

STRATEGIES FOR THE DEVELOPMENT OF ISLAMIC DA'WAH IN TIMPEH DISTRICT DHARMASRAYA REGENCY

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Abstract

This study focuses on the strategy of developing Islamic da'wah in Timpeh District, Dharmasraya Regency. Timpeh sub-district is an area inhabited by a heterogeneous community because most of the people who occupy this area are transmigrants from various regions on the island of Java. The condition of this multicultural society makes da'wah more challenging than in areas where the community is homogeneous, so the right strategy is needed to develop da'wah in the Timpeh District so that it runs well. This study uses a qualitative descriptive method using data collected through in-depth interviews and non-participatory observations supported by a literature review. In-depth interviews were conducted with four resource persons who presented figures in the development of da'wah in the Timpeh District. This study found three strategies implemented in the development of Islamic da'wah in the Timpeh District, among others: increasing the competence of dai, mapping the potential of da'wah, and developing da'wah materials. These three strategies aim to increase the effectiveness of da'wah in the Timpeh District so that da'wah can be carried out correctly.

Keywords: Multicultural Da'wah, Da'wah Strategy, Timpeh.

Abstrak

Penelitian ini berfokus pada strategi pengembangan dakwah Islam di Kecamatan Timpeh Kabupaten Dharmasraya. Kecamatan Timpeh merupakan wilayah yang dibuni oleh masyarakat yang heterogen karena sebagian besar masyarakat yang menempati wilayah ini adalah para transmigran dari berbagai daerah di pulau Jawa. Kondisi masyarakat yang multikultural ini menjadikan dakwah lebih menantang dibandingkan di daerah yang masyarakatnya homogen, sehingga diperlukan strategi yang tepat untuk mengembangkan dakwah di Kecamatan Timpeh agar berjalan dengan baik. Penelitian ini menggunakan metode deskriptif kualitatif dengan menggunakan data yang dikumpulkan melalui wawancara mendalam dan observasi non partisipatif yang didukung dengan studi pustaka. Wawancara mendalam dilakukan dengan empat narasumber yang menghadirkan tokoh-tokoh dalam perkembangan dakwah di Kabupaten Timpeh. Penelitian ini menemukan tiga strategi yang diterapkan dalam pengembangan dakwah Islam di Kabupaten Timpeh, antara lain: peningkatan kompetensi dai, pemetaan potensi dakwah, dan pengembangan materi dakwah. Ketiga strategi tersebut bertujuan untuk meningkatkan efektivitas dakwah di Kecamatan Timpeh agar dakwah dapat dilaksanakan dengan benar.

Kata Kunci: Dakwah Multikultural, Strategi Dakwah, Timpeh

Background

Da'wah has a central and strategic position in Islam because da'wah does not only function as a means for spreading religion but also as a means for social change that will affect people's lives. Therefore, da'wah must be carried out continuously to improve and

foster society so that people can actualize the values of Islamic teachings in life to create human goals which is happiness in the world and the hereafter.¹

¹ Akhmad Sukardi, "Urgensi Dakwah Dalam Negara," *Al-Mundzir* 1, no. 1 (2017),

The importance of da'wah causes the need for sincerity and seriousness of all related elements in the da'wah activity. This is in line with the word of God in the Al-Qur'an surah Yusuf verse 108 which states that da'wah is the way of the prophets and must be carried out in a professional and calculated manner. This is explained by Quraish Shihab in interpreting the word *bashirah* in the verse which means that da'wah must be carried out based on clear evidence and accompanied by sincerity. In other words, da'wah must be carried out with careful preparation and developed based on the empirical reality that occurs in society.

One of the indicators of a professional da'wah is that it must be carried out in accordance with the social conditions of the target community. This is in accordance with the rules of da'wah by the Prophet Muhammad which is *khatibunnas ala qadri uqulibim, khatibunnas bi lughati qaumihim, an-zilunnas manazilabum*² (speak to humans according to their intellectual abilities, speak to humans with their people, and place humans according to their position). The point is that the implementation of da'wah must be in harmony with various conditions of the target of da'wah.

