

THE IMPLEMENTATION OF MOSQUE-BASED UKHUWAHTUL ISLAMIC DAKWAH PROGRAM IN DESA PANCIRO KECAMATAN BAJENG KABUPATEN GOWA

St. Nasriah¹, Muliaty Amin², Nurhidayat Muhammad Said³, Arifuddin Tike⁴
Universitas Islam Negeri (UIN) Alauddin Makassar^{1,2,3,4}

Email: sitinasriah@gmail.com (Corresponding author)

Submitted: 28-02-2022 Accepted: 28-04-2022

Abstract: This study discusses the implementation of a mosque-based *ukhuwahtul Islamiyah da'wah* program in Desa Panciro, Kecamatan Bajeng, Kabupaten Gowa. This type of research is field research located in Desa Panciro Kecamatan Bajeng Kabupaten Gowa Provinsi Sulawesi Selatan; the center of the research location is at *Ukhuwahal-Islamiyah* Mosque, Desa Panciro Kecamatan Bajeng. The approach used is a *dakwah* science approach, a phenomenological approach, a sociological approach, and a normative theological approach using data collection methods through observation, interviews, literature, and documentation. Descriptive methods carried out the data processing techniques and data analysis. The results showed that the form of *dakwah* at *Lembaga Dakwah Ukhuwatul Islamiyah* (LDUI) was Islamic tabligs, Islamic irsyad, Islamic tadbir, Islamic tatwir, and *futuhah dakwah* by sending *dai* to remote areas. The context of LDUI *dakwah* is starting from *dakwah nafsiah, fardiyah, fi'ahqalila* and *hisbiyah*. Furthermore, the researchers found one thing that was different from other *dakwah* institutions: the existence of *dai* cadres at LDUI who routinely held *dai* training every year for six months. There are three stages of that training: the first two months of providing material, the next two months the stage of discussion and deepening, and The last two months of practice and exams, which are closed with graduation.

Keywords: Dakwah; Ukhuwatul Islamiyah; Mosque

I. INTRODUCTION

Dakwah can be interpreted as the process of delivering Islamic teachings to humankind. As a process, *dakwah* is not only a delivery effort but also an attempt to change the way of thinking, feeling, and lifting human beings as the target of *dakwah* towards better quality. *Dakwah* is an individual obligation (*fardu 'ain*) of a Muslim. However, in a specific order, it is also a collective obligation (*fardu kifayah*).¹

Although someone usually carries out the implementation of *dakwah* as a life choice for those with special skills obtained through education, experience, and dedication, likewise, *dakwah* can be carried out together with other individuals in an organization, group or corps so that the implementation of *dakwah* is organized and institutionalized. *Dakwah* is a continuous process handled by the executor of *dakwah* to change the target of *dakwah* so that they are willing to enter the path of Allah SWT and

¹Samsul Munir Amin, *Rekonstruksi Pemikiran Dakwah Islam* (Cet I; Jakarta: Amzah 2008), pp. 9.



gradually lead to Islamic life. This continuous process is a process that is not incidental or coincidental but is actually planned, implemented, and evaluated continuously by the *dakwah* actors in order to change the behavior of the *dakwah* target based on the goals that have been formulated.²

Thus, *dakwah* is a relentless effort that must be actualized and implemented in all aspects of human life. Because Islamic teachings are always relevant to all situations, spaces, and times, if they are supported by strategic, professional *dakwah* activities and follow the development of society with all its challenges and dynamics as it is today.

In Indonesia, M. Natsir is known as an intellectual figure and *mujahid* of *dakwah*. Even *Thohir Luth* stated that M. Natsir was not only a politician and statesman but also known as a *mujahid dakwah*. He took a role and took part in organizations that took care of the interests of Islamic *dakwah*, both on a national and international scale—departing from the thought of M. Natsir, who stated that Islam is a message and *dakwah* religion.³

M. Natsir's *dakwah* movement focused on *Dewan Dakwah Islamiyah Indonesia* (DDII), founded on February 26, 1967, and made DDII a place for *dakwah* until the end of his life in 1993. M. Natsir has been in various positions in world Islamic organizations which are: the World Muslim Congress, Rabitah Alam Islamic, members of the World Mosque Council, educating prospective *dakwah* interpreters and sending them to all corners of Indonesia, as well as the birth of various works by M. Natsir, hundreds of mosques have been fostered, thousand of clerics have been recruited with enthusiasm and determination, "the fire of Islam must not be extinguished."⁴

Based on *dakwah* activities carried out by M. Natsir through *Dewan Dakwah Islam Indonesia* (DDII) and *dakwah* through *ahsanul bi al amal* carried out by the Daman diri Foundation through family empowerment, in Kabupaten Gowa, Kecamatan Bajeng, Desa Panciro, a foundation engaged in *dakwah* was established: namely, *Yayasan Ukhuwatul Islamiyah*, in which there is a *dakwah* institution, namely *Lembaga Dakwah Ukhuwatul Islamiyah* (LDUI).

