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## Contemporary Da'wah Empowerment Institute in Indonesia

Ahmad Anas

ahmad.anas@walisongo.ac.id

Jl. Walisongo No.3-5, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa Tengah 50185

Alamat: Kampus

Korespondensi penulis: [ahmad.anas@walisongo.ac.id](mailto:ahmad.anas@walisongo.ac.id)

**Abstract.** *The importance of the role of contemporary da'wah institutions in Indonesia is a challenge for the government. This research aims to describe the role and problems of contemporary da'wah empowerment institutions in Indonesia. This study uses a qualitative method with a literature review approach which originates primarily from journals and books related to contemporary da'wah institutions in Indonesia. The results of this study found that the formation of da'wah institutions in Indonesia departed from individual awareness to carry out tabligh which developed into a collective awareness to carry out da'wah within a certain system within the da'wah institution. The concept of da'wah is not only synonymous with tabligh but covers all aspects of life and tabligh is only part of Islamic da'wah. An activity can be called da'wah if it includes a system of joint efforts of believers in the context of realizing Islamic teachings in terms of socio-cultural life. The role of da'wah institutions in Indonesia can act as a motivator because basically this approach strategy is basically an effort to raise public awareness so that they can develop the existing resources of the Indonesian people, the environment and the natural surroundings to get better results. This is where the socio-religious potential of preachers and da'wah institutions can carry out their role as Indonesian non-governmental organizations, especially through religious values such as independence, justice, cooperation and so on.*

**Keywords:** *da'wah, da'wah institutions, and community empowerment.*

### INTRODUCTION

Islam as *al-din* Allah is a *manhaj al-hayat* or way of life, a reference and framework for life's values (Adinugraha & Zayadi, 2020). Therefore, when Muslim communication functions as a community that is upheld on the moral foundations of faith, Islam and Piety can be realized and understood as a whole and coherent, it is a community that is not exclusive because it acts as "*ummatan wasathan*" namely as an example in the midst of a life that is all complex, full of dynamics of change, challenges and choices which are sometimes very dilemmatic (Sholehuddin et al., 2021). Departing from the thoughts above, the Contemporary Da'wah Empowerment Institution is a very

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\*Corresponding author, [ahmad.anas@walisongo.ac.id](mailto:ahmad.anas@walisongo.ac.id)

potential facility and is a community asset to carry out community development in order to create a society that is faithful and pious, and always under the protection of Allah (Riyadi & Adinugraha, 2021).

Contemporary Da'wah Empowerment Institutions in Indonesia as a component of non-formal national education have received the attention of the government for a long time. The government's attention to the world of Contemporary Da'wah Empowerment Institutions in Indonesia (Raniasati et al., 2023). Da'wah from time to time is increasing, because it is an educational institution that has an important and strategic role in creating and mobilizing development people who are devoted to God Almighty. History has also recorded that the Institute for Contemporary Da'wah Empowerment in Indonesia since the colonial period has given birth to pioneers of national unity and has become a driving force in expelling colonialists. In the current era of nation-building, the role of Contemporary Da'wah Empowerment Institutions in Indonesia is very important (Anas & Adinugraha, 2018a).

Human resources is a determining factor in the success of the development of a nation. Without the support of humans who master science and technology, the abundant natural resources will not be optimally utilized for the prosperity and welfare of our nation's people (Lestari et al., 2021). However, mastery of science and technology that is not matched by mastery of religious and moral values will give birth to technologists and scientists who are arid in spirit and low in morals, which incidentally is highly unwanted by the entire Indonesian nation who are religious, who uphold noble values. which is reflected in the 1945 Constitution and the state philosophy of Pancasila. Development people like that will in turn slow down the achievement of our lofty ideals of national development, the realization of a just and prosperous society that is blessed by Allah SWT. Through continuous and continuous intellectual, mental and religious moral development, Contemporary Da'wah Empowerment Institutions in Indonesia participate in the success of developing a nation that has good morals (Anas & Adinugraha, 2017).

Departing from the premise above, the existence and urgency of Contemporary Da'wah Empowerment Institutions in Indonesia in Indonesian society must be maintained and fostered. Maintenance and development of its development can be

carried out by providing the necessary facilities and infrastructure for the implementation of education for Contemporary Da'wah Empowerment Institutions in Indonesia.