One of the objects of da'wah which has its own characteristics is the transmigrant community. This community is a group of people who interact and live in the transmigration destination to improve welfare with different ethnic, cultural and religious backgrounds.³

Da'wah for transmigrants is more complex than da'wah in areas where the people are settled and homogeneous. The transmigrant community is more

heterogeneous and has a different culture from the local indigenous people. This difference has an impact on the social life of the local community in the matters of language exchange, cultural mixing and religious activities. Thus, it causes the dai (preacher) have to find the right strategy to develop da'wah in these areas.⁴ Dais are not only required to have good competence in the field of religion, but also be supported with sufficient social and cultural knowledge, so that they can minimize problems that may occur in the implementation of da'wah.

This also becomes a problem in the development of da'wah in the District of Timpeh, Dharmasraya Regency. One-third of the population of this district is transmigrants from Java, whose process took place between 1976-2022.⁵

Initially, Dharmasraya Regency consisted of 4 (four) districts. But, with the issuance of Dharmasraya Regency Regional Regulation Number 3 of 2008 concerning the Arrangement and Formation of Districts, it became 11 (eleven) Districts. Among them is Timpeh District, which was previously from Sitiung District.⁶

Based on data from the Department of Manpower and Transmigration (*Disnakertrans*) of Dharmasraya Regency quoted from Yosi Nova, transmigration to Timpeh area had gone through 7 (seven) stages, starting in 1982-1995. The number of people who were successfully transmigrated reached 2,568 households from West Java, East Java, Yogyakarta, and local

4 Ansori Hidayat, "Dakwah di Kalangan Masyarakat Transmigran: Studi Terhadap Kompetensi Da'i di Dusun Cilodang Kecamatan Pelepat Kabupaten Bungo Jambi," *Jurnal Peradaban dan Pemikiran Islam* 2, no. 2 (2018): 76.

5 Ardiansyah Abdulrahim Maruwae, "Analisis Kondisi Sosial Ekonomi Masyarakat Daerah Transmigran," *Oikos Nomos: Jurnal Kajian Ekonomi dan Bisnis* 13, no. 1 (2020): 41.

6 Badan Pusat Statistik, "Kabupaten Dharmasraya," Februari 2022.

<https://doi.org/http://dx.doi.org/10.31332/am.v10i1.794>.

² Quraish Shihab, *Tafsir Al-Misbah*, vol. 15 (Jakarta: Lentera Hati, 2002), 521.

³ Nasrul Syarif, "Marketing Dakwah," *An-Nida': Jurnal Prodi Komunikasi Penyiaran Islam* 6, no. 1 (2017).

transmigration.⁷ According to data from the Central Statistics Agency for 2020, the total population of Timpeh District in 2019 was 15,604.⁸

This significant increase in the number of people has implications for the community's need to understand religion properly. The government and the Timpeh community have built several religious facilities such as houses of worship and religious schools to fulfill their needs in the religious field. However, the fulfillment of this infrastructure has not given a positive effect in the development of da'wah in Timpeh District.

This problem is not only related to the number and competence of the Dais, but also to several other problems, such as the uncharted potential of da'wah and the undeveloped da'wah material. It caused the da'wah movement in Timpeh district became slower than it should be.

This research was a field research with a qualitative descriptive approach. The author made a deep examination toward the conditions of da'wah in Timpeh District, and described these conditions using data obtained from various sources such as in-depth interviews, non-participatory observations and supported by documents in the form of official government documents, district profiles and writings related to object of research. The data obtained in this study were then analyzed using Miles and Huberman's qualitative data analysis techniques.

This research focused on revealing the conditions of Islamic da'wah and strategies for

⁷ Kecamatan Timpeh, "Sejarah Kecamatan Timpeh," Februari 2021, https://kecamatan.dharmasrayakab.go.id/?modul=sekilas_kecamatan.

⁸ Yosi Nova, "Dampak Transmigrasi Terhadap Kehidupan Sosial Masyarakat: Studi Sejarah Masyarakat Timpeh Dharmasraya," *Jurnal Ilmu Sosial Mamangan* 5, no. 1 (26 Juni 2016): 23–36, <https://doi.org/10.22202/mamangan.v5i1.1927>.

developing Islamic da'wah in Timpeh District, Dharmasraya Regency by developing the theory that has been compiled by Abdul Fattah al-Bayanuni about the components of da'wah, then collaborating with various theories of da'wah strategies by experts in the field of da'wah science.