At first, *Ukhuwatul Islamiyah* was started in Malino, Kabupaten Gowa, where a mosque was established as a *dakwah* center. The name *Ukhuwatul Islamiyah* was also formulated, taken from the contents of H. Hasan Tahir's lectures, which always emphasized *Ukhuwah Islamiyah*, which inspired the participants of the deliberation to be unity Muslims. However, the distance was difficult to reach the administrators, so they were moved to Desa Panciro and made the Center of *Dakwah Ukhuwatul Islamiyah*. The first location of the establishment of *Ukhuwatul Islamiyah* is still used as a place for *dakwah* for the surrounding community. *Dakwah* activities that often take place in Malino are one of the commemorations of the anniversary of *Ukhuwatul Islamiyah*, which is held every year because this is where the name *Ukhuwatul Islamiyah* was coined.

Lembaga Dakwah Ukhuwatul Islamiyah is one of the *dakwah* institutions in Desa Panciro, which is permanently active in carrying out preacher training every year to reform preachers who can master *dakwah* techniques and *dakwah* materials so that in conveying Islamic *dakwah* can be well received by the community. The mosque-based

²Yunan Yusuf, *Metode Dakwah* (Cet I; Jakarta: Kencana., 2003), pp. 9.

³M.Natsir, *Fiqhud Dakwah* (Cet.I3. Jakarta: Media Dakwah, 2008), pp. 1.

⁴Herry Muhammad, *Tokoh-tokoh Islam Yang Berpengaruh Abad 20* (Jakarta: Gema Insani Peress,2008), pp.52.

dakwah movement does not only use one form and context of *dakwah* but elaborates on several forms of *dakwah* contexts such as with *Islamic tabligans*, sometimes with *Islamic irsyad*, *Tadbir Islam*, and even *Tathwir Islam*.

The assumption mosque-based *dakwah* program at Ukhuwah Islamiyah Mosque, Desa Panciro, Kecamatan Bajeng, and Kabupaten Gowa is *a bi al-hāl dakwah* activity to increase religious knowledge. The activity can increase communities' faith and skills, even income, by utilizing all the potential and infrastructure around the mosque, such as empty yards, available land, etc.

Based on the initial survey results found above, it is essential to investigate the implementation of the mosque-based ukhuwah al-Islamiyah *dakwah* program by choosing a location, Desa Panciro, Kecamatan Bajeng, Kabupaten Gowa. The importance of this research is that, besides the mosque-based *dakwah* program, which the first to be implemented in Desa Panciro, mosque-based *dakwah* is an implementation of *bi al-hāl dakwah*, which is considered new. The implementation is also in the form of a modern model in *dakwah* that needs to be observed.

Based on the main problem, the formulation of the problem is drawn: How does the implementing of mosque-based *Ukhuwahtul Islamiyah dakwah* program in Desa Panciro, Kecamatan Bajeng, Kabupaten Gowa?

II. THEORETICAL REVIEW

a. *The Overview of Dakwah*

1. *Dakwah* Movement

The *Dakwah* movement is a concept that is also known as *dakwah harakah*, which is a *dakwah* movement. As the name implies, this *dakwah* emphasizes the aspect of action rather than discourse (theorizing). He quoted *Al-Qaththani's* view that *harakah dakwah* is a *dakwah* oriented to the development of Islamic society by carrying out reforms and improvements (*ishlah*) in aspects of human life starting from individual improvement (*ishlah al-fard*), family improvement (*ishlah al-Ussrah*).), improvement of society (*ishlah al-mujtama'*), and improvement of government and state (*ishlah al-daulah*). What is required in this type of *dakwah* is an effort to move towards improvement. Still, according to Ilyas, the word *harakah* itself means motion or movement, which is the opposite of silence. According to him, from this literal meaning, two meanings were born. First, *harakah*, refers to a movement that occurs after a period or vacuum. Second, *harakah*, refers to a renewed effort to bring people to a new, better life

Didin Hafidhuddin stated that the meaning of this *dakwah*, several things need to be considered carefully, namely:

- a) *Dakwah* is often misunderstood as a message from outside, so the approach is more interactive. The preachers are more likely to position themselves as foreigners, not related to the community's feelings and needs.
- b) *Dakwah* is often interpreted as just a lecture in a narrow sense, so the orientation of *da'wah* is often only on matters of a spiritual nature.
- c) People who are the target of *dakwah* are often considered a vacuum, even though *dakwah* is dealing with various patterns and circumstances in community settings.
- d) *Dakwah*, which is defined as merely conveying and the final result, is up to Allah, will negate the planning, implementation, and evaluation of *dakwah* activities. Therefore, it is not in place if *dakwah* activities are just perfunctory.

