



THE DYNAMICS OF PROSELYTIZING IN MAINTAINING RELIGIOUS HARMONY (Study of Da'i Methods in Da'wah in the city of Sibolga)

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ARTICLE INFO	ABSTRACT
Date received : 20 Oct 2022 Revision date : 19 Nov 2022 Date received : 29 Nov 2022	<i>Islam is a religion of preaching. Preaching religion is a religion that aims to transmit and as a vehicle for spreading religion. Islam requires its adherents to be acquainted with the method and ability to spread religious teachings which in the Qur'an is called cinta makruf nahi munkar, which means inviting good and avoiding impoverishment. As proof whether these people understand whether they are with Islam or not, it will be seen when they are willing to do good and leave despicable acts. The ultimate goal of da'wah is to achieve human safety and happiness in this world and in the future. The city of Sibolga is a plural area that has a population of more than one ethnic group where each ethnic group has a different culture that they bring from their place of origin, hence interactions between different ethnic groups, especially the Toba Batak ethnic group and the Pesisir ethnic group. (Islam). Therefore, preachers and religious experts are needed who can maintain harmony between communities in the city of Sibolga.</i>
Keywords: Da'wah, Da'i, Harmony, Professionalism	

INTRODUCTION

The state has guaranteed adherents of religion in accordance with the basic law of the market 29 paragraph 2 "The state guarantees the freedom of each resident to embrace his religion and belief". His teachings "cover all the guidance of human life on earth so that they are safe and happy towards a more lasting and eternal afterlife." Relating to the relationship between which. Religion is different paths leading to the same (the ultimate) goal. The progress of the times has increasingly reduced the faith, and damaged the stronghold of the Muslim community, to overthrow the da'is to "try very hard to return the Muslims to the right path. Some preachers accuse Islamic teachings, but the results are not able to overcome the problems of Muslims in particular and create tolerant Muslims. This is evidenced by the fact that there are still many understandings of Muslims who have strong views making it difficult to maintain and establish religious harmony. Even the da'wah efforts carried out by the preachers with the existing problems are not directly proportional to the results achieved. The fundamental question is of course why this phenomenon can occur. If we look at the reality in society, it turns out that there are several things that trigger the problem of da'wah to become more complex.

Among them, the lack of professionalism of preachers, because they only transmit Islamic teachings without evaluating and thinking about the level of effectiveness and success. In other words, a da'i escapes responsibility for the success of the da'wah achieved. In fact, da'wah not only aborts "obligations", but also requires "ripe" planning so that the da'wah achieved can produce maximum results. According to the meaning of the word, da'wah is "an activity that summons, invites, and summons people" to believe in and obey "God Almighty. "Da'wah activities or da'wah from the perspective of Islam occupy a primary, central and very strategic position. Given this condition, da'wah activities must receive serious attention from da'wah institutions, both in terms of delivery (da'i) and the message or material to be conveyed. Because it cannot be denied, the good or bad behavior of the people, the failure or success of Islam in dealing with the



changes and developments of the times are largely determined by the da'wah activities carried out.

This da'wah mission is relevant to the definition of da'wah conveyed by Syekh al-Baby al-Khuly in his book Tazkirah alDu'ah, namely a change in character. These changes are not temporary, but basic changes, the emergence of awareness and belief. Still related to da'wah, we are dealing and we are in the current of globalization. The diversity of ethnic groups can be found in various regions in Indonesia. One of them is in Sibolga City. Sibolga City has an area of 10.77 km², consisting of 4 Districts, namely Sibolga Utara, Sibolga Kota, Sibolga Selatan, and Sibolga Sambas with a total population of 87,313 people based on data from the Sibolga City Central Bureau of Statistics.

LITERATURE REVIEW

Definition of Da'wah

Da'wah is a series of activities or processes regarding (1) inviting "humans who agree on a heretical faith (dalalah) to return to the basics of the path (siral al-mustaqim) namely to the religion of Allah SWT (al-al-Islam), on (2) calling namely explaining in advance to mankind the fact of Allah Almighty that Islam as a "true and true religion" and (3) reminding "mankind of His promises" (al-Wa'd) and His threats. (al-Wai'd), where Allah's promises are true" (al-Haq) and Allah's threats must occur at any time, both in this world and outside, sooner or later.