The Concept of Da'wah in the Al-Quran

The word da'wah comes from the word da'a which means a call, an invitation or an appeal. This word in Arabic qawaid is the verb form of da'a (fi'il madhi), yad'u (fi'il mudhari'), and ud'u (fi'il amar) which means to call, to call, or to invite.⁹ As for etymologically, some experts describe the meaning of da'wah as follows: (1) Syeikh Ali Mahfudz (1979), da'wah is to encourage people to goodness and guidance, as well as *amar ma'ruf* and *nahi munkar* to get happiness in this world and the hereafter.¹⁰ (2) Abdul Fattah al-Bayanuni (1995), da'wah is the delivery, teaching and application of Islam to humans in life.¹¹ (3) Asep Muhyiddin (2002), da'wah is an activity to continuously transform Islamic teachings in all aspects of human life which is carried out using strategies and has certain goals in order to obtain happiness in the world and the hereafter.¹² (4) M. Rasyid Ridla, Afif Rifa'i, and Suisyanto (2017), da'wah is inviting people or groups of people to goodness or God's way and preventing evil.¹³

Based on several definitions above, da'wah is described as a concept of knowledge related to the spread of Islam (*tabligh*), guidance

⁹ Badan Pusat Statistik, *Kecamatan Timpeh Dalam Angka 2020* (Dharmasraya: Badan Pusat Statistik Kabupaten Dharmasraya, 2020), 40.

¹⁰ Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab Indonesia* (Yogyakarta: Pustaka Progresif, 1997), 406. 7

¹¹ Ali Mahfudz, *Hidayatul Mursyidin Ila Thariqil Wa'zhi wal Iryad* (Beirut: Dar al-i'tisham, 1979).

¹² Abdul Fattah al-Bayanuni, *Al-Madkhal Ila Ilmi Dakwah* (Beirut: Muassah Ar-Risalah, 1995).

¹³ Asep Muhiddin, *Dakwah dalam Perspektif al-Qur'an: Studi Kritis atas Visi, Misi, dan Wawasan* (Bandung: Pustaka Setia, 2002), 36.

and counseling (*irsyad*) and empowerment of the people (*tadbir*).¹⁴ Therefore, it can be concluded that da'wah is all forms of activity to invite people or groups of people to follow the path of Allah and leave His prohibitions.

The main source in da'wah scholarship is the Al-Quran. In the Qur'an, the word da'wah is mentioned repeatedly in various forms. The word da'wah in the Al-Quran has several meanings, including the word da'wah which is interpreted as a naming found in Surah al-Isra verse 110, worship is found in Surah Maryam verse 48, questions are found in Surah al-Baqarah verse 186, the attribution is found in Surah Maryam verse 91, requests for help and assistance are found in Surah al-Baqarah verse 23, and the last call or appeal is found in Surah al-Maarij verse 17, Ali Imran verse 104, and Surah an-Nahl verse 125.¹⁵

Then, it is also explained in the Al-Quran in various forms, including da'wah as the main task of prophets and apostles, da'wah as an obligation, da'wah methods, da'wah media, da'wah materials and da'wah as a means for goodness.¹⁶

The concept of da'wah is explained by Allah SWT in the Qur'an through the following verses:

1. The virtue of *amar ma'ruf nahi munkar* in Surah *Ali Imran* verse 110;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ

بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

وَلَوْ أَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ

الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning:

¹⁴ uisyanto M. Rosyid Ridla, Afif Rifa'i, *Pengantar Ilmu Dakwah: Sejarah, Perspektif, dan Ruang Lingkup* (Yogyakarta: Samudra Biru, 2017), 6.

¹⁵ Enjang As, *Dasar-dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis* (Bandung: Widya Padjajaran, 2009), 51.

¹⁶ M. Rosyid Ridla, Afif Rifa'i, *Pengantar Ilmu Dakwah: Sejarah, Perspektif, dan Ruang Lingkup*.

"You (Muslims) are the best people born for humans (as long as) you command (do) what is right, forbid what is wrong, and believe in Allah. If the people of the Bible had believed, it would have been better for them. Among them are believers and most of them are wicked."

and surah at-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning:

"The believers, men and women, some of them are helpers for others. They command (do) what is right and prevent (do) evil, establish prayer, pay zakat, and obey Allah and His Messenger. They will be blessed by Allah. Verily, Allah is Mighty and Wise."

2. The obligation to preach in surah *Ali Imran* verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning:

"Let there be among you a group of people who call on righteousness, enjoin what is right, and forbid what is evil. They are the lucky ones."

Surah *at-Taubah* verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ

مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا

رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

Meaning:

"It is not proper for the believers to all go (to the battlefield). Why do some of them not go (to live with the Messenger of Allah) to deepen their religious knowledge and warn their people when they return, so that they can take care of themselves?"