- e) Allah SWT will guarantee the victory of the right that is preached because the clear right will defeat the falsehood.⁵

Based on the view above, it is clear that the notion of an integralist dakwah is a continuous process handled by *dakwah* developers to internalize, transmit, and transform the messages of the teachings al-Islam. Islam is *dakwah*, meaning that religious teachings always encourage its adherents to carry out dakwah activities actively in society.

Based on the above, the intergalactic dakwah is a continuous process. It is handled by the da'wah developers to internalize, transmit, and transform the messages of the teachings of dn al-Islam. Islam is dakwah, aiming to continually encourage and always actively carry out da'wah activities in society. Thus trying to change the behavior of the target dakwah so that they are willing to accept Islamic teachings and practice them in the reality of everyday life, whether directly related to personal, family, or social problems.⁶ If so, it means that dakwah activities have a sense of urgency, especially in disseminating Islamic teachings.

The more urgent the dakwah, a series of verses of the Qur'an and hadith oblige every Muslim to carry out da'wah activities as well. The primary mission of sending the prophets and apostles of Allah SWT is to convey da'wah to all humans. One of the verses related to the urgency of da'wah is QS. Al-Maidah/5: 67 as follows:

هُرْبَلَّغْتَ فَمَا تَفْعَلْ لَمْ وَاِنْ رَبِّكَ مِنْ اِلَيْكَ اَنْزَلَ مَا يَبْلُغُ الرَّسُولُ نَبَأَهُنَّ
رِسَالَةً ج

The Translation:

“O Messenger, convey what has been sent down to you from your Lord. Moreover, if you do not do (what was ordered, it means), you do not convey His message.”⁷

This verse reminds the Apostles to convey religious teachings to the Ahl al-Kitab regardless of their criticisms and threats, let alone harsh reprimands. Allah commands them to be stricter in implementing the exceptions He has ordered. This verse is a promise from Allah to the Prophet Muhammad SAW that Allah will protect him from the interference and deceit of the Jews and Christians.⁸

Textually, the obligation of dakwah in the above verse is for every Prophet and an apostle. However, contextually, the verse meaning *dakwah* is not finished with the death of the Prophet Muhammad but becomes an obligation for Muslims after that. Thus, *dakwah* is the actualization of one of the natural functions of a Muslim, the function of

⁵DidinHafidhuddin, *DakwahAktual* (Cet.I; Jakarta: GemaInsani Press, 1998), pp. 69-70.

⁶Abū Hasan Ali al-Mawardi, *Al-Dakwah; Qawā'idwaUshūl*(Mesir: Dār al-Fikr, 1992), pp. 18.

⁷Kementrian Agama RI, *Al-Qur'an dan Tejemahnya*(Jakarta: PT. Sinergi Pustaka Indonesia, 2012), pp.158.

⁸M. Quraish Shihab, Vol. 02, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, pp.152.

the message, which is a conditioning process so that individuals and communities collectively know, understand, believe, and practice Islamic teachings. Therefore, it is very natural that da'wah activities are imposed on every Muslim, and they are also always required to convey da'wah even if it is only one verse.

There are several views when viewed in terms of the urgency of da'wah in a specific sense, namely the purpose of da'wah. In this case, A. Rosyad Saleh details the purpose of *dakwah* in two aspects as follows:

a) Main Purpose

The primary purpose of da'wah is the value of the result to be achieved or obtained by the entire *dakwah* activity. Therefore, all preparations, plans, and activities aim to achieve the primary goal of *dakwah*. The main purpose of *dakwah* is *hayātun ayyiban*, namely the realization of prosperity and happiness in life in this world and in the hereafter, which Allah SWT blesses.

b) Departmental Goals

The objective of the *dakwah* department is the intermediary goal. Therefore, as an intermediary, this goal contains values that can bring happiness and prosperity to Allah SWT under the built aspect or field of life. For example, in education, welfare and happiness in this field are marked by the existence of adequate educational facilities and the implementation of an education system that forms pious people.⁹

Furthermore, *Asmuni Sukir*, with the specification of *dakwah*, formulated the purpose of *dakwah* in two parts, namely general goals and particular goals.

a) General Purpose

The general purpose of *dakwah* is to invite humankind, including believers and non-believers or polytheists, to the right path, which is pleasing to Allah SWT in order to live happily and prosperously in this world and the hereafter.

b) Special Purpose

The specific objectives of *dakwah* are the formulation of objectives as details of the general objectives of *dakwah*. This goal is intended so that in the implementation of *dakwah* activities, can be seen the direction, what type of activity to carry out, to whom to preach, and what media use to avoid miscommunication between the executors of *dakwah* and the audience who receive the *dakwah*, it is because there are still generally the goals to be achieved.¹⁰

2. Dakwah Management

The word management comes from the word “to manage” (English), which means: manage, regulate, implement, manage, treat, and control. An organization is formed to achieve common goals, but to achieve these goals effectively requires good and correct management. Management is a process of seeing how to achieve a predetermined goal.