Carrying out da'wah is a religious requirement. Without the continuation of da'wah efforts, Islam is increasingly marginalized and not appreciated among its adherents. Da'wah efforts need to be increased to prevent propagators of other religions from "stealing" Muslims. Apart from that, the da'wah spread by the enemies of Islam needs to be clarified so that Muslims are not deceived. The importance of da'wah efforts as a lifeblood of strengthening faith and piety among Muslims themselves and as a guideline that attracts non-Muslims to Islam.

Rasulullah continued to preach sincerely, wisely and earnestly until he succeeded in taming the ignorant Arab community in Mecca to live Islam. Whereas previously ignorant Arabs were so attached to the beliefs of their ancestors and were willing to kill to defend those beliefs. The success of the Prophet's da'wah depends on three ways, namely oral (*bi al-lisan*), writing" (*bi al-kitabah*) and examples of good deeds (*bi al-hal*). The Messenger of Allah "used a method that was in accordance with his suitability either by way of or by a combination of the three. Da'wah is also "the task of the caliphate of Allah S.W.T for mankind to become his representative on Earth. Therefore, the main task that needs to be done is to call and invite all mankind to worship God Almighty, obey and be faithful to His commandments, and stay away from all His prohibitions. Invitations to preach like that must be transmitted continuously from time to time. Therefore, da'wah activities are programs that need to be prioritized, because they face several challenges at this time. Among the things that need to be prioritized in carrying out da'wah activities is making changes related to the da'wah strategy. Changes in da'wah strategy are important because they are a benchmark for whether or not the effectiveness of da'wah has been and is being carried out.

The large number of Muslims who continue to reach out is proof that da'wah activities are continuing. However, a large number of Muslims cannot be used as a measure of the success of Muslim da'wah if the quantity of Muslims is not of good quality. Therefore, the challenge of the current missionary strategy is to invite Muslims to become people who have; firstly, the quality of acts of worship only "to God Almighty (*habl min Allah*), human acts of worship to humans" (*habl min al-nas*) and human acts of worship towards the environment and second; have quality in real practice, namely human worship to boost one's potential to become a perfect human being in accordance with the demands of Islam itself.

Da'wah activities will run smoothly and earnestly if you adopt the right support system. The support system referred to here is the da'wah council, because through the da'wah council practical activities (activities) will be more effective than practical da'wah activities carried out individually. It is through this dakwah council that the promoter will play a bigger role in carrying out his dakwah activities. In addition, the preachers will be more creative in observing "existing problems and pay attention to aspects that are a priority in the realization of Islamic da'wah." In connection with the previous, in order for da'wah activities to become the real goals of da'wah, there are four main themes that must be transmitted in the practice of Islamic da'wah activities in the field, namely:

- a) Remind humanity of the values of truth and justice both orally and in writing.
- b) Communicating Islamic principles through writing and literature.
- c) Provide an exemplary example of noble moral behavior.

Act strictly within your physical, material, and spiritual abilities to apply godly principles. Advances in information and communication technology have given rise to new media of preaching through devices and radio. Under these conditions, often "da'wah activities no longer require many pilgrims or pilgrims in one



place, or direct interaction" between them. However, da'wah can be transmitted through media and its reach is worldwide.

Based on the above understanding, the task of da'wah can be understood as part of the responsibility of every Muslim in spreading his religion among the people. This obligation is the "responsibility of any individual" with varying degrees. The spread of Islamic teachings evenly must be increased by calling, inviting to the right path (amar ma'ruf) and preventing "harmful acts (nahi munkar). Muslims without exception have the opportunity to carry out this noble task by using techniques and methods according to their respective conditions and abilities. [Hasniah Hasan: 2005].