3. Da'wah methods in surah An-Nahl verse 125:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ
وَجَادِهِمْ بِآيَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning:

"Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Verily, your Lord knows best who has strayed from His path and He (also) knows best who is guided."

Therefore, all da'wah activities must be implemented in accordance with the Al-Quran's guidances. Da'wah is a noble task carried out by the prophets with the right method, so that the objectives of da'wah will be achieved as planned.

Islamic Da'wah Development Strategy

Da'wah strategy is an important element to determine the effectiveness of da'wah. The da'wah strategy must be adapted to the conditions of the people, as carried out by the prophets documented in the Al-Quran. The methods applied by these prophets can be developed and modified according to the developments of this era.¹⁷

In the book *al-Madkhal ila ilm ad-da'wah*, Abdul Fattah al-Bayanuni defines manhaj da'wah (da'wah strategy) as *nizham at-tabligh*, *nizham at-ta'lim*, *nizham at-tathbiq* (rules of delivery, rules of teaching and rules of application).¹⁸ Then, he divided it into 3 (three) forms, namely manhaj *al-`athifiy* (entimental

strategy), manhaj *al-aqli* (rational strategy), and manhaj *al-bisy* (sense strategy).¹⁹

First, the sentimental strategy focuses more on the heart, and feelings of which are found in Surah an-Nahl verse 125²⁰, and Ali Imran verse 159. *Second*, the rational strategy focuses on reason, requires thought, and observations of which there is Surah at-Taubah verse 13, Surah al-Baqarah verse 17-20, Surah al-Hasyr verse 21, Surah Yusuf verse 111, and other verses. *Third*, the strategy of the senses, focusing on the five senses, and guided by experimentation and observation through the five senses, including Surah az-Zariyat verses 20-23, Surah Fusilat verse 53, Surah al-Ahzab verse 21, and others.²¹

The da'wah strategy according to Asmuni Sukir as quoted by Novia Maria Ulfah is a tactical method, tactic or maneuver used in da'wah activities. In da'wah scholarship, the da'wah strategy used must pay attention to the following: (1) philosophical principles, which relate to the purpose of da'wah; (2) the principle of psychology, which is related to the human psyche; (3) the principle of sociology, which deals with problems related to the target of da'wah. From the theories above, there are similarities regarding *naql* sources of da'wah strategies based on Surah an-Nahl verse 125.

Based on Surah an-Nahl verse 125, Ifititah and Mudzira conclude that there are several methods of da'wah as follows, *wisdom*, *mauidzah hasanah*, *mujadalah*, proof, structural approach, challenge, example, observation, story telling, and cultural approach.²² Among them, the method that is relevant to this

¹⁹ Abdul Fattah al-Bayanuni, *Al-Madkhal Ila Ilmi Dakwah*.

²⁰ Inside the phrase *mauidzatul hasanah*

²¹ Abdul Fattah al-Bayanuni.

²² Novia Maria Ulfah, "Strategi dan Manajemen Dakwah Lembaga Dakwah Islam Indonesia Kecamatan Tugu Kota Semarang," *Jurnal Ilmu Dakwah*, no. 35 (n.d.): 209, <https://doi.org/http://dx.doi.org/10.21580/jid.35.2.1617>.

¹⁷ Arifin Zain, "Dakwah dalam Perspektif Al-Quran dan Al-n Hadis," *At-Taujih Bimbingan dan Konseling Islam* 2, no. 1 (2019).

¹⁸ Mudzhira Nur Amrullah, "Dakwah dalam Al-Qur'an: Sebuah Pijakan Pengembangan Metode Dakwah Kontemporer," *Studia Quranika* 5, no. 2 (29 Januari 2021): 160–61, <https://doi.org/10.21111/studiquan.v5i2.4717>.

discussion is the cultural da'wah approach. With this approach, da'wah moves dynamically to understand human potential and tendencies from various aspects of life.²³

From the various theories above, the author develops a theory about the da'wah strategy based on the components of da'wah developed by Abdul Fattah al-Bayanuni which consist of *dai*, *mad'u* (object of da'wah) and *maudhu' ad-da'wah* (da'wah material) and collaborated with the theories of da'wah strategies previously described. Therefore, the strategy for developing Islamic da'wah in this study consists of 3 (three) main parts, which are (1) Increasing the number and competence of dai, (2) Mapping of potential objects of da'wah and (3) Development of da'wah materials.