⁹A. Rosyad Saleh, *Manajemen Dakwah Islam* (Jakarta: Bulan Bintang, 1977), pp. 21.

¹⁰AsmuniSyukir, *Dasar-Dasar Strategi Dakwah Islam* (Cet. I ; Surabaya: Al-Ikhlash, 2003), pp. 24.

The word management comes from English, Management, administration, leadership, and management. Meaning of management is a process applied by individuals or groups in coordination efforts to achieve a goal.¹¹

Management has several tasks and activities that must be carried out. Moreover, these tasks are called interrelated management functions, linked, and controlled. William H. Newman, quoted by Soewarno Handayani, argues that the management function consists of planning, organizing, source collection, supervising, and controlling (planning).¹²

Dakwah management is a terminology that consists of two words, namely Management and *Dakwah*. *Dakwah* management is a *dakwah* activity carried out by implementing management functions and utilizing existing resources to achieve common goals, which is under the definition outlined by several *dakwah* management leaders. *Dakwah* management is a systematic and coordinative arrangement in *dakwah* activities or activities that start before the implementation until the end of the implementation *dakwah*.¹³

Based on this view, management is an activity carried out systematically to coordinate the implementation of *dakwah* from the start of the *dakwah* is planned until the end of the implementation of *dakwah*. *Dakwah* management is also interpreted as an effort to plan, categorize, collect and determine the executor of *dakwah* to achieve the goals of *dakwah*.

A. Rosyad Salih emphasized that *dakwah* management is a process of planning tasks, grouping tasks, collecting and assigning implementation personnel in task groups, and then moving towards achieving the goals of *dakwah*.¹⁴

Dakwah management is a systematic and coordinative arrangement in activities and activities (*dakwah* movement) that starts from before the implementation until the end of the activity as a form of *dakwah* movements. The activities and activities carried out must be under the *dakwah* management function that takes place at the *dakwah* level itself. Where every *dakwah* activity, especially on an organizational or institutional scale, to achieve a goal requires good management, the scope of the *dakwah* movement is a means or auxiliary tool for the *dakwah* activity itself. The elements of *amaliyyah al-'idariyyah* are a unit that consist of:

a) *Takhith* (Planning *Dakwah* Movement)

Dakwah, planning is essential. Thus the types of *dakwah* planning will be presented, including strategic plans versus operational plans, short-term plans versus long-term plans, directional plans versus specific plans, and single-use plans. Following planning in the modern world, in the application of *dakwah* activities, namely setting a series of *dakwah* goals, formulating the current situation. Identify all the conveniences and obstacles in developing a *dakwah* plan for the achievement of goals.¹⁵

¹¹Muhammad Munir dan Wahyu Ilahi, *Manajemen Dakwah* (Jakarta: Pustaka Pelita, 2009), pp 9.

¹²Soewarno Handayani, *Pengantar Ilmu Administrasi Dan Manajemen* (cet 7; Jakarta: Haji Masagung, 1998), pp.10.

¹³M. Munir dan Wahyu Ilahi, *Manajemen Dakwah*, pp. 82.

¹⁴Abd. Rosyad Saleh, *Manajemen Dakwah*, pp. 37

¹⁵Syam'un dan Hamriani, *Manajemen Dakwah* (Makassar: Alauddin Press, 2011), pp. 68.

b) *Tanzhim* (organization of *dakwah* movements)

Explain how the plan is managed, namely the distribution of da'wah applications, in more detail. Organizing is the whole process of grouping people, tools, tasks, responsibilities, and authorities in such a way as to create an organization that can be moved as a unit in order to achieve predetermined goals.

c) *Tawjih* (movement of the *dakwah* movement)

The movement of *dakwah* is the core of *dakwah* management because in this process all *dakwah* activities are carried out in mobilizing this *dakwah* the leader moves all elements of the organization to carry out all planned *dakwah* activities and from here all *dakwah* activities will be realized, where management functions will touch directly with the *dakwah* actors.¹⁶

d) *Riqaabah* (controlling *dakwah* movements)

One of the essential things to consider in managing a da'wah organization is to carry out evaluation steps. This *dakwah* evaluation is carried out to assess the person being assessed and the *dakwah* leader regarding information about success in the field. Therefore, the last discussion about *dakwah's* essential components is the evaluation or assessment of what has been done, what is being done, and planning for actions carried out by the *akwah*. All of that requires assessment in order to achieve the right target.¹⁷

b. Overview of Mosque Management

In Islam, the concepts and principles of management can be related to the tasks they carry out, namely being responsible for all activities and decisions within the organization. Based on the general opinion that management is problem-solving, and as is well-known, problem-solving and decision making are the essential functions of leadership. In addition, another opinion states that management is a science that studies how people carry out their responsibilities and possible through cooperation with other people.

