

Da'wah implementation at the Universitas Muhammadiyah Palembang

¹ Purmansyah Ariadi, ² Rulitawati, ³ Sayid Habiburrahman, ⁴ Suryanto

¹yariadipurmansyah@gmail.com; ²ita.ilet44@gmail.com; ³sayidhabiburrahman@gmail.com

University Muhammadiyah Palembang

ARTICLE INFO

ABSTRACT

Keywords

Implication dakwah
Head Office
Muhammadiyah Palembang

This paper raises preaching activities in the Muhammadiyah Central Office environment that have been realized. However, obstacles in the field there are still many that do not understand the practice of worship based on Tarjih Muhammadiyah so that the recitation program in the environment carried out by field IV is routinely carried out, response the recitation participants are right, but there are still obstacles to be faced. The understanding in worship is not deep enough, so it requires guidance, guidance, and training. The writing methodology is observation, interviews, and documentation, which the author directly does at the Muhammadiyah University Palembang Headquarters. With this paper, the authors can see the implementation of da'wah, which is carried out, and the factors that affect the implementation of da'wah in the Muhammadiyah Palembang headquarters environment.

This is an open access article under the CC-BY-SA license.



Introduction

Da'wah is an extraordinary activity, shaping self-quality and of course generating reward if done sincerely and according to sharia. Liability: someone in Da'wah is joining the congregation missionary who struggles to uphold the religion of Allah. However Often the dakwah Jama'ah is not able to carry out its da'wah wheels properly, effectively and resulted in significant progress in terms of recruitment and the influence of his preaching in the eyes of the people. One of the factors that caused the failure of the preaching congregation was a lack knowledge and ability in implementing the implementation of his da'wah strategy. Da'wah is a must to carry out religion, da'wah activities progress will have an influence on the progress of religion and vice versa, da'wah activities being sluggish will result in a decline in religion.

There is such a reciprocal relationship, then It is understandable if Islam places the obligation of preaching on each of its adherents (Andy Dermawan 2000). The progress and setbacks of Muslims are closely related to activities da'wah he did. (Dididn Hafidun, 1998).

Efforts to spread and realize his teachings during life mankind is a da'wah effort that must be carried out by Muslims especially Cookies that come will be heavier and more complex, this is due to problems being faced is increasingly *urgent* so that preaching can develop increasingly complex as well. In this matter, Muslims need to continuously explore, use, and apply da'wah in accordance with the demands and development of life. When discussing da'wah, it generally refers to the word of Allah SWT. In the Al-Qur'an surah An Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: " Call (man) the course of your Lord with wisdom 'and good teaching and argue with them in a nice way. Truly your God, He is who knows better who has strayed from His ways and He who is more find out who got the lead (Ministry of Religion of the Republic of Indonesia, 2018).

Da'wah among offices and universities is a program that must be implemented for every agency. For employees and female employees, it is necessary to have a deep understanding and obedience to the teachings of the religion that they adhere to. In daily reality, it shows that employees and employees have not realized that they do not understand religious norms and may even fulfill religious orders, such as fasting and prayer (Sudarsono, 2012). Religion is a bond and guidance that must be present in every human being. Religious attitudes lead to something manifest in devoting oneself to Almighty God by submitting and obeying all his commands and avoiding everything He forbids. The life of a Muslim or Muslim religion is a life that identifies itself with the rules that have been established by Allah SWT, manifested in the beliefs contained in the pillars of faith and carried out in words and deeds contained in the pillars of Islam.

On the other hand, religion is used as an approach to providing therapy through formation, guidance and training. Because only religion can satisfy the soul, which can eliminate conflict or contradiction, feelings of sin and disappointment. In the al-Qur'an Surah Yunus verse 57, Allah SWT says (Ministry of Religion RI, 2018).

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

It means: " O people! Indeed, there has come a lesson from your Lord and a healer for the diseases (that are) in the chest and guidance and mercy for those who believe. "

Religious Da'wah is not only obliged to be taught to those who have grown up. However, it is more specifically the cultivation of values. Religion must be taught to oneself as early as possible. One of the concerns about the emergence of implementation within the Muhammadiyah Palembang University headquarters environment to realize religious programs has experienced many

obstacles.