## **THEORETICAL STUDY**

Da'wah in Indonesia between studies that are academic in nature and the reality of da'wah in society has not shown a functional synergistic relationship (Hasanah, 2021). Each one runs independently. Academic studies are still engrossed in their ivory towers, while the practice of da'wah in society is still focused on da'wah models that have been running for years and have not shown any significant changes. Among academics and experts in the field of da'wah, they study da'wah mostly starting from normative sources, namely the Koran and al-Hadith (Riyadi & Adinugraha, 2021).

In institutions or organizations acting on behalf of religious institutions, da'wah has not shown performance built using modern management. They have not been able to carry out careful planning and evaluation with regard to da'wah activities (Riyadi, 2017).

Realistically, the condition of da'wah in Indonesia has not shown significant progress. Da'wah is still running in place and still revolves around classic problems that exist in society. Even if there is development at the theoretical level, this has not yet provided meaningful input for the development of da'wah in Indonesia. Therefore, the progress of da'wah activities in Indonesia is very dependent on the strong will of Muslims to make changes (Anas & Adinugraha, 2018b).

## **METHOD**

This type of research is a qualitative-research that is a literature study. The data collection technique used by researchers is the library research method, namely library research. The library method is research conducted by reading books or magazines with other data sources in the library (Thomas, 2021).

## **RESULTS AND DISCUSSION**

### **The Existence of Contemporary Da'wah Empowerment Institutions in Indonesia**

The existence of the function and role of Contemporary Da'wah Empowerment Institutions in Indonesia which is not only limited as a holy place for worship of Allah SWT in the framework of *hablu minallah*, can also be used as a center for activities and information about Islam, science, technology and various aspects of life in the afterlife (Adinugraha et al., 2021).

The presence of the Contemporary Da'wah Empowerment Institute in Indonesia is able to make humans (Muslim communities) always sensitive to situations and changes that occur around them, especially in the current era of globalization where a spiritual role is very much needed in dealing with civil society (A. Qolbi & Sukmana, 2022). The present and future paradigms of life are faced with much tougher challenges than in previous times. Therefore, the activities of Contemporary Da'wah Empowerment Institutions in Indonesia are part of the sub-system of the community environment whose operations and acceleration always refer to the needs of human nature combined with the existing environmental culture, it is expected to be able to balance and respond to global challenges in the future. Being aware of the above, with situations and conditions like these, has encouraged various parties within the Indonesian community to plan to build a permanent secretariat that is representative and comprehensive (Umayah & Junanah, 2021).

The parable (of income issued by) those who spend part of their wealth is similar to a seed that grows seven grains, in each seed, Allah multiplies (rewards) for whoever wants. And Allah is almighty, all-knowing, all-knowing (Q.S. Al-Baqarah (2): 261). Regarding those who believe, if you help the religion of Allah, He will help you and grow you (Q.S. Muhammad (47): 7). The words of the Prophet SAW: Whoever builds a mosque solely for the sake of Allah, Allah will build his house for him in heaven (HR. Bukhori Muslim).

### **Relations between Da'wah Training Management and Other Fields of Science**

The link between Da'wah Training Management and other sciences can be divided into three categories (Rizqi Toyibah et al., 2021): 1) Relationship with the

underlying knowledge. This will be closely related to management, education, and da'wah which are allied, so the Management of Da'wah Training is a continuation of this knowledge. If in management you learn about management functions, then from there someone will get a systematization of work patterns through a certain regulatory framework. Together with the Da'wah Training Management, this framework is applied in da'wah training activities from preparation, implementation, to after training; 2) Relations with knowledge that has the weight of human resource development practice. Thus, Dakwah Training Management will have a close relationship, for example with: leadership, HR development, methodical didactics, learning psychology, kafiyat mujLAH, public relations, and of course there are many others. In fact, if a lot of knowledge has theoretical and practical weight, then efforts to prepare human resources will be closely related to the Management of Da'wah Training; 3. Relations with activities that have the weight of preparing human resources. In this case, Dakwah Training Management will closely relate to the various needs of a number of da'wah institutions, social institutions, educational institutions, government institutions, political institutions, economic institutions, broadcasting institutions, non-governmental organizations, and so on (Adinugraha et al., 2022).

Thus, the Management of Da'wah Training is closely related to receiving and providing benefits from and to other knowledge, both allied and non- allied (A. U. Qolbi et al., 2023). Dakwah Training Management is also very close to the needs of improving human daily life, especially with regard to preparing its resources which are constantly making changes towards a better direction, so that humans are also required to constantly change (Amila et al., 2023).