This understanding of the scale of activity can also be interpreted as an activity involving organizing and tidying up everything around it, knowing the principles, and making life in harmony and harmony with others in carrying out their duties and responsibilities.¹⁸

The mosque comes from the Arabic word, and etymologically it comes from the *isim makan* (a noun that indicates a place). In the *Munjid* dictionary, the origin of the word mosque comes from the word *sajada - yasjudusujudan* (which means a place of prostration).¹⁹

Masjid (mosque) is the name of a place for prostration, *musholl ajama'ah, jama' masjid*, and the mosque is also designated in the name of a place prepared for prayer. If it is done in *nyajum'at* it is called a *jami'* mosque. The mosque in Islam is a great place

¹⁶Munir dan Wahyu Ilahi, *Manajemen Dakwah*, pp.139 .

¹⁷Syam'un dan Hamriani, *Manajemen Dakwah*, pp. 144.

¹⁸Munir dan Wahyu Ilahi, *Manajemen Dakwah*. 227.

¹⁹Louis Ma'lûf, *al-Munjidfi al- Luġahwa al 'A'lâm* (Beirût :DârulMasyriq, 1984), pp. 321.

and a high house, and the mosque is the house of Allah on earth, which was built to remember His name in it, and the servants worship Allah.²⁰

Mosque management is an effort to manage and regulate mosques that cannot be separated from organizational problems to deliver plans to better, effective and efficient goals. Mosque management is a science and effort that includes every action and activity of Muslims in placing mosques as places of worship and centers of Islamic culture or efforts to realize the functions of mosques as they should.²¹

Mosque management is more directed to the management of institutions or *dakwah* by using Islamic principles, which do not harm others, even support one another. In mosque management, all actions must begin with a sense of sincerity, responsibility, trust, and *istiqamah*, hoping for the pleasure of Allah SWT. In contrast to company management, general prioritizes large profits/materials regardless of social and religious aspects

The Concept of Mosque Management:

1. Mosque Planning

In controlling an effective and efficient mosque management business, it cannot be separated from a systematic plan, determination of activities and implementation to achieve a goal.

2. Mosque Organizing

The management function is to organize the composition, procedures, work procedures, management, and other things that regulate the organization to run smoothly. The division of labor, labor relations, work structure, and delegation of authority are regulated through the organization.²² In organizing a mosque, a chart or organizational structure is needed to see the extent of the relations system and division of labor. Therefore, every mosque must have a clear organizational structure so that the management runs smoothly. The organizational structure of a mosque is an arrangement of work units that shows the relationship between units, the existence of a division of labor, the integration of these different functions or activities, and the existence of authority, division of tasks, and reports.²³

III. RESEARCH METHODOLOGY

This research is field research located in Desa Panciro, Kecamatan Bajeng, Kabupaten Gowa, Provinsi Sulawesi Selatan. The center of the research location is Masjid Ukhuwaha-Islamiyah, Desa Panciro, Kecamatan Bajeng. The approach used is a *dakwah* science approach, a phenomenological approach, a sociological approach, and a normative theological approach by using the method of data collection through observation, interviews, literature, and documentation. The data processing technique and data analysis is done by a descriptive method.

²⁰Âdil Muhammad Darwîs, *al-Masjid fi al-Islâm wa Risâlatuhufi al-Mujtama' al-Ma'âsir*, (Jâmi'ah al-Azhar : Dârul 'Ilmi Dirab Najm Syarqiyah, 1417 H / 1996 M), pp. 8.

²¹ Ahmad Yani, *Panduan memakmurkan Masjid*, (Jakarta :Dea Press,2000), pp. 101.

²²Moh. E. Ayub,et all., *Manajemen Masjid, PetunjukPraktisBagi Para Pengurus*, pp. 7.

²³Moh. E. Ayub,et all., *Manajemen Masjid, PetunjukPraktisBagi Para Pengurus*, pp. 44.

IV. RESEARCH RESULTS AND DISCUSSION

Ukhuwatul Islamiyah in realizing the implications of *dakwah* to its members, especially during the *da'i* training, which consists of three stages, namely; a. the first two-month stage; b. the second two-month stage; c. stage two third month.²⁴

a. *First Two Month Stage*

This stage is carried out by the coaches on *ukhuwatul Islamiyah*, providing material about Islamic teachings that try to provide participants with an understanding of monotheism to Allah SWT and its fundamental function with the sending of the Prophet Muhammad SAW. Before the first step, we should consider that *Lembaga Dakwah Ukhuwatul Islamiyah* (LDUI) opens the Registration of education and training *dai* every year, which lasts for six months. The committee determines whether the candidates will be accepted, and it is limited to 50 people due to the limited building and space for training. During the six months of training, the committee was divided into three stages namely: The first stage is the stage of providing material.

