutan_Agusen. Di akses 21 Juli 2019, pukul 13:30wib

⁷Tersedia di <https://news.detik.com/berita/d-2889442/kodim-gayo-lues-temukan-ladang-ganja-seluas-135-hektare>. di akses 21 Juli 2019

dimiliki dan berupaya untuk mengembangkan potensi itu menjadi tindakan nyata.⁸ Dengan demikian pemberdayaan masyarakat merupakan suatu usaha yang dilakukan untuk meningkatkan taraf kehidupan yang lebih baik agar tidak terperangkap dalam kondisi yang tidak baik.

Pemerintah Daerah bukannya tanpa usaha, banyak cara dan upaya yang sudah dilakukan untuk mengubah paradigma masyarakat tentang ganja, mulai dari pemberian modal, pelatihan, dan lain-lain. Namun hampir semua yang dilakukan sia-sia. Masyarakat seolah-olah resisten terhadap perubahan ini, karena Ganja sudah menghidupi masyarakat secara turun temurun. Mengubah kultur dan paradigma masyarakat bukanlah hal yang mudah, terlebih pada masyarakat yang secara geografis, wilayahnya terletak jauh dari kota dan masih asing dengan kultur modern dan terbuka. Terlebih lagi tingkat pemahaman keagamaan masing sangat jauh dari apa yang di harapkan. Disamping itu juga pertumbuhan Perekonomian masyarakat desa Agusen sangat rendah serta kemiskinan yang melilit keadaan masyarakat desa Agusen. Hal ini sejalan dengan paradigma Islam itu sendiri sebagai agama gerakan atau perubahan. Amrullah Ahmad menyatakan Bahwa pengembangan/pemberdayaan masyarakat Islam adalah system tindakan nyata yang menawarkan alternative model pemecahan masalah ummah dalam bidang sosial, ekonomi, dan lingkungan alam.⁹ Imang Mansur Burhan mendefinisikan pemberdayaan ummat atau masyarakat sebagai upaya membangkitkan potensi umat islam kearah yang lebih baik, baik dalam kehidupan sosial, politik, maupun ekonomi.¹⁰ Istilah pemberdayaan dapat dilihat dari adanya berbagai istilah lain yang dapat dihubungkan dengan konsep pembinaan masyarakat, seperti istilah Ummat dapat dijumpai pada Surah Ali-Imran ayat 110 dan surah Ar-Ra'ad ayat 11 yang berbunyi:

⁸Zubaedi, *Pawancara Pembangunan Alternatif: Ragam Perspektif Pengembangan dan Pemberdayaan Masyarakat*, (Jakarta: Ar-Ruzz Media, 2007), h. 42

⁹Amrullah Ahmad, *Strategi Dakwah di Tengah Era Reformasi Menuju Indonesia Baru dalam Memasuki Abad ke 21 Masehi*, Makalah Yang di Sampaikan dalam “Sarasehan Nasional: Menggagas Strategi Dakwah Menuju Indonesia Baru”, Yang di Selenggarakan Oleh SNF Dakwah IAIN Sunan Gunung Djati, (Bandung 21 April 1995). h. 9

¹⁰Imang Mansur Burhan, *Pokok-Pokok Pikiran Tentang Zakat dalam Pemberdayaan Umat*, dalam Jurnal Al Tadbir, Tranformasi Al Islam dalam Pranata Pembangunan (Bandung : Pusan Pengkajian Islam dan Pranata IAIN Sunan Gunung Djati, 1998), h. 121

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ

Artinya: "Kamu adalah umat yang terbaik yang dilahirkan untuk manusia, menyuruh kepada yang ma'ruf, dan mencegah dari yang munkar, dan beriman kepada Allah. Sekiranya ahli kitab beriman, tentulah itu lebih baik bagi mereka, diantara mereka ada yang beriman, dan kebanyakan mereka adalah orang-orang yang fasik. (Q.S. Al-Imran :110).¹¹

... إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

".....Sesungguhnya Allah tidak merubah keadaan sesuatu kaum sehingga mereka merubah keadaan yang ada pada diri mereka sendiri....." (Q.S. Ar-Ra'd : 11)

Pemerintah Kecamatan Blangkejeren tidak putus asa dalam mengentaskan dan mengubah paradigma masyarakat Desa Agusen, mengingat desa Agusen letaknya begitu setrategis karena di kelilingi kawasan perbukitan Gunung Leuser dan aliran sungai yang begitu bersih nan mempesona serta dengan sejuta keindahan dan keanekaragaman flora dan faunanya, tentu menjadi sebuah peluang yang besar jika pemerintah terus berupaya untuk mengeluarkan masyarakat dari keterbelengguan/keterpurukan yang selama melekat pada masyarakat desa Agusen, serta menumbuh kembangkan Desa Agusen ini menjadi Desa wisata, melalui pemberdayaan masyarakat illsam berbasis desa wisata.

Salah satu upaya yang dapat dilakukan pemerintah dalam rangka meningkatkan pendapatan masyarakat adalah dengan memanfaatkan sumber daya alam yang menjadi tempat pariwisata. Pariwisata adalah suatu kegiatan yang secara langsung menyentuh dan melinatkan masyarakat setempat. Bahkan pariwisata dikatakan mempunyai energy dobrak yang luar biasa, yang mampu membuat setempat metamorfase dalam berbagai aspek. Dampak pariwisata merupakan wilayah kajian-kajian yang paling banyak mendapat perhatian dalam literature, terutama dampak terhadap masyarakat local.¹²

Fenomena ini harus menjadi perhatian para pembuat kebijakan sebagaimana diamanatkan dalam instruksi Presiden Republik Indonesia Nomor 16 tahun 2005 tentang Kebijakan Pembangunan Kebudayaan dan

¹¹Departemen Agama RI, *AlQuran dan Terjemahannya Ayat pojok dan bergaris*, (Semarang: Asy-Syifa'. 2010), h. 50