In South Sumatra, the signal of progress in education can be felt with the number of institutes and universities that are starting to develop rapidly. One of them is Muhammadiyah Palembang University. Because this university is one of the important aspects in the second largest city after Medan. The Muhammadiyah Palembang University campus was originally located on Jalan KH Ahmad Dahlan, the Bukit Kecil Palembang Complex. Since 1981 this campus has been moved to Jalan Jenderal Ahmad Yani 13 Ulu Palembang and since then the campus construction has continued. Currently the Muhammadiyah Palembang University campus has an area of 5 hectares, divided into 2 campuses, namely: campus A (3.5 hectares) and campus B (1.5 hectares), with a three-story building.

Since 1997, the campus area of The Universitas Muhammadiyah Palembang has been expanded by 1.5 hectares as Campus B on Jalan Talang Banten 13 Ulu Palembang. In addition, the Master Plan for the New Campus of Muhammadiyah Palembang University covering an area of 35.47 hectares in Km 28 has been made Indralaya, Ogan Ilir Regency. Currently Muhammadiyah Palembang University has 7 Faculties, 23 Study Programs (S1), 1 D3 Study Program, and 2 Postgraduate Study Programs (S2). Religion is a major milestone for the survival of human beings in the world, regard to the staff and employees in need of spiritual enlightenment as human survival will be run while the rules are binding, anyone who would not want to be in error condition has conducted risk must be accepted. When religion is used as a basis for shaping attitudes and morals as well as thinking and acting, what emerges is piety, which means that human behavior can be filtered if society is expected to remain stable. This can be achieved when religious values are embedded in each individual.

Method

The type of research used is qualitative. According to Creswell as quoted by Herdiansyah (1998: 8) states that qualitative research is a scientific research process that is more intended to understand human problems in a social context by creating a comprehensive and complex picture presented, reporting detailed views of information sources, and carried out in setting a natural without any intervention from the researcher. Data collection techniques used were observation, interviews, and documentation (Sugiyono, 200).

Discussion

Implementation of Da'wah in the Central Office of Muhammadiyah Palembang University

Implementation Derived from the English that *implementation* language, which means implementation, implementation (Johan Hasan, 1989). According to the Big Indonesian Dictionary, implementation is the implementation and application, where these two things are meant to find a

form about what has been agreed in advance. According to Syukur, quoted in Surmayadi, there are three important elements in the implementation process, namely (1) the existence of a program or policy being implemented, (2) the target group, namely the community group that is targeted and determined to benefit from the program, change and improvement, (3) applying elements (implementers) either to organizations or individuals who are responsible for obtaining the implementation and supervision of the implementation process (Surmayadi, 2005). According to Nurdin Usman (2002) implementation is an expansion of activities, actions, actions or the existence of a system mechanism that is not just an activity, but a planned activity and to achieve the objectives of the activities implementation according to Van Meter and Van Horn are actions taken by individuals. / officials or government or private groups directed at achieving the goals outlined in policy decisions (Nurdin Syamsudin, 2003).

According to Guntur Setiawan in his book, implementation is an expansion of activities that mutually adjust the process of interaction between goals and action to achieve it requires a network of executors, an effective bureaucracy (Guntur Setiawan, 2004). From the above understanding that has been explained by experts, implementation is a process to carry out planned activities or activities and to achieve a goal and to interact with each other universally into the concepts of humanization, liberation and transcendence (Kotowijoyo, 2001). Likewise with Muslim employees who bear as *dai'* or *daiyah illallah* In higher education, in his daily studies, he also conducts good *da'wah* in establishing friendships with friends based on the *ukhuwah imaniyah* (brotherhood in faith), active in various student activities (Ali Abdul Halim Hamid, 2003). follow the *cycle (training)* to deepen *tsaqofah* (insight), following *nadwas* (seminars) in order to have an understanding of individuals about different perspectives on one theme, even getting used to expressing ideas, *sharing* ideas and deliberation, becoming *takmir* mosque and attend teachings at the Al Qur "an Education Park (TPQ).

Da'wah according to Syamsul Munir is a *masdar* (noun) from the verb *da'a yad'u* which means calling, calling or suggesting. Meanwhile, in terms of Da'wah in the book Syamsul Munir, *Dakwah Science* states that da'wah is an activity that calls, invites, and calls people to believe and obey Allah