In a *da'i* training, the provision of material is essential; like someone who is going to go on a long trip, that person needs provisions for the journey, as well as a prospective preacher, of course, needs provisions before appearing in society to spread Islamic teachings, thus a *dai* in training. Participants must be given material as a provision later after appearing in society. The material presented to the *dai* cadre training participants used the *dai's* educational approach combined with the fundamental approach as a provision in preaching, and social life, as a provision for later in the hereafter, then packaged in a lesson plan for two months. As for the material to be discussed as follows:

1. Syariat.

Syariat in Sufism is a charitable way to carry out worship to Allah SWT, which is referred to in the Qur'an as the primary goal of human creation. *Syariat* covers everything related to human life. In the *Syariat* material, training participants are always given an understanding, as stated by the head of the *Ukhuwatul Islamiyah* institution, that Muslims should understand the commands and prohibitions contained in the teachings of Islam. So that they can carry out Allah's commands and stay away from His prohibitions, love each other with fellow humans, do good deeds and always remember Allah SWT.

In Muh. Jufri's opinion, the first thing that the trainees must understand is to understand the commands and prohibitions of Allah SWT that are contained in the Qur'an so that they can carry out Allah's commands and stay away from His prohibitions. In addition, understand that fellow human beings in their lives should love each other, help each other, and should always remember Allah SWT. In line with what H. Syarifuddin said:

“After receiving material about the Syariat, I realized the purpose of life in this world. Carrying out the commands of Allah SWT and staying away from its

²⁴Muh. Jufri H. Lalang (67 years old), Head of *Lembaga Dakwah Ukhuwatul Islamiyah*, Interview, 27 April 2020.

prohibitions and loving each other among fellow humans, and always remember Allah SWT (zikir).²⁵

As said by Sudarmi:

“After receiving the material about the Syariat, it was like I woke up from a long sleep. Based on my ability, I only know Allah SWT by praying and doing good to fellow human beings. However, I do not understand the commands and prohibitions of Allah SWT. Here I understand the importance of remembering Allah SWT by serving him, namely carrying out his orders and staying away from Allah's prohibitions.²⁶

In the *Syariat* material, training participants are given an understanding of the rules and laws that every Muslim must follow. Therefore, it can be implemented in everyday life by loving each other, respecting each other, helping each other, and constantly reminding each other of Allah SWT.

2. Tarekat

Tarekat can be understood as a spiritual path to God. A Sufistic method in getting closer to Allah SWT can also be interpreted as a holy brotherhood marked by an association of students and teachers whom other students assist. In tarekat material, participants are given an understanding of *zuhud* life or a simple life, which always repents to Allah SWT by remembering the mistakes that have been made in the past to make themselves aware. Always remembering Allah SWT and trying to surrender themselves to Allah SWT or put their trust in always perform prayers correctly according to the instructions of the Qur'an and the hadith of the Prophet Muhammad and *dhikr* to Allah SWT as said by KH. Tachyuddin Tahir that:

*“This tarekat is the way to God by praying for Allah SWT. By doing prayer, we automatically remember Allah SWT. In other words, this *bizkrilllah* is a tarekat.”²⁷*

Similarly, Mariani said that:

*“At LDUI, I understand how to pray and simplicity in life, and I realize the importance of always remembering Allah SWT to avoid Satan's temptations because I am still lazy. But thank God, after entering LDUI, I understand that there is no exception for people who are already *baliq* not to pray.”²⁸*

3. Hakikat

In Sufism, *hakikat* is the level of cleansing the heart. Faith has settled only in Allah SWT with the principle of life only to serve Allah SWT. To reach the level of

²⁵ H. Syarifuddin, Member of Ukhuwatul Islamiyah, Interview, 31 May 2020.

²⁶ SudarmiSalawati(40 Years Old), Broad of Dai Training Participants 2020, Interview, 28 April 2020.

²⁷ KH. Tachyuddin Tahir (63 Years Old), Secretary of *Lembaga Dakwah Ukhuwatul Islamiyah*, Interview, 27 April 2020

²⁸ Mariani (23 Years Old), Participants of Dai Training 2020, Interview, 28 April 2020.

haqqulyakin, namely to have reached the core of belief in Allah SWT, as H. Tachyuddin Tahir said:

“Hakikat is our goal, this prayer is not only aimed at standing, prostrating, bowing, and sitting, but this prayer the purpose is to remember Allah SWT. That is the goal. In training, participants are taught to always understand the meaning of nature by explaining that in prayer, it is the movement that is corrected and the heart that always reminds Allah SWT so that there is no hole to remember things other than Allah SWT in prayer.”²⁹

From the explanation above, it can be understood that in training, the participants were taught to pray correctly according to the instructions of the Prophet Muhammad SAW, therefore later after leaving the training, they became accustomed to praying properly and correctly, which in the end can give an example to the people around them.