¹²I Gede Pitana dan Gayatri Putu G, *Sosiologi Parinisata*, (Yogyakarta: Andy, 2005), h. 109

pariwisata, yaitu mengambil langkah- langkah yang nyata guna mengoptimalkan akselerasi kebudayaan dan pariwisata nasional dalam upaya menyejahterakan masyarakat, membuka lapangan kerja, memberantas kemiskinan dan pemeratakan pembangunan. Eni Susanti dalam penelitiannya yang berjudul dampak pariwisata terhadap pendapatan dan manfaat bagi masyarakat sekitar studi kasus wisata Alam Taman Rusa, Desa Lamtanjong, Sibreh, Aceh menunjukkan bahwa pendapatan masyarakat yang memanfaatkan wisata alam Taman Rusa lebih tinggi dari pada pendapatan masyarakat yang tidak memanfaatkan wisata alam Taman Rusa.¹³

Berbasis maka dapat dilihat dalam kamus besar bahasa Indonesia, berbasis berasal dari kata basis yaitu, “pokok”.¹⁴ Sedangkan desa wisata merupakan suatu kawasan pedesaan yang menawarkan keseluruhan suasana yang mencerminkan keaslian pedesaan, baik dari kehidupan sosial ekonomi, sosial budaya, adat istiadat, keseharian, memiliki arsitektur bangunan dan struktur tata ruang desa yang khas atau kegiatan perekonomian yang unik dan menarik serta mempunyai potensi untuk dikembangkannya berbagai komponen kepariwisataan, misalnya: atraksi, akomodasi, makanan-minuman, cinderamata dan kebutuhan lainnya.¹⁵ Dengan demikian berbasis desa wisata merupakan pokok kegiatan dengan memanfaatkan keaslian suasana pedesaan yang dimiliki oleh suatu daerah tertentu yang menjadikan daya tarik tersendiri untuk wisatawan.

Konsep Desa wisata memiliki kaitan erat dengan keterlibatan komunitas lokal dan ramah lingkungan. Ekowisata dapat didefinisikan sebagai salah satu kegiatan pariwisata yang berwawasan lingkungan dengan mengutamakan aspek konservasi alam, dan mengutamakan aspek keterlibatan dan pemberdayaan sosial-ekonomi masyarakat local.¹⁶ Pada dasarnya yang menuntut agenda pemberdayaan adalah persoalan kemiskinan. Atas dasar kemiskinan itulah masyarakat miskin harus

¹³Eni Susanti, *Dampak Parivisata Terhadap Pendapatan dan Manfaat Bagi Masyarakat Sekitar. (Studi Kasus Wisata Alam Taman Rusa, Desa Lamtanjong, Sibreh, Aceh)*, Kementerian Riset, Teknologi dan Pendidikan Tinggi Universitas Syiah Kuala UPT.Perpustakaan.

¹⁴Desy Anwar, *Kamus Lengkap Bahasa Indonesia Terbaru*, (Surabaya:Amelia, 2003), h. 83

¹⁵Rizal Anwar, Tersedia di, <http://desawisatakotagede.blogspot.com/2016/01/teori-desa-wisata.html>. diakses 6 september 2019, pukul 10:11

¹⁶Cebalos-Lascurain dan Regina Scheyvens, *Ecotourism And The Empowerment Of Local Communities*, h. 245

diberdayakan agar mereka dapat berpartisipasi secara lebih efektif dalam proyek dan program yang direncanakan pemerintah melalui Desa wisata.

Tujuan penelitian ini adalah untuk mengetahui dan menjelaskan tentang bagaimana upaya Pemerintah Kecamatan Blangkejeren dalam pemberdayaan masyarakat Islam berbasis Desa Wisata guna meningkatkan perekonomian masyarakat di desa Agusen Kecamatan Blangkejeren Kabupaten Gayo Lues, serta proses pemberdayaan masyarakat Islam berbasis Desa Wisata guna meningkatkan perekonomian masyarakat di desa Agusen, dan perubahan setelah proses pemberdayaan masyarakat Islam berbasis desa wisata terhadap peningkatan Perekonomian masyarakat desa Agusen Kecamatan Blangkejeren Kabupaten Gayo Lues.

B. Metode Penelitian

Jenis penelitian yang digunakan oleh penulis dalam tesis ini adalah penelitian lapangan (*field research*). Dengan pendekatan deskriptif Kualitatif, yaitu penelitian yang memandang objek sebagai sesuatu yang dinamis, hasil konstruksi pemikiran dan interpretasi terhadap gejala yang diamati, serta utuh (*holistic*), karena setiap aspek dari objek itu mempunyai satu kesatuan yang tidak dapat dipisahkan.¹⁷ Data yang bersumber dari data primer dan data sekunder, dengan teknik pengumpulan data interview, observasi, dan dokumentasi, serta analisis data dengan mengumpulkan data, reduksi data, penyajian data, dan kesimpulan.

C. Pembahasan

1. Upaya Pemerintah Dalam Pemberdayaan Masyarakat Berbasis Desa Wisata

Upaya yang dilakukan biasanya tidak terlepas dari peranan dan kedudukan. Peranan merupakan suatu aspek yang dinamis dalam kedudukan, apabila seseorang melaksanakan hak dan kewajibannya sesuai dengan kedudukannya maka berarti dia menjalankan suatu peranan. Dalam pembahasan ini adalah upaya pemerintah Kecamatan Blangkejeren dalam pemberdayaan masyarakat Islam berbasis desa wisata guna meningkatkan perekonomian masyarakat desa Agusen.

Keadaan desa Agusen sebelum adanya program pemberdayaan sangat begitu memprihatinkan, mayoritas masyarakat disana memanfaatkan hutan untuk tempat menanam ganja, dan tanaman ganja juga merupakan salah satu penghasilan masyarakat desa Agusen untuk

¹⁷Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R & D*, (Bandung: Alfabeta, 2006), h. 231

memenuhi kebutuhan hidupnya, dimana hal seperti itu benar-benar telah melanggar UU No. 35 2009 tentang Narkotika.