Definition of Religious Harmony

The root of the word harmony is harmony, which means peace, security (close, friendship and so on) not fighting, unity "to help others. Meanwhile, the meaning of harmony is living in harmony, agreement, a feeling of giving good (a united heart). Whereas in Arabic, the term harmony is also referred to as tasammuh, which means allowing each other, facilitating each other. Zaki Badawi" defines the word tasammuh with a posture or attitude which is manifested in a willingness to accept various opinions and postures, even though there are opinions that differ from them. It was also explained that this harmony is related to the issue of freedom or independence of human rights in the system of social life, thus enabling a chest-to-chest attitude towards any differences of opinion and beliefs of each individual. (Louis Ma'luf: 1992)

When you feel coexistence in harmony, between people of different religions there are always two forms of attitude. First, mutual respect and respect go "unconsciously." means that people of other religions are respected only for political purposes. For example, because the nation and state are the same, it is appropriate for religious people to get along with one another for the sake of shared goals. Second, respect for people belonging to other religions arises not only from political interests, but more than that, there is a circulation that the religions that humans have on this earth have very basic similarities. (Zainul Fuad: 2006)

The above traits are always fostered in conversation and concern for feelings, tolerance, and do not bring up "race" issues (ethnicity, religion, people/nation and between groups). On the other hand, this kind of attitude is more likely to be dishonest in different agreements. For example, those who are stronger in politics and the economy suppress the weakest, even for reasons of humanity, world peace, and such things.

In this sense, the second form of attitude which is motivated by the circularity of the underlying similarity between religions is developed through understanding this intersection, studying religion itself in depth and understanding other religions objectively. This kind of attitude usually always shows honesty and does not destroy harmony just because of a small problem that disturbs relations between religious adherents. This second attitude is more forward-looking for the future of mankind, because it finds rules derived from religious teachings more extensive and entertaining.

METHOD

This research has the style of field research (field research) with rich qualitative research types and conditions and will produce descriptive data. (Bungin, 2001) This research uses qualitative research methods because of the tradition in social education that fundamentally depends on human observation both in personal self and in interactions with others in a society. The qualitative research method actually does not aim to examine or prove the truth according to theory, but theories that already exist are developed using the data collected.

In this study, primary data were obtained by researchers from results, observations, documents and in-depth interviews (in-depth interviews) with key informants, namely: Interviews were conducted by the research team with preachers, extension workers, members, representatives of the NU Branch Office in Sibolga City, Al Jami'yatl Washliyah, Muhammadiyah movement and IKADI, as well as the community involved in the research. Interviews were conducted with various parties and elements to obtain information related to the dynamics of da'wah in religious harmony in preventing religious conflicts through the attitude and professionalism of the preacher in the city of Sibolga, as well as representatives from each mass organization figure, and the general public.

RESULTS AND DISCUSSION

The city of Sibolga has a motto that says, "Negeri Berbilang Kaum" is the motto of diversity in this city. Given the various ethnic groups that inhabit Sibolga, such as the Batak, Minang, Nias, Chinese, Javanese and others, the motto of being land for many people is rooted in everyday life. In various corners of the city, these three words can be found easily.



Definition of Da'i

Da'wah is a normatively rational and idealistic religious phenomenon. Da'wah is real and empirical as sunnah. This is relevant to the perception that da'wah is a good deed (sharia and morals) which originates from faith and piety and must be carried out according to sunnatullah which is understood by humans in the form of science (Anwar Arifin: 2011). In its development, da'wah is an activity that requires knowledge tools. The realized reality of da'wah is that it is still sporadic or individualistic in transmitting its da'wah. The role of da'wah here is to provide motivation, encouragement and strength individually and collectively so as not to be influenced by contemporary things that can damage existing religious values and morality (Kabul Wibowo: 2016). The role of da'wah carrying out da'wah tasks in the city of Sibolga is very diverse and heterogeneous in terms of knowledge competence.

This information illustrates that preachers in the city of Sibolga have "scientific competencies that are relevant to the needs of the community's expectations, namely they have taken the first level strata in the field of religion. For those who have not completed the first strata, it is best to get a recommendation from the President of the MUI, SIBOLGA City. The relative nature of the da'wah routines in the city of Sibolga can be seen in the communiqué. Which incidentally will not be the same as the da'wah routine. Of course this is influenced by the quality of da'wah and the acceptance of da'wah lectures or not. However, the preachers in the city of Sibolga did not evaluate the level of success of their preaching.