4. Makrifat

At this level of *makhrifat*, the Sufis discover the essence or reality of their obsession. As said by KH. Thahyuddin Tahir: At this stage, the participants are already at the stage of full of confidence in Allah SWT, namely knowing Allah truly with the parable which says that humans already know the purpose of life for what, then what to do and where to go and for what that is how we want to walk to something a place without us knowing how it is. This stage is the last in the science of Sufism. This stage is the highest; if a person has reached this stage, he genuinely knows his Lord (Allah SWT).

b. The second two-month stage, called the discussion and deepening stage

After the participants were provided with some material in the first stage, then in this second stage, the participants were obliged to take part in the discussion under the procedures carried out by the administrator by dividing the groups starting gradually from 5 people from each group 3 people in each group then there were independent paper assignments.

After dividing the groups with different titles and then, compiling a paper, then defending the paper they have made. This stage lasts for the next month, and the committee will deepen it with the hope that the LDUI management hopes this stage the candidates for *da'i* are accustomed to speaking and giving his opinion.

As said by H. Syarifuddin, I do not know what the paper says, but because of the encouragement from within me to know Allah's knowledge, I try to go with friends while studying and help friends complete the paper assignments. Finally, I have also completed my paper assignments independently as a final project in this second stage. Moreover, I can also be responsible for the paper I have made myself.

Iskandar Dg Gassing, a village faith (Iman Desa) from Takalar (63 years old), said he had never written a paper. However, because of my sincerity to know Allah SWT, he said, "I was involved until I could also complete the task independently. This cannot be separated from the help of my colleagues, and I have been able to account for my duties in front of my friends and clerics who will judge". He added that in this LDUI they are encouraged to study Islam until they know what Islam is, in addition he say:

²⁹KH. Tachyuddin Tahir (63 Years Old), Secretary of *Lembaga Dakwah Ukhuwatul Islamiyah*, Interview, 27 April 2020.

"Alhamdulillah, now I have provisions about Islam and I even convey it to my family and friends in the village".

c. *The third two-month stage is called the practical stage (last stage)*

At this stage, all participants must take the final stage before entering the exam because after practice, and each participant must take the Koran, written and oral exams as a requirement to take part in graduation. At this stage, participants are required to be able to apply the knowledge that has been obtained in the previous coaching process.

This practice stage also lasts for two months. At first, the administrators gave several titles, and participants were required to make a lecture concept, for example, issues of Faith, Prayer, Islam, Fasting, Zakat, Hajj, and *Mauamalah* and the next part is the practice. The administrator/committee makes several titles written on paper and then rolled up. Participants take one roll for one person then participants are tested in lecturing according to the title obtained without any time to prepare the lecture in advance. With the aim that the participants or prospective preachers get used to / can lecture anytime and anywhere without having to prepare in advance because they are aware that they have provisions from teachers so that in the end, participants prepare themselves to enter the community to convey their knowledge:

*"I think this is a new thing as SMK student. I never thought of becoming a preacher, but after I attended this training, Alhamdulillah was able to give lectures even though I had not directly communicated to the public. The important thing is that I can preach to myself, and I have known myself, so I have to try not to follow the invitations of lust/emotions that exist in me."*³⁰

The participants of dai training whom I met during the interview showed beaming faces as they described what they had been going through. In the interview, they said they had studied for a long time but only recently received training that explains the purpose of human creation by knowing their selves to know Allah SWT and here are given the motivation to get that knowledge, with sincerity, in order to survive in this world and the hereafter.

This six-month training/education is not carried out as long as it is carried out. However, it already has a curriculum regulated in the LDUI in the form of a separate guidebook without following the educational standards set by the government because the training is not carried out every day. However, two days a week does not interfere with the participants' activities. During the dai cadre coaching, the management will give more value to the teaching and learning process with an approach under the instructions of the Prophet Muhammad, which is according to the needs of the dai cadre.

The characteristics of a preacher *Ukhuwatul Islamiyah*, namely::

1. Appearance compatibility
2. Opening with Al-Fatihah
3. Material Mastery
4. Delivery by Heart
5. Adapting *Dakwah* Efficiently and Effectively
6. Discussion of *Ma'rifatul* Rasul as the meaning of the *Shahada*
7. Closing with prayers and closing sentences

³⁰Andre (18 Tahun), Peserta pelatihan Dai 2020, Wawancara, 04 Maret 2020.