Strategy for the Development of Islamic Da'wah in Timpeh District

Timpeh District is 1 (one) of 11 (eleven) districts located in Dharmasraya Regency with an area of 323.01 km². This district is located at 0°47'07"-1°00'00" south latitude and 101°26'35"-101°44'08". Geographically, Timpeh District is adjacent to Riau Province in the north, Sitiung district in the south, Sijunjung district in the west, and Padang Laweh²⁴ district in the east. Timpeh district consists of 5 (five) *nagari* (village), 30 *orong* (sub-village) with a population of 15,244 people with the highest population concentration in Nagari Taratak Tinggi.²⁵

²³ Amrullah, "Dakwah dalam Al-Qur'an: Sebuah Pijakan Pengembangan Metode Dakwah Kontemporer."

²⁴ Ramdhani, "Dakwah Kultural masyarakat Lembak Kota Bengkulu," *Jurnal Manhaj* 5, no. 2 (2016): 166, <https://doi.org/doi.org/10.1161/mhj.v4i2.160.g147>.

²⁵ Statistik, *Kecamatan Timpeh Dalam Angka 2020*.

Tabel 1. Timpeh District Population

Nagari	Population	
	Amount of Orong	Total Population
Panyubarangan	8	2860
Tabek	8	4310
Timpeh	4	822
Taratak Tinggi	12	5261
Ranah Palabi	8	1991

Source : Dharmasraya Regency Statistics Bureau 2020

Timpeh district community is a multicultural society. There are Javanese, Minang, Batak and others. They get along well and harmoniously until the present time. There have never been any noticeable intercultural social conflicts. Problems that occurred were resolved amicably.

The multi-ethnic condition in Timpeh district on one hand is a positive thing for the strategy of developing Islamic da'wah, because it enriches the strategies that can be used for the development. On the other hand, this diversity can be an obstacle to the implementation of the development of da'wah, especially when the dais and supporting facilities are not relevant to the diversity conditions.

Da'wah held in Timpeh District is more of a formality in the form of routine lectures, and has not been implemented comprehensively. Da'wah activities in Timpeh District are generally carried out through educational activities²⁶, lectures on the month of Ramadan, holiday sermons, Friday sermons, and lectures on Islamic holidays. There is no weekly or thematic structured study that is carried out continuously in the majority of nagari in Timpeh District. This da'wah activity is usually conducted by da'is from the villages in Timpeh District. However, for larger religious activities, mosque administrators bring in more preachers from neighboring districts such as Sitiung District and Pulau Punjung district. In

²⁶ There are 3 (three) Islamic schools located in Timpeh District, namely MIS Beringin which is located in Nagari Taratak Tinggi and Sakti, MTSS Beringin Sakti and MAS Beringin Sakti located in Nagari Timpeh.

those districts, there are many Islamic boarding schools and Islamic schools that have preachers who are well-known to the public in Dharmasraya Regency.

Based on the results of data collection and analysis, it is concluded that there are several main strategies that can be carried out for the development of Islamic da'wah in Timpeh District. They are:

Increasing Dai's Competency and Quantity

Dai is one of the important components in the spread of Islamic da'wah to *mad'u*. Dai is required to have good competence in terms of substance, personal, and methodological, because these three things would determine the effectiveness of the implementation of da'wah. Substance competence is related to the dai's mastery on da'wah material. Methodological competence is in the form of Dai's mastery toward the socio-cultural conditions of the object of da'wah, especially in multicultural areas.

According to Nawawi (in Putriany and Nurhidayat), the competence of a Dai is an ability that must be possessed by a preacher in order to preach well. These competencies include mastery of Islamic insight and knowledge, diversity of general knowledge and skills in the implementation of da'wah.²⁷ According to Didin Hafidhuddin a preacher has 3 (three) minimum competencies, namely (1) fiqhuddin (2) mastery of the times, and (3) has good character and strong personal integrity.²⁸ Educational institutions have an important role in producing competent preachers.

There are 3 (three) Islamic educational institutions in Timpeh district, namely Madrasah Ibtidaiyah Swasta (MIS) Beringin

Sakti, Madrasah Tsanawiyah Swasta (MTSS) Beringin Sakti, and Madrasah Aliyah Swasta (MAS) Beringin Sati. There are 11 (eleven) Al-Quran Education Parks (TPQ) spread over 4 (four) villages. There is one village that does not have a TPQ, namely Nagari Ranah Palabi. However, this indirectly illustrates how the role of educational institutions has not been maximized in creating quality preachers in Timpeh District, due to the limitations and inequality of the number of these institutions.