Disisi lain juga kemiskinan dan rendahnya pendidikan juga merupakan menjadi problem di desa Agusen tersebut. sudah pernah sosialisasi tentang bahaya narkotika jenis ganja dari Badan Narkotika Nasional (BNN) kepada masyarakat desa Agusen, akan tetapi masyarakat juga tidak terlalu peduli tentang apa yang disosialisasikan oleh BNN. Dalam bentuk kegiatan lain masyarakat desa Agusen juga sudah pernah diberikan modal untuk usaha atau modal untuk pertanian dan peternakan agar masyarakat tidak lagi menanam ganja, akan tetapi semua itu juga tidak efektif, dikarenakan masyarakat juga belum bisa menerima cultur modern dan masyarakat masih sangat tertutup kepada orang-orang asing yang datang ke desa Agusen.

Sebelum adanya program pemberdayaan masyarakat islam berbasis desa wisata di desa Agusen, sebagaimana masyarakatnya juga sering terjadi konflik antara dusun satu dengan dusun yang lainnya. Motifnya berbedabeda, ada yang karena kecemburuan sosial, ada juga karena adu domba antar masyarakatnya, dan persaingan antara masyarakat yang satu dengan yang lain. Melihat hal tersebut maka jelas bahwa structural fungsional masyarakat desa Agusen tidak berfungsi dengan baik.

Structural fungsional adalah salah satu paham atau perspektif di dalam sosiologi yang memandang masyarakat sebagai system yang terdiri dari bagian-bagian yang saling berhubungan satu sama lain dan bagian yang satu tidak dapat berfungsi tanpa ada hubungan dengan bagian yang lain. Dengan demikian dalam perspektif fungsionalis yang menurut parson ada beberapa persyaratan atau kebutuhan fungsional yang harus dipenuhi agar sebuah system sosial bisa bertahan. Imperatif-imperatif tersebut adalah adaptasi, pencapaian tujuan, integrasi, dan latency atau yang bisa disingkat dengan (AGIL). Structural fungsional menjelaskan bagaimana berfungsinya suatu struktur, setiap struktur (mikro seperti persahabatan, meso seperti organisasi, dan makro seperti masyarakat yang lebih luas). Sebelumnya desa Agusen sangat jarang disentuh oleh Pemerintah artinya desa Agusen tidak begitu di prioritaskan dalam hal pembangunan maupun pemberdayaan masyarakatnya.

Semua hal tersebut berubah ketika seorang pemimpin yaitu Camat Blangkejeren hadir dan melakukan pendekatan kepada masyarakat desa Agusen serta melakukan terobosan-terobosan baru untuk memperbaiki keadaan dan memberdayakan masyarakat desa Agusen, hal sedemikian juga sesuai dengan kajian teori pada bab 2 tentang konsep dasar pemerintahan yaitu UU No.23 Tahun 2014 tentang pemda yang

menyatakan bahwa salah satu mandat pembentuk Kecamatan adalah untuk memberdayakan masyarakat desa yang dinyatakan dalam pasal 221 ayat 1 yang berisikan “Daerah kabupaten/kota membentuk Kecamatan dalam rangka meningkatkan koordinasi penyelenggaraan pemerintahan, pelayanan publik, dan pemberdayaan masyarakat Desa/kelurahan”.¹⁸

Demikian juga konsep dasar pemerintahan sebagaimana sekelompok individu yang mempunyai wewenang tertentu untuk melaksanakan kekuasaan yang dalam arti ini melaksanakan wewenang yang sah dan melindungi serta meningkatkan taraf hidup masyarakat desa Agusen kearah yang lebih baik melalui perbuatan dan pelaksanaan berbagai keputusan.

Upaya yang dilakukan pemerintah kecamatan Blangkejeren adalah, pertama pemerintah melakukan pendekatan kepada masyarakat desa Agusen, karena sebelumnya memang masyarakat desa Agusen jarang mendapat perhatian dan sentuhan dari pemerintah, dan ketika pemerintah melakukan pendekatan barulah masyarakat desa Agusen dan pemerintah Kecamatan Blangkejeren merancang sebuah program-program yang memang sesuai dengan kebutuhan masyarakat desa Agusen, serta juga tidak kalah pentingnya adalah memanfaatkan potensi sumber daya alam (SDA) yang sangat potensial untuk dikembangkan sebagai destinasi wisata di desa Agusen, adapun program-program yang dirancang pemerintah Kecamatan Blangkejeren dan masyarakat desa Agusen adalah:

a. Pendekatan Kepada Masyarakat

Berdasarkan ungkapan ibu Camat Blangkejeren memang “awalnya saya datang dan berkunjung ke Desa Agusen itu setelah saya 2 hari di lantik sebagai Camat Blangkejeren, saya datang ke desa Agusen dengan memakai baju preman, (baju biasa sehari-hari) tidak memakai baju dinas, nah ketika saya hendak menghampiri rumahnya, malah mereka menutup pintu, seperti ada rasa ketakutan. Lalu saya berpikir ini ada apa, kenapa masyarakat seperti ini, hari-hari berlalu dn suatu hari saya datang dengan pakaian dinas lengkap dan saya coba untuk hampiri rumah-rumah warga, dan Alhamdulillah nya mereka menyambut dengan senang hati. Kemudian saya bercerita banyak hal dengan masyarakat, ternyata masyarakat di desa Agusen juga sering terjadi konflik anatar dusun. Lalu saya berpikir bagaimana caranya agar konflik ini tidak terjadi lagi, saya dekati orang/propokator dari sebab munculnya konflik itu. Saya coba beri