The success steps of a *dai Ukhuwatul Islamiyah*, namely;

1. Science with continuous learning
2. Knowledge of comprehension, always discussing together, and questioning our teachers, especially to the *Kiai*
3. Knowledge of cognition, we must try to understand consciously with what we have understood,
4. Knowledge, experience, knowledge without charity is like a tree without fruit

Duties and obligations of a *dai ukhuwatul Islamiyah*, namely:

1. Delivering wisely "*Udu Ila Rabbika Bil hikmah wal maiuizatil Hasanah*," "*alligu Anni WalauAyatan*."
2. Saying even though it is bitter "*QulilHaqqaWalau Kana Murran*" and not being picky and full of sincerity,
3. Prepare complete material for verses and hadiths by memorizing in perfect makh'raj and tajwid,
4. "*Ibna 'Binafsika*," start preaching with yourself.

V. CLOSING

Implementing the *Dakwah* of the *Lembaga Dakwah Ukhuwatul Islamiyah* (LDUI) is in line with the implications of the *dakwah* of the Prophet Muhammad, which begins with preparation, arrangement, and then release. At *Lembaga Dakwah Ukhuwatul Islamiyah* (LDUI), it begins with the provision of material for two months, followed by discussion and deepening for two months, and for the last two months, the practice of *dakwah* has been carried out from the material that has been given, then an exam is held and ends with graduation/release.

REFERENCES

- Ali al-Mawardi, Abū Hasan. *Al-Dakwah; Qawā'idwaUshūl*. Mesir: Dār al-Fikr, 1992.
- Hafidhuddin, Didin. *Dakwah Aktual*. Cet.I; Jakarta: GemaInsani Press, 1998.
- Ismail, A. Ilyas. *ParadigmaDakwah Sayyid Quthub, RekonstruksiPemikiranDakwahHarakah*. Jakarta: Penamadani, 2008.
- Kementrian Agama RI, *Al-Qur'an dan Tejemahnya*. Jakarta: PT. Sinergi Pustaka Indonesia, 2012.
- Ma'lûf, Louis. *al-Munjidfî al- Luġahwa al 'A'lâm*. Beirût :DârulMasyriq, 1984.
- Muhammad Darwîs, Âdil. *al-Masjid fî al-IslâmwaRisâlatuhufî al-Mujtama' al-Ma'âsir*. Jâmi'ah al-Azhar :Dârul 'IlmiDîrabNajmSyaarqiyah, 1417 H / 1996 M.
- Muhammad, Herry. *Tokoh-tokoh Islam Yang Berpengaruh Abad 20*. Jakarta: Gema Insani Peress,2008.

- Muhiddin, Asep. *Dakwah dalam Perspektif Al-Qur'an* (Studi Kritis atas Visi, Misi dan Wawasan). Bandung: CV. Pustaka Setia, 2002.
- Munir Amin, Samsul. *Rekonstruksi Pemikiran Dakwah Islam*. Cet I; Jakarta: Amzah 2008.
- Munir, Muhammad dan Wahyu Ilahi, *Manajemen Dakwah*. Jakarta: Pustaka Pelita, 2009.
- Natsir, M. *Fiqh Dakwah*. Cet.13. Jakarta: Media Dakwah, 2008.
- Saleh, A. Rosyad. *Manajemen Dakwah Islam*. Jakarta: Bulan Bintang, 1977.
- Shihab, M. Quraish. Vol. 02, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, 2010.
- Soewarno Handayani. *Pengantar Ilmu Administrasi Dan Manajemen*. cet 7; Jakarta: Haji Masagung, 1998.
- Syam'un dan Hamriani. *Manajemen Dakwah*. Makassar: Alauddin Press, 2011.
- Syukir, Asmuni. *Dasar-Dasar Strategi Dakwah Islam*. Cet. I ; Surabaya: Al-Ikhlash, 2003.
- Yusuf, Yunan. *Metode Dakwah*. Cet I; Jakarta: Kencana., 2003.

INTERVIEW DATA

- Andre (18 Years), Dai 2020 trainee, Interview, 04 March 2020.
- H. Syarifuddin, Member of Ukhuwatul Islamiyah, Interview, 31 May 2020.
- KH. Tachyuddin Tahir (63 years old), Secretary of the *Lembaga Dakwah Ukhuwatul Islamiyah*, Interview, 27 April 2020.
- Mariani (23 Years), Dai 2020 Training Participant, Interview, 28 April 2020.
- Moh. Jufri H. Lalang (67 years old), Head of *Lembaga Dakwah Ukhuwatul Islamiyah*, Interview, 27 April 2020.
- Sudarmi Salawati (40 Years), Broad of Dai 2020 Training Participants, Interview, 28 April 2020.