Most of the Dai in Timpeh District are those who study religion at the elementary and secondary levels in Islamic schools. There are not so many graduates of religious colleges. In addition, there are some of them who graduate from general colleges or public high schools and are new in learning Islam. They read religious articles from books, as well as from the internet. Therefore, it can be inferred that the ability of the preacher in this area has not met the ideal qualification.

This was conveyed by RA, one of the religious leaders who explained through the following interview script which was held on April 12, 2022.

"We need a lot of preachers in Timpeh district. At least they have good abilities in the field of religion. Yes, at least they graduate from religious schools and colleges. So that it will be easier to convey reliable da'wah material to the community. At the present time, some of the preachers who graduate from public schools only learn from books without teacher's guidance. Their da'wah is more like that, it doesn't develop."²⁹

Furthermore, the above issue was also conveyed through an interview with IA, one of the Dai which was held on February 25, 2022 below.

"I've seen many preachers still make mistakes in reading and explaining verses of the Al-Quran in their lectures. They even dare to explain a law without referring to books

²⁷ Statistics

²⁸ Putriany, "Pengaruh Kompetensi Dan Popularitas Dai terhadap Minat Mahasiswa IAIN Bone dalam mengikuti kegiatan Dakwah," *Jurnal Mercusuar* 1, no. 2 (2020): 113, <https://doi.org/https://doi.org/10.24090/KOMUNIK.A.V3>.

²⁹ RA, Religious Leader, *Interview*, 12 Maret 2022

written by mu'tabar scholars, so they often gave misleading information.”³⁰

The following information was obtained from one of the Dai in one of the Nagari in Timpeh District, through an interview conducted on April 15, 2022.

“In the beginning, I learned to deliver da'wah because I was appointed by the community to lecture, even though I did not study religion at a religious school. In the end, because of these demands, I became self-taught in religion.”³¹

Based on interviews conducted with several dais and religious leaders, it was inferred that the competence of Dai in Timpeh district still needs to be improved. The government, community leaders, religious leaders and the community must collaborate to prepare competent preachers through coaching and cadre programs, so that they can increase their competences.

In addition to that, the quantity of preachers in the spread of Islamic da'wah is also very important because with so many religious facilities available, it requires many competent preachers to provide religious teachings to the community. In 2020, there were 80 units of houses of worship in Timpeh District, consisting of 27 mosques and 53 prayer rooms. Ideally, there should be a Dai or a religious leader responsible for managing and providing enlightenment to the people in every house. In fact, most of them only possess management officers, while dais are only brought in when there are lectures.

As a matter of fact, there have been efforts from Dharmasraya Regency through the Dharmasraya Regency National Amil Zakat Agency (BAZNAS) to increase public interest in studying Islam, including with some financial supports. This assistance is given to educational institutions, preachers, students

studying in the field of religion, TPQ teachers, and other Islamic institutions.

The Dharmasraya Regency BAZNAS programs are related to preachers and Islamic Education Institutions. They include Dharmasraya Smart which provides scholarships to students studying in the field of religion, Dharmasraya Taqwa that provides assistance in developing Islamic symbols, incentives for TPQ teachers, coaching TPQ teachers, coaching preachers, cadres ulama, operational assistance for tahiz houses, and preachers assisted by BAZNAS. However, these programs are still in the form of cash incentives. There were no planned, structured and sustainable activities, yet.

The increase in the competence and quantity of preachers is carried out in the form of strengthening Islamic educational institutions from the basic to middle level, tahfiz Qur'an institutions, and fostering a cadre of ulama supported by the government, district MUI and district BAZNAS. In general, this activity has been carried out well, but still lack in the development of ulama cadres. It is still not programmed properly, so that it has not produced good outputs for the development of Islamic da'wah in Timpeh District.