¹⁸ Undang-Undang Nomor 23 Tahun 2014 tentang Pemda, h. 120

pemahaman dan menyatukan mereka menjadi masyarakat yang harmonis.”¹⁹

b. Dulu Desa Ganja Sekarang Desa Wisata

Desa Agusen memang sejak dulu terkenal dengan ganjanya, setiap kali ada penangkapan ganja di Sumatera pasti nama Desa Agusen selalu sandingkan, tak diragukan lagi kualitas ganjanya yang sudah menembus sental dunia serta salah satu ganja terbaik di dunia. Akan tetapi dikenal dengan dampak negatifnya, justru ini bukanlah sesuatu hal yang patut di banggakan dan pertahankan. Berikut ini adalah hasil interview dengan ibu Sartika Mayasari terkait dengan program dulu desa ganja sekarang desa wisata: “setelah saya menelusuri desa Agusen beberapa kali, ternyata banyak orang-orang tidak sadar bahwa di desa Agusen ini memiliki potensi yang cukup besar serta bisa di kembangkan, desa Agusen itu di kelilingi perbukitan, hutannya juga masih alami, pepohonan yang membuat suasana adem dan pemandangan menyejukkan mata kita, dan juga aliran sungai yang ada persis di tengah-tengah desa Agusen tersebut sangat indah dan bersih. Maka saya berpikir ini adalah solusi/alternative yang bisa kita tawarkan kepada masyarakat, untuk dikelola dan dijadikan desa wisata, serta masyarakat yang dulunya menanam ganja kita tawarkan alternative untuk tanaman kopi. Mengingat desa Agusen ini kan daerahnya sejuk dan tanahnya yang subur sangat cocok untuk tanaman kopi. Tapi untuk merubah mased masyarakat yang sudah lama bergantung pada tamanan gaja tidaklah mudah kri, program yang kita jalankan ini berkelanjutan dan selama 4 tahun kita habiskan waktu untuk masyarakat benar-benar bisa mandiri dan terlepas dari tanaman ganja”.²⁰ Secara geografis memang desa Agusen lokasinya sangat strategis, sudah sejak lama penulis mangamati, desa Agusen tersebut dengan keindahan perbukitan yang mengelilingi desa tersebut, pepohonan hijau yang menjulang tinggi membuat mata tak bosan untuk menikmati pemandangannya, serta aliran sungai yang deras dan bersih dan terjangan air melewati bebatuan.

c. Budi Daya Tanaman Kopi

Pada dasarnya dulu banyak masyarakat desa Agusen adalah menanam ganja sebagai salah satu mata pencaharian mereka untuk

¹⁹Sartika Mayasari, Interview mengenai pendekatan kepada masyarakat desa Agusen, 22 November 2019

²⁰Sartika Mayasari, Interview mengenai dulu desa ganja sekarang desa wisata, 22 November 2019

memenuhi kebutuhan hidup, akan tetapi tanaman ganja tersebut tidak menjamin kesejahteraan masyarakat desa Agusen bahkan harus bertaruh nyawa, karena lokasi penanaman ganja jaraknya sangat jauh dari desa, sekitar 7 sampai 8 KM yang di tempuh dengan berjalan kaki naik turun gunung. Dan akan selalu masyarakat yang tertangkap oleh pihak kepolisian, ini tentu menjadi keadaan yang tidak baik untuk masyarakat desa Agusen. oleh sebab itu pemerintah Kecamatan juga hadir dalam memberikan alternative untuk masyarakat desa Agusen beralih dari tanaman ganja ke tanaman Kopi, karena bukan berarti tidak mungkin dengan tanah yang subur dan hawa yang sejuk juga akan menjamin tanaman kopi tumbuh subur di desa Agusen ini, terkait dengan hal ini, berikut pernyataan dari ibu Camat Blangkejeren “memang lokasi desa Agusen berada pada ketinggian 900 Mdpl dan cocok untuk tanaman kopi, melihat kondisi dan situasi daerah seperti itu maka masyarakat akan kita tawarkan alternative berubah pola tanaman dari ganja ke kopi, apalagi harga kopi saat ini cukup mahal, lebih lagi kopi gayo juga tidak kalah terkenalnya sampai manca Negara, dengan rasa dan aroma yang khas. Terlebih lagi jika sudah disandingkan dengan nama kopi Aceh, maka ini juga suatu peluang besar untuk kita kembangkan komodity kopi di desa Agusen ini.”²¹

d. Kursus Bahasa Inggris

Beberapa program yang telah ditawarkan oleh pemerintah khususnya pemerintah Kecamatan Blangkejeren dalam upaya pemberdayaan masyarakat desa Agusen yang berbasis desa wisata guna meningkatkan Perekonomian masyarakat salah satunya adalah mengajak masyarakatnya untuk kursus bahasa inggris, hal ini menurut menulis menarik, untuk itu berikut ini hasil interview bersama camat Blangkejeren yang merupakan sang pelopor desa Agusen menjadi desa wisata: “kita memang merancang program untuk kursus bahasa inggris, karena nanti desa wisata Agusen tidak hanya akan menyambut tamu dari luar, mengingat desa wisata letaknya tidak begitu jauh dari Taman Nasional Gunung Loeser (TNGL) yang memang pengunjung TNGL itu kan sebagian dari luar negeri, dan bukan tidak mungkin juga nanti akan diadakan arum jeram di sungai desa Agusen. makanya masyarakat kita ajak untuk kursus bahasa inggris agar masyarakat nanti bisa berkomunikasi dengan wisatawan yang datang dari luar. Dan pendamping/pengajar