Da'wah Method

The method of da'wah is to explain the strategic direction of da'wah that has been determined. He is part of the missionary strategy. It should be easy to use. The direction of da'wah methods not only increases the effectiveness of da'wah, but can also remove obstacles to da'wah. Each strategy has its own advantages and disadvantages. Your method seeks to increase these advantages and minimize your weaknesses. (Wahidin Saputra: 2012)

Each method requires a technique and its implementation. This technique is a method that is carried out by someone to apply a method. This technique contains steps that are implemented to make the method more functional. Because the science of da'wah is broadly related and still requires other disciplines such as communication science, management science, psychology and sociology, the elaboration of methods and techniques borrows a lot from some of the sciences above with some modifications (Moh Ali Aziz: 2004)

How is the da'wah method applied by the da'wah in the city of "Sibolga"? The Chairperson of IKADI (Indonesian Da'i Association) "Sibolga city explained: The da'wah method applied by Sibolga city preaching is a form of communication, especially in lectures majoring in tabligh/PHBI" and muzakarah (question and answer) especially during routine studies at mosques/musholla (Interview with Mr. Apit Marukan)

The statement above "explains that there are two (2) da'wah methods applied in the city of Sibolga, namely:

1. Oneway communication, especially in tabligh/PHBI lectures majors
2. Muzakarah" (questions and answers), especially "during routine studies at the mosque/musholla.

The tendency of the da'wah method must be used in accordance with the psychology of the congregation's da'wah and seeing the needs that are transmitted by the initiator of the recitation program concerned. So in the presentation of da'wah most da'wah do not use any tools, this is as one of the da'wah of the City of Sibolga stated: Mostly 'I do not use tools such as blackboards, infocus or curriculum in their da'wah activities because it is based on teaching materials in reference books/books that relevant to the theme of the study (interview with Mr. Ibnu Tasnim Tampubolon).

Congregational Response

The preachers of the city of Sibolga rarely pay attention to the congregation's response when giving lectures. Indicators of lecture success are usually measured through various things, including i: being asked to contact WA and then being invited back to give a lecture. Most pilgrims respond well when listening to lecture material that directly touches the heart or is relevant to the lives of pilgrims who tend to be real/updated. Most congregations rarely question what the promoter says during lectures/sermons, both related to the method and choice of da'wah materials. BKM sees the "response/concern of the congregation in the development of da'wah, the evidence is that there are some pilgrims who provide" suggestions for strengthening da'wah material with special themes that



have been well programmed. Likewise, there are some congregations who call for routine studies at mosques/mosques to be encouraged by the MUI, DMI or IKADI as the "main driving force" in collaboration with the government.

Impact on Religion

1. Relative and subjective in the religious tendencies of the Sibolga people, but there are indicators that can describe it; Taklim activities (recitations) are increasing in mosques/mushollas that maintain them;
2. The mosque "is getting quite crowded with congregations, especially for mosques/musholla which have regular studies once a week or once a month. Harmony between people is well maintained, even though the proportion of non-Muslims is 57% % 43%.

CONCLUSION

In principle, da'wah in the city of Sibolga "has very relevant skills as evidenced by the Bachelor's degree (graduation) in religion (up to 55%) or at least former Islamic boarding school students. In fact, to become a "religious counselor at the Ministry of Religion of Sibolga City, you need to get a "recommendation from the President of Sibolga City MUI" if you don't have a bachelor's degree. The level of educational da'wah in the community does not have much effect on the congregation's acceptance of the content of the lectures given.

The "dakwah" method applied by the City of Dakwah Sibolga is a form of communication, especially "in tabligh akbar/PHBI lectures and muzakarah (questions and answers) especially during routine study periods at mosques/musholla. Most preachers do not use tools such as blackboards, infocus or curriculum in their da'wah activities, because they are based on teaching materials in books/reference books that are relevant to the theme of study. Before giving a lecture, the preachers of Sibolga city prepare da'wah materials to read reference books adapted to the research theme.

Of course, almost "no" wrote "dakwah" material to be distributed to the congregation "because of the limitations of many things such as work and others. For preachers who are already professional or well-known, there is usually no special preparation to determine the da'wah material. The religious tendency of the "Sibolga city" community can be seen in various indicators that can describe it, "among others: 1). Taklim (recitation) activities are to increase the number of mosques/mushollas that accommodate them; 2). Mosques are increasingly being visited by worshipers, especially for "mosques/mushollas that have carried out routine studies" weekly or monthly; 3). Harmony between humans is well maintained.

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