### **Problems of Contemporary Da'wah Empowerment Institutions in Indonesia**

The success of implementing a da'wah training program lies, among other things, in the ability of the manager of the da'wah training in managing each activity process. In other words, the application of management aspects in this program is absolutely necessary (Ragil et al., 2023).

On that basis, each training management requires at least three stages. At these three stages there are various problems that need to be handled as well as possible. First, the preparatory stage. It is an opportunity for all parties, especially organizers, trainers, potential participants and sending institutions, to prepare themselves. This was done so that various parties could depart from the same point. Second, the implementation stage. At this stage various parties (organizers, trainers, participants and sending institutions) carry out tasks related to the learning process. In order for the learning process to run effectively and efficiently, a learning atmosphere and various facilities need to be provided. In addition, it is necessary to provide a vehicle for self-development in the form of guidance, mentors or tutors. Third, the post-training stage. At this stage, the results of training activities are evaluated. Various components receive the same attention, participants, trainers, organizers, finances and so on. In addition, other activities are reporting and follow-up. Follow-up itself is monitoring and guidance based on feedback provided by training alumni and where they each work. If there are problems then guidance or consultation is given (Sabrina et al., 2023).

These three stages can be further broken down into six problems that require handling, namely as follows: 1. Planning, preceded by research activities, determining training needs, and choosing priorities. Setting performance achievement goals. Determine the benefits and benefits for participants (Sabrina et al., 2023). 2. Organizing, namely by preparing various training needs, which include various elements of training. Preparation into the organization, starting from preparing prospective trainers, preparing curriculum, preparing study materials to be distributed, as well as preparing accommodation and consumption, as well as finances. Preparation outside the organization, including sending training information, including the objectives of what will happen during the training, to potential participants and sending agencies, so that each participant can prepare himself. 3. Implementation, prepares participants to learn, and strives for participants to have a positive learning experience. In order for learning to run continuously, a meeting between trainers is first held. Furthermore, the implementation of the training is carried out by escorting the continuity of the delivery of learning material, which is based on the implementation of the schedule. 4. Evaluation, assessment of various elements of the training 5. Reporting

is submitted to related parties. 6. Follow up, which is an effort to monitor alumni training in the workplace (Luthfi, 2016).

### **The Relevance of Prophet Muhammad's Management in Making Society Change in Indonesia**

Meanwhile, the following explains the hadith cues regarding the management of da'wah, namely as follows: Intention (Planning). Rasulullah SAW said: Every deed should be accompanied by an intention. Verily, everyone will receive what he intended. Whoever emigrated was for Allah and His Messenger, then his migration was for Allah and His Messenger. Whoever emigrates for worldly goals (wealth, wealth, splendor) that he wants to achieve or because of a woman he wants to marry, then his migration is also for something he is aiming for. (H.R. Bukhari and Muslim in their two most authentic books) (Librianti & Mukarom, 2019).

The hadith above is revealed, with *asbab al wurud* (the cause of going down), when Rasulullah SAW and his companions were making *hijrah* to Medina. At that time many friends who emigrated, but had different intentions which were the basis for planning. There are those who migrate because of wealth, there are those who are because of future husbands or wives, there are also those who only hope to please Allah. Because of this background, the Prophet conveyed the hadith. Signs of meaning that can be drawn from this hadith include that intention is a formulation of future action, directed towards the goal to be achieved by someone. In management terms, the meaning of intent is close to the term planning or planning. In this case, Rasulullah recommended that intentions that are closely related to planning activities should be stuck at the highest level, namely with the target of achieving the pleasure of Allah and His Messenger, then from such targets an operational plan is made. Apart from such an intention, it is also possible, but the degree of quality is lower in the sight of Allah, and is temporary (Ghani et al., 2020).

2. Organizing. Organizing is a further step after planning is well formulated. It is an effort to consider the organizational structure, division of work, implementation procedures, division of responsibilities and others. If everything is done carefully, it is

seen that this can guarantee the efficiency of the use of manpower, said Rasulullah SAW: Be in congregation, because actually congregation is a blessing, while division is punishment. (HR. Muslim). Signs of meaning that can be taken from this hadith include that we are ordered to organize ourselves, in order to create joint strength in achieving a goal.