²¹Sartika Mayasari, Interview mengenai kursus bahasa inggris masyarakat desa Agusen, 22 November 2019

kursus bahasa inggrisnya kita datangkan dari Kabupaten dan kita buka seleksi tenaga pengajar kursus bahasa inggris”.²²

e. Pelatihan Kewirausahaan

Selain untuk menjadikan desa Agusen menjadi desa wisata, peralihan ganja ke komodity kopi dan kursus bahasa inggris, tidak kalah pentingnya adalah meningkatkan semangat kewirausahaan masyarakat desa Agusen, karena dengan wirausaha akan membantu dan mendorong peningkatan Perekonomian khususnya masyarakat desa Agusen. Untuk mengetahui upaya dan program pemerintah Kecamatan Blangkejeren dalam meningkatkan semangat kewirausahaan masyarakat adalah sebagai berikut hasil interview: “ketika desa Agusen menjadi desa wisata, nanti pasti akan banyak pengunjung, dan dengan kehadiran pengunjung ke desa Agusen masyarakat tidak boleh hanya menjadi penonton saja, tetapi juga harus ada peningkatan Perekonomian, dan kita harap masyarakat tumbuh semangat untuk berwirausaha, kita lakukan sosialisasi dan pendekatan kepada masyarakat, agar masyarakat desa Agusen menjadi pelaku pasar di desa Agusen tersebut. Karena di desa-desa lain kegiatan pasar itu hanya buka seminggu sekali, dan kebanyakan yang berjualan adalah orang dari luar desa, nah kita tidak ingin desa Agusen seperti itu, desa Agusen kita akan bimbing menjadi pelaku utama dalam kegiatan pasar, sehingga orang yang berkunjung ke desa Agusen menjadi konsumen, sementara masyarakat Agusen menjadi produsen”.²³

Atas dasar apa yang telah diupayakan pemerintah Kecamatan Blangkejeren dan rancangan program desa wisata yang di rancang bersama masyarakat desa Agusen tentu harus mendapat sebuah dukungan dari pemerintah daerah berupa dalam bentuk kebijakan untuk mendukung atas program-program yang dirancang.

Berdasarkan hal tersebut adapun kebijakan yang di buat oleh pemerintah dalam rangka mendukung program-program yang dirancang pemerintah bersama masyarakat desa Agusen adalah penetapan keputusan SK bupati Gayo Lues dan pembangunan gapura sebagai identitas dalam menetapkan desa Agusen sebagai desa wisata di Kabupaten Gayo Lues, khususnya di Kecamatan Blangkejeren, kemudian SK dinas pariwisata

²²Sartika Mayasari, Interview mengenai pendekatan kepada masyarakat desa Agusen, 22 November 2019

²³Sartika Mayasari, Interview mengenai proses penyadaran masyarakat, 22 November 2019

yang juga menjadi salah satu icon destinasi wisata di Gayo Lues. Kebijakan tersebut sejalan dengan yang diungkapkan James E, Anderson pada poin kedua yaitu kebijakan mempunyai tujuan tertentu atau mempunyai tindakan-tindakan yang berorientasi pada tujuan, dan tujuan dalam penetapan desa wisata Agusen ini adalah agar masyarakat tidak lagi menanam dan memproduksi tanaman ganja, akan tetapi beralih jenis tanaman lain yang mampu menjamin kesejahteraan masyarakat desa Agusen serta masyarakat mampu memanfaatkan potensi sumber daya alam yang dapat dikelola dengan baik dan memperbaiki tarap kehidupan masyarakat desa Agusen kearah yang lebih baik.

Sebagaimana infrastruktur-infrastruktur yang belum cukup memadai, salah satunya jalan yang masih sempit dan sulit untuk dilalui kendaraan, karena jalan yang berliku, curam dan ekstrim. Sementara untuk perbaikan jalan jika menggunakan dana desa tidak akan cukup, karena begitunya banyaknya anggaran yang dibutuhkan untuk membenahi infrastruktur-infrstruktur yang ada di desa Agusen. upaya mendapatkan donor bantuan dana untuk memperbaiki jalan menuju desa Agusen, pemerintah kecamatan Blangkejeren menggandeng USAID LESTARI, dimana Usaid Lestari merupakan sebuah proyek pengelolaan hutan serta berkesinambungan yang dirancang untuk membantu pemerintah Indonesia mengurangi emisi gas rumah kaca (GRK) dan melestarikan keanekaragaman hayati pada ekosistem hutan dan bakau yang kaya akan karbon dan bernilai konservasi tinggi. Proyek ini dirancang berdasarkan pondasi kokoh yang dibangun oleh proyek USAID IFACS, yang bertujuan mendukung tata kelola dan pengelolaan hutan yang lebih efektif di beberapa Kabupaten yang menjadi target sasaran, LESTARI menerapkan pendekatan lanskap-sebah kerangka kerja manajemen tata guna lahan terintegrasi yang berupaya untuk mensinergikan kebijakan lintas sector dengan tujuan guna menyelaraskan pembangunan dan tujuan konservasi.²⁴ Dengan melihat hal tersebut terkait dengan program Usaid Lestari, maka desa Agusen memiliki potensi untuk menjadi salah satu target sasaran dari program Usaid Lestari tersebut, mengingat desa Agusen berbatasan dengan taman nasional gunung louser (TNGL) yang merupakan salah satu paru-paru dunia yang ada di Indonesia khususnya pulau sumatera. Dengan adanya bantuan dari Usaid Lestari maka dapat mendukung program-program desa wisata Agusen sekaligus menjaga dan melestarikan Hutan desa Agusen.

²⁴Tersedia di, [www. Lestari-indonesia.org](http://www.Lestari-indonesia.org), diakses pada 15 Januari 2010, pukul 07:58 Wib

2. Proses Pemberdayaan Masyarakat Islam Berbasis Desa Wisata

a. Penyadaran masyarakat desa Agusen

Pada dasarnya sebuah program pemberdayaan masyarakat akan berjalan dengan baik serta mencapai tujuan yang di cita-citakan bersama maka hal yang pertama dilakukan adalah menyadarkan masyarakat yang kemudian pembebasan dari kemiskinan maupun pembebasan dari keterbelakangan. dalam proses pemberdayaan masyarakat desa Agusen terlebih dulu pemerintah melakukan pendekatan setelah melakukan pendekatan barulah penyadaran kepada masyarakat, yang memang sebelumnya masyarakat desa Agusen dikenal dari sisi negatifnya saja, dikarenakan tanaman dan hasil produksi ganja. Serta masyarakat desa Agusen yang masih tertinggal baik dalam pendidikan, ekonomi, serta infrastruktur yang belum baik. Berdasarkan hasil penelitian bahwa proses penyadaran yang dilakukan pemerintah Kecamatan Blangkejeren kepada Masyarakat desa Agusen berupa membuktikan realitas-realitas yang dan dan memberikan perbandingan dengan desa yang lebih maju dan berdaya. “memang masyarakat terus kita beri pemahaman dan pencerahkan, kita yakinkan kepada masyarakat bahwa bapak/ibu dan masyarakat desa Agusen mempunyai kemampuan yang luar biasa, hanya saja bapak ibu tidak sadar kalau bapak/ibu bisa. Coba kita lihat dunia di luar sana, sudah maju, tempat-tempat wisata sedang marak-maraknya berkembang, maka kita harus memanfaatkan momentum seperti ini, jaman sekarang ini sedang tren berpoto-poto, maka ini kan peluang dengan pemandangan yang indah pegunungan dan sungai yang bersih dan deras bisa kita manfaatkan menjadi tempat wisata”.²⁵