Mapping the Potential of Da'wah

Mapping the potential of da'wah is needed to increase the effectiveness of da'wah and make da'wah more focused. The mapping of the da'wah potential is carried out through the making of da'wah map by which individual and institutional Dai can plan da'wah activities optimally, and carry out da'wah in accordance with the conditions and situations of the da'wah target.³²

The da'wah map was first worked on by the Indonesian Ulema Council in May 2016 during the Central Indonesian Ulema Council (MUI) Da'wah Training of Trainers in Jakarta. The chairman of the Central MUI Da'wah

³⁰ IR, Religious Leader, *Interview*, 25 Februari 2022

³¹ IA, Dai, *Interview*, 16 Maret 2022

³² Republika, “Kompetensi Dai,” *republika.id*, September 2020,

Commission at that time, KH. Cholil Nafis stated that the da'wah map aims to increase the effectiveness of da'wah implementation. The Da'wah Map serves to picture the condition of the community, in terms of social, cultural economic and religious understanding.³³

There is some data prepared by MUI for the making of this da'wah map including (1) the address of the MUI office (2) the number of dai, (3) the number of Muslims, (4) the number of Islamic boarding schools, (5) the number and addresses of Islamic organizations, (6) the potential for ZISWAF, (7) the number of muzakki (8) the number of mustahik, (9) the number of problematic understanding groups, (10) the number of groups of people who are prone to conflict.³⁴ However, according to the author, the da'wah map must cover economic, cultural and social aspects and can be accessed digitally and easily by all preachers.

The description of this data collection was conveyed by RA, a religious leader in Timpeh District through the following interview which was held on March 15, 2022.

“Actually, there are data available that describe the socio-religious conditions of the community that can be easily accessed by preachers, such as data from BPS, districts, and Baznas of Dharmasraya Regency, but these data are not all valid, and not all of them are relevant to the needs of da'wah. The data is not yet integrated and not all of it can be accessed digitally.”³⁵

The data related to the potential of da'wah is very much needed by the Dai so that when the Dai delivers lectures to the public it

³³ Nihayah Nihayah dan Aan Muhammad Burhanudin, “Pemetaan Dakwah Analisis Potensi Dan Problematika Dakwah,” *ORASI: Jurnal Dakwah dan Komunikasi* 9, no. 1 (25 Juli 2018): 30, <https://doi.org/10.24235/orasi.v9i1.2962>.

³⁴ Republika, “MUI Garap Peta Dakwah,” 26 Mei 2015 (Jakarta, n.d.), <https://www.republika.co.id/berita/noyp0n/mui-garap-peta-dakwah>.

³⁵ RA, Interview,, March 15, 2022

can be well received by the community. Because in some circumstances, the preacher finds it difficult and fails in conveying Islamic material to the mad'u, due to the lack of knowledge of the preacher about the condition of the object of da'wah. This conclusion is based on the results of an interview conducted with one of the Dai on March 15, 2022.

“Not all of the preachers know about the potential of da'wah in the places where he lectures, so the lectures he delivers are often not right on target, and are not interesting. I once felt like a failure in lecturing, because at that time I was lecturing in a mosque where the congregation was dominated by Javanese people, while I had not prepared material that was suitable for that situation, so many worshipers were sleepy and did not pay attention to what I said.”³⁶

In addition, information was also obtained from one of the preachers through an interview conducted on March 13, 2022 about his difficulties in identifying the da'wah targets; “Sometimes I can get to know the conditions where I lecture through discussions and talks with local mosque administrators, but I don't get much information. So that, I am more comfortable lecturing in the nagari where I live or the neighboring village whose culture is not much different from mine.”

Based on the data above, it can be seen that mapping the potential of da'wah is very important for the development of da'wah in Timpeh District. This mapping will make it easier for the Dai to prepare the material to be delivered according to the conditions of the community. Then, the results of this mapping can also be used as material for making joint policies to increase the implementation of da'wah in Timpeh District by the government and local Islamic organizations and

³⁶ IR, Interview,, April 15, 2022

organizations. All of these statistical data can be easily accessed by the whole community.

Development of Da'wah Materials

Da'wah materials are da'wah messages conveyed by Dai to mad'u, which are all Islamic teachings documented in the Qur'an and the Sunnah of His Messenger. Da'wah material must be delivered properly and correctly in accordance with Surah al-Ashr verse 5 (five). According to Samsul Munir Amin quoted by Farida, ideally da'wah material can encourage mad'u to understand Islamic values well so that the objectives of da'wah can be achieved properly.³⁷

Meanwhile, according to R Agus Toha quoted by Pattaling, Da'wah material comes from the Qur'an and Sunnah which includes (1) Islamic creed, monotheism and faith, (2) personal formation, (3) community development, and (4) world and hereafter welfare³⁸. However, in general, Quraish Shihab in his book *Grounding the Al-Quran* quoted by Mistarija, the da'wah material revolves around 3 (three) things, namely aqidah, morals and law.³⁹

Da'wah material must be adapted to the educational, social, cultural and economic conditions of the community, so that it can be accepted and understood by the community. This data is based on the results of interviews conducted on March 25, 2022.