3. Division of Work (Staffing). As a logical consequence of the existence of an organization, the division of labor or staffing in modern management terms, needs to be done. Starting from placement and training to develop subordinates for mutual progress. In this case the hadith explains, how the placement of a person must be in accordance with his expertise, as narrated: If an affair is handed over to someone who is not an expert, then wait for the moment of destruction. (HR. Muslim) This hadith suggests that we really need to understand the character of each job. This also means that we need to learn with knowledge all the ins and outs of work (Fathan & Saifuddin, 2019).

4. Communicating. Leader activities communicate with organizational elements so that the government and the flow of information and feedback (feed back) can run smoothly as expected. Rasulullah SAW said: Not including our people are people who don't like superiors and subordinates and don't carry out commanding good and forbidding evil. (HR. Tirmidhi). Signs of meaning that can be taken from this hadith, among others, in a collaboration it is necessary to have a harmonious relationship, both vertical and horizontal relationships. So do internal and external relations. This relationship can be built, among others, through good communication.

5. Decision Making. Decision making is an attempt to take one of the various alternative choices that may be taken. In practice, decision-making is indeed not an easy thing, because it requires a wise attitude in determining it. In this case Rasulullah SAW has a special concept, according to his hadith: From Abu Muhammad, namely Hasan bin Ab Talib the grandson of Rasulullah SAW and his favorite, he has said: I have memorized from Rasulullah SAW: Leave something that doubts you, (and switch) to something who doesn't doubt you. (Narrated by Tirmidzi, Nasa'i, and said Tirmidhi: This hadith is Hasan Sahih) A wishy-washy, hesitant and inconsistent attitude does not reflect the essence of the message of this hadith in making a decision. On the other



hand, this hadith upholds a quick, precise and firm attitude in making decisions (Ayu et al., 2021).

6. Controlling. If the leader compares the real results with the expected results, it means that he will be on the right monitoring track. Deviations that occur should be material for improvement for the preparation of future planning. Rasulullah SAW said, part of the goodness of a person's Islam is leaving what is not beneficial to him. (Hadith Hasan's History of Tirmidhi) This hadith suggests that in every activity that is being carried out, it is possible for various obstacles and temptations to arise outside of planning. If the obstacles and temptations are strong, they may divert people from their original plans. However, obstacles and temptations are meaningless if a person has stronger control power, so that he can easily get rid of anything that is not beneficial that comes from these obstacles and temptations (Andreas et al., 2022).

7. Evaluation. As a form of controlling, this shows the need to grow, in addition to an attitude of togetherness, as well as an attitude of responsibility towards what is a person's rights and obligations in accordance with the field he plays. The reason is because every good accountability will be rewarded, otherwise bad accountability can be penalized: Verily Rasulullah SAW said: Each of you is a leader and each of you will be held accountable. So whoever is in charge of the government (Amir) who handles human affairs, he will be held accountable; A husband is the leader and will be held responsible for his family; A wife who is also a leader will be held accountable for the management of her home and children; Each servant is also a leader and will be held accountable for the property of his master; Each of you is a leader and each leader will be held accountable. (This hadith was issued by Bukhari) The hadith suggests that basically each of us will eventually go through a period of accountability. This accountability is in line with the evaluation stages carried out. So even in every activity, basically we are encouraged to be ready to evaluate and be evaluated (A. T. Surur et al., 2019).

Those are some hadith excerpts, which are seen as having relevance in describing the management concept of Rasulullah SAW in making changes in society. Based on the text and context of the hadith above, it appears that various pointers and modern management concepts have been taught by the Prophet through his hadiths. If this is the

case, then it is not surprising that the changes in society carried out by Rasulullah SAW in his day could take place so effectively, at the same time that this became an example for Indonesian society, which is predominantly Muslim (A. M. Surur & Munir, 2018).

## CONCLUSION

This study concludes that contemporary da'wah empowerment institutions in Indonesia have been growing rapidly since ancient times, and their growth is still ongoing today. As a da'wah institution and community development, the da'wah assembly functions as a forum for conveying religious messages, exchanging ideas and sharing experiences in religious matters; building friendship among Indonesian people; and as a forum for information and religious studies as well as cooperation among Muslims and the people of Indonesia. Contemporary da'wah empowering institutions in Indonesia were built by *kyai* as well as other community leaders, both in villages and big cities. Even recently, da'wah empowerment institutions in Indonesia have also played a role in fostering families, empowering the economy of Muslims and Indonesian society, developing a healthy and clean environment, strengthening happy families, and so on.

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