Hal tersebut dilakukan agar masyarakat desa Agusen dapat memahami realitas dirinya sehingga benar-benar muncul kesadaran dari dalam diri masyarakat desa Agusen itu sendiri. Dalam sebuah proses penyadaran masyarakat artinya juga masyarakat diberikan sebuah pencerahan dalam arti mereka masyarakat desa Agusen mampu memiliki sesuatu dan bahwasanya masyarakat Agusen mempunyai kemampuan yang luar biasa kalau saja mereka mau mengeksplor dan menggali kemampuan yang ada di dalam diri mereka serta mampu mengembangkan dan mengelola potensi sumber daya alam yang tersedia dan sangat potensial.

²⁵Sartika Mayasari, Interview mengenai proses penyadaran kepada masyarakat desa Agusen, 22 November 2019

b. Perancangan Program Desa Wisata Agusen

Proses pemberdayaan masyarakat yang didalamnya terdapat unsure yang paling terpenting adalah partisipasi, partisipasi masyarakat merupakan pihak-pihak yang terlibat dan ikut serta dalam suatu proses yang sedang berlangsung. Dengan demikian berdasarkan hasil penelitian kepada pemerintah kecamatan Blangkejeren dan bersama masyarakat desa Agusen, sebagai mana setelah proses menyadaran masyarakat dilalu dan masyarakat juga telah menyadari akan realitas-realitas kehidupannya, maka setelah itu melakukan rancangan program-program bersama masyarakat desa Agusen untuk menjadikan serta mengembangkan desa Agusen menjadi desa wisata, dengan memanfaatkan potensi alam yang begitu luar biasa dengan dikelilingi perbukitan dan pepohonan yang hijau, aliran air sungai yang deras dan jernih, serta memanfaatkan lahan pertanian masyarakat yang subur untuk tanaman kopi. Dengan demikian dalam proses perancangan program pemberdayaan masyarakat berbasis desa wisata pemerintah juga melibatkan masyarakat desa Agusen, artinya pemberdayaan ini tidak bersifat top down, kerana memang dirumuskan berdasarkan identifikasi masalah yang jelas serta program-program sesuai dengan masalah yang dihadapi masyarakat desa Agusen

c. Pelatihan dan pengembangan keterampilan

Masyarakat atau kelompok sasaran harus mampu terlebih dahulu sebelum diterjunkan untuk melaksanakan suatu pekerjaan, sehingga mereka harus dilatih terlebih dahulu supaya mereka mempunyai keterampilan dalam melakukan suatu pekerjaan.berdasarkan hal tersebut maka hasil dari penelitian terkait dengan proses pemberdayaan masyarakat desa Agusen pada proses pelatihan dan pengembangan keterampilan yaitu:

1) Kelompok Wisata Tanjung Lipet

Pelatihan yang dilakukan terhadap kelompok wisata tanjung lipet adalah dengan mengadakan pertemuan-pertemuan dan diskusi tentang bagaimana mengelola dan mengembangkan desa wisata agar menjadi destinasi yang diminati oleh para pengunjung, serta kelompok wisata tanjung lipet juga mengadakan studi banding ke desa-desa wisata yang ada diluar daerah, seperti brastagi dan tempat-tempat wisata lainnya, sehingga dengan demikian bisa menambah pengetahuan dan pengalaman mereka dalam mengelola dan mengembangkan desa wisata Agusen dengan baik. Berikut hasil intervie Camar Blangkejeren Sartika mayasari, “pertama tentang desa wisata, kita mengadakan sosiaolisasi dan pelatihan tentang bagaimana mengelola desa wisata, mengembangkan desa wisata, serta juga membentuk kelompok desa wisata sebagai pengurus dan pengelola desa

wisata desa Agusen. kedua, kemudian membentuk kelompok tani kopi, ketiga, membentuk kelompok kursus bahasa inggris, dan keempat, menyiapkan home stay untuk bagi para pengunjung yang ingin menginap di desa Agusen. untuk pelatihan desa wisata kita berikan pelatihan kepada masyarakat mulai bagaimana cara menata dan mengelola desa wisata, agar menarik perhatian para pengunjung, melakukan pembenahan untuk tempat-tempat yang bisa dijadikan tempat berpoto dan bersantai, kemudian cara melayani para pengunjung baik dari kabupaten Gayo Lues atau kabupaten-kabupaten lain bahkan pengunjung turis sekalipun, serta kita jalin kerja sama bersama dinsa Pariwisata untuk mempromosikan desa wisata Agusen serta menjadikan salah satu icon desa wisata di Gayo Lues-Aceh. Kemudian untuk petani kopi juga kita adakan pelatihan mulai dari pemilihan bibit, cara pembibitan, penanaman dan perawatan kopi, bahkan sampai pada tahap pengolahan bubuk kopi agar menjadi bubuk kopi yang berkualitas serta penjualan kopinnya juga kita bantu pasarkan dan bekerja sama dengan dinas pertanian Kabupaten Gayo Lues. Kemudian untuk pelatihan kursus bahasa inggris kita lakukan kepada masyarakat agar nantinya masyarakat siap untuk menyambut kedatangan para wisatawan dari luar negeri, sehingga memudahkan masyarakat dan wisatawan untuk menjalin komunikasi yang baik. Dengan demikian masyarakat juga akan memiliki keterampilan dalam berbahasa inggris, pelatihan itu kita lakukan dengan cara merkrut guru-guru bahasa inggris dan dilakukan seminggu 3 kali peretmuaan”.²⁶

2) Peralihan Tanaman Ganja Ke tanaman Kopi

Masyarakat desa Agusen juga diberikan pelatihan dan sosialisasi dengan dinas pertanian mengenai tentang tanaman kopi, keunggulan tanaman kopi, cara memilih bibit, cara menyemai, jarak tanam, perawatan serta pengolahan hasil tanaman kopi yang bisa menjanjikan untuk memperbaiki keadaan Perekonomian masyarakat desa Agusen. di dalam pelatihan peralihan tanaman ganja ke tanaman kopi juga atas kesepakatan bersama masyarakat juga di bentuk kelompok komodity tani kopi. Serta dalam kesempatan lain dalam pelatihannya juga melakukan study banding ke markas kebun kopi yang ada di Aceh Tengah (Takengon). Berikut ungkapan syaifullah“ saat itu memang kami masyarat membentuk kelompok tani kopi, ada beberapa kelompok yang kami bentuk, setelah itu kami masyarakat kelompok petani kopi ini diberikan pengetahuan tentang tanaman kopi, karena selama ini kami kan masih agak awam tentang

²⁶Sartika Mayasari, Interview mengenai pelatihan dan pembinaan keterampilan masyarakat desa Agusen, 22 November 2019

tanaman kopi ini dek, banyak yang kami dapatkan pengetahuan tentang tanaman kopi setelah ada kegiatan pelatihan yang dibuat waktu itu, ada bantuan bibit kopi juga dari dinas pertanian, kemudian ada bantuan alat-alat pertanian juga kayak semprot, mesin babat rumput dan pupuk. Awalnya begitu dek, tapi pelan-pelan kami masyaakat mulai paham dan mengerti tentang tanaman kopi ini, dan Alhamdulillah sekarang tanaman kopi kami sudah berbuah dan sudah siap di produksi”.²⁷

3) Kursus Bahasa Inggris

pelatihan kursus bahasa inggris untuk mempersiapkan masyarakat desa Agusen agar memiliki keterampilan dalam berbahasa sehingga, dengan maksud memudahkan berkomunikasi dengan pengunjung yang dari luar (turis). Dalam pelatihan yang dilakukan adalah juga dengan membentuk kelompok kursus bahasa inggris, pelatihan kursus bahasa inggris pemerintah kecamatan Blangkejeren menyiapkan guru khusus bahasa inggris untuk mengajar masyarakat desa Agusen yang bergabung dalam kelompok kursus bahasa inggris, dengan adanya program kursus bahasa inggris itu maka sering juga orang-orang menyebut desa Agusen sebagai kampung inggris. Kursus bahasa inggris diadakan 3 kali pertemuan dalam satu minggu. Dengan demikian juga ternyata dengan adanya program kursus bahasa inggris tersebut nama desa Agusen yang dulunya terdengar negative di telinga orang-orang, justru sekarang berubah menjadi hal yang positif, ketika orang mendengar kampung inggris justru malah membuat orang-orang diluar sana penasaran dan ingin tau lebih dalam seperti apa sebenarnya kampung inggris yang ada di Kecamatan Blangkejeren tersebut.

3. Output dan Outcome Pemberdayaan Masyarakat Desa Agusen

Setiap Kegiatan pemberdayaan masyarakat pasti memiliki sebuah tujuan dan ciat-cita yang ingin di capai bersama, menuju taraf kehidupan yang lebih baik dari yang sebelumnya, baik dalam aspek sumber daya manusianya dilihat berdasarkan pengetahuan, keterampilan, kemandirian, dan keberdayaan masyarakatnya untuk menjamin kehidupannya yang lebih baik serta perubahan taraf hidupnya masyarakatnya dalam aspek ekonomi yang mampu mengeluarkan masyarakat dari kemiskinan menuju masyarakat yang makmur dan sejahtera. Berikut ungkapan Camat Blangkejeren, “jadi memang salah satu tujuan dari kesemua program ini adalah berdampak pada pertumbuhan Perekonomian masyarakat desa

²⁷Syaifullah, Interview mengenai pelatihan dan pengembangan keterampilan petani kopi, 27 November 2019

Agusen, dan Alhamdulillah setelah berjalan dan berkelanjutan Perekonomian masyarakat pun membaik, dan bisa kita lihat dari munculnya usaha-usaha baru masyarakat di desa Agusen, seperti membuka warung-warung kuliner, masyarakat juga menyiapkan ban untuk disewakan kepada para pengunjung untuk yang berani menguji nyali melintasi derasnya terjangan aliran air yang mengalir deras, kemudian pendapatan dari tiket para pengunjung ke desa wisata Agusen, lain lagi dari hasil parkir, dan dengan berjalannya waktu tanaman kopi masyarakat juga sudah mulai berbuah dan siap panen, jadi ada peningkatan perekonomian masyarakat desa Agusen²⁸.

Peningkatan Perekonomian masyarakat desa Agusen. sebagaimana salah satu upaya untuk memberdayakan potensi ekonomi masyarakat serta membangun sebuah masyarakat yang mandiri adalah melahirkan sebanyak-banyaknya wirausaha baru. Asumsinya sederhana, kewirausahaan pada dasarnya adalah kemandirian, terutama kemandirian ekonomis, dan kemandirian adalah keberdayaan.

Berdasarkan hasil penelitian yang peneliti lakukan untuk melihat perubahan pertumbuhan Perekonomian setelah proses pemberdayaan masyarakat berbasis desa wisata di desa Agusen memang banyak lahir usaha-usaha baru yang di kembangkan oleh masyarakat desa Agusen, sebelumnya masyarakat desa agusen hanya bermata pencaharian sebagai petani saja, namun setelah menjadi desa wisata masyarakat desa Agusen kini sudah mulai bisa memanfaatkan tempat wisata tersebut sebagai penghasilan tambahan, seperti membuka warung kopi, pedagang kelontong makanan-makanan ringan, warung makan, dan menjual makanan-makanan tradisional, serta ,membuka usaha menyewakan ban pelampung untuk para wisatawan yang ingin mandi dan menikmati sejuknya aliran sungai yang deras dan bersih. Dari sisi lain dalam peningkatan perekonomian masyarakat desa Agusen juga dari penghasilan parkir kendaraan sepeda motor dan mobil, serta karcis masuk ke desa wisata Agusen. berikut ini ungkapan inu sumiati “iya Alhamdulillah dek sukri, ada peningkatan ekonomi kami di sini, kami bisa buka usaha walaupun kecil-kecil an, enakya itu kalo hari libur, karena kalau hari libur banyak pengunjung ke desa wisata Agusen ini, jadi dagangan kami laris manis, ada juga yang mandi di sungai karena kan airnya segar sekali. Sebelum jadi tempat wisata, dulu saya setelah menyelesaikan pekerjaan rumah saya paling ke kebun bantu-bantu suami,

²⁸Sartika Mayasari SSTP, MA, Interview mengenai dampak semua program terhadap peningkatan perekonomian masyarakat desa Agusen, 22 November 2019

atau kesawah, tapi setelah dijadikan desa wisata dan melihat ramainya pengunjung kedesa ini saya berpikir dan sadar kalau ini adalah peluang untuk saya buka usaha, saya menjual makanan-makanan ringan, minuman, kemudian bakso, mieso. Dan Alhamdulillah saya bisa nabung dari keuntungan saya berjualan.”²⁹

Berdasarkan hal tersebut maka masyarakat desa Agusen telah merasakan perubahan yang positif dari program pemberdayaan masyarakat yang berbasis desa wisata, Seperti halnya dengan pekerjaan masyarakat desa Agusen yang dulunya mayoritas petani kini setelah menjadi desa wisata masyarakat sudah memiliki peluang untuk berdagang disekitar desa wisata tersebut dengan menjadi pedagang masyarakat juga masih bisa menjadi petani. Seperti ungkapan Hendra Syahputra “iya srinen, memang dengan desa ini menjadi desa wisata kami pemuda disini ada mendapatkan lapangan pekerjaan, dan membuat Perekonomian di sini membaik, untuk tarif parker saja kami bisa mendapatkan 4-6 juta dalam satu minggu, itu juga karena banyaknya para pengendara sepeda motor, untuk kendaraan roda dua kita tariff Rp.5000.00 sedangkan untuk kendaraan roda empat kita beri tariff Rp. 10.000.00 dan itu full time. Jadi beberapa pemuda disini ada jua menjaga dan mengatur parkir agar kendaraan para pengunjung aman, ada juga beberapa pemuda mempersiapkan ban untuk di sewa, kemudian pemuda yang satunya menghalau parau penyewa ban di bawah sungai, kemudian untuk di antar ke titik awal menggunakan sepeda motor Karena kan jauh sekitar 1 KM, tarifnya 5000.00 perorang. Dulu kami juga ke kebun atau nongkrong-nongkrong di kampung ini, tapi sekarang kita ada pekerjaan dan tanggung jawab setiap ada pengunjung ke desa Agusen ini, dan itu bebuat ekonomi kami membaik, di samping itu juga sebagian pemuda lainnya bagian kilang kopi, meraka yang mengolah hasil panen kopi, di gudang mesin BUMDES Agusen ini srinen, jadi kita pemudanya bagi-bagi tugas”.³⁰

D. Kesimpulan

Berdasarkan keseluruhan hasil penelitian dan pembahasan terkait dengan upaya pemerintah dalam pemberdayaan masyarakat islam berbasis desa wisata guna meningkatkan Perekonomian masyarakat desa Agusen Kecamatan Blangkejeren Kabupaten Gayo Lues dapat disimpulkan bahwasanya upaya yang dilakukan pemerintah dalam pemberdayaan

²⁹Sumiati, Interview mengenai dampak semua program terhadap peningkatan perekonomian masyarakat desa Agusen, 29 November 2019

³⁰Hendara Syahputra, Interview mengenai dampak semua program terhadap peningkatan perekonomian masyarakat desa Agusen, 28 November 2019

masyarakat pertama melakukan pendekatan kepada masyarakat desa Agusen, kemudian merumuskan program dulu desa ganja sekarang desa wisata, peralihan ganja ke tanaman kopi, kursus bahasa inggris, dan meningkatkan semangat kewirausahaan. Kemudian dalam proses pemberdayaan masyarakat desa Agusen adalah menyadarkan masyarakat tentang potensi yang sangat potensial untuk dikembangkan sebagai objek wisata, potensi tanah yang subur dengan tanaman kopi agar tidak lagi menanam ganja, perancangan program desa wisata desa Agusen Pemerintah Kecamatan Blangejeren bersama masyarakat desa Agusen, kemudian pelatihan dan pengembangan keterampilan dalam mengelola dan mengembangkan desa wisata, pelatihan untuk petani komodity kopi, kursus bahasa inggris.

Sedangkan dalam perubahan setelah proses pemberdayaan masyarakat terhadap meningkatkan Perekonomian masyarakat desa Agusen, masyarakat merasakan peningkatan dan pertumbuhan ekonomi yang cukup baik setelah adanya program desa wisata dan peralihan tanaman ganja ke tanaman kopi, dengan banyaknya para pengunjung yang datang kedesa Agusen masyarakat memanfaatkan moment itu sebagai jalan bisnis untuk berwirausaha seperti membuka warung-warung makanan, banyak masyarakat yang dulu hanya bergantung pada pendapatan dari hasil pertanian, saat ini sudah ada pendapatan tambahan dari berwirausaha di desa wisata Agusen tersebut, kemudian dari hasil parkir kendaraan dan tiket masuk para pengunjung juga menjadi incam bagi masyarakat.

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