³⁷ Republika, "Peta Dakwah MUI Seperti apa?," *Republika.co.id*, Maret 2017, <https://www.republika.co.id/berita/on00nw313/peta-dakwah-mui-seperti-apa>.

³⁸ Farida, "Strategi Pengembangan Materi Dakwah Tokoh Agama di Desa Loram Wetan (Tinjauan Psikologis Mad'u)," *At-Tabsyir Jurnal Komunikasi Penyiaran Islam* 1, no. 1 (2013): 52, <https://doi.org/10.21043/at-tabsyir.v1i1.450>.

³⁹ Pattaling, "Problematika Dakwah dan Hubungannya dengan Unsur-Unsur Dakwah," *Jurnal Farabi* 10, no. 2 (2013): 150, <https://www.journal.iaingorontalo.ac.id/index.php/fa/article/view/772>.

"The community in Timpeh District is very diverse, there are Minang people, Batak people, and Javanese people, of course the da'wah material delivered must be general so that it can be accepted by everyone. Sometimes the material delivered by the preacher is more directed to a certain culture, so that his preaching cannot be accepted by the general public."⁴⁰

Some of the preachers even delivered improvised da'wah material without proper preparation. It is in accordance with the results of an interview with one of the Dai, which was held on March 16, 2022.

"I deliver lecture material without planning or without realizing it. When I remember a verse or hadith I explain and explain at length."⁴¹

Another problem arose, when some preachers did not prepare the material to be delivered, so that the material presented contained errors. This is explained by one of the preachers in the following interview conducted on April 16, 2022.

"Sometimes I plan the lecture material that I will deliver, and sometimes I just go straight to it, later when I remember a verse, then I explain it, then I relate it to the current developing situation so that the material I convey can be more interesting."⁴²

As a result of unplanned da'wah activities, the material is often delivered repeatedly. This causes mad'u to experience saturation. As explained by one of the community leaders of Timpeh District in the following interview which was held on April 20, 2022.

"And in some circumstances in one Nagari in Timpeh District, there is repetition of da'wah material delivered

⁴⁰ IR, Dai, Interview, 25 Maret 2022

⁴¹ Mistarija, "Materi Dakwah dalam Al-Quran dan Hadis," *Jurnal At-Thatwir* 1, no. 2 (2018): 16, <https://doi.org/https://doi.org/10.15548/jt.v0i0.46>

⁴² RA, Dai, Interview, 16 April 2022

by different preachers and the making of da'wah material is sometimes not in accordance with mad'u conditions, causing boredom for the object of da'wah and difficulties in understanding the material delivered."⁴³

Da'wah material in Timpeh District is still problematic. Some of them are the inaccordance of the material with the conditions of the da'wah target, repetition of da'wah material, less- prepared da'wah material causes da'wah to run less effectively. These various conditions do not only have a negative effect on the da'i, but also cause the mad'u to be uninterested in the da'wah itself. All parties must develop this da'wah material and make it accessible to the preacher. Some regions and Islamic Organizations have also tried to develop da'wah materials so that they can be scientifically accounted for and relevant to the conditions of mad'u through muzakarah activities and religious discussions.

Conclusion

Da'wah in the transmigrant community is a da'wah that must be carefully and professionally planned because of the cultural diversity. Therefore, a special strategy is needed for the development of da'wah in the area. One of them is Timpeh District, Dharmasraya Regency. Da'wah in Timpeh District in general has not developed optimally because da'wah activities there are more formal and incidental. There were no comprehensive and structured da'wah activities in the area.

From the various conditions above, it is concluded that there are three strategies that can be developed for the development of da'wah in Timpeh District, Dharmasraya Regency, they are (1) Increasing the competence and quantity of preachers through various activities by the government, Islamic organizations, preachers, community leaders

and religious leaders, (2) mapping the potential of da'wah through da'wah maps that include statistical data on social, cultural, and economic conditions of mad'u by involving all interested elements, and (3) developing da'wah materials through muzakarah activities and religious discussions. With all the strategies above, hopefully da'wah can be carried out properly and effectively.

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⁴³ RJ, Religion Teacher, *Interview*, 18 April 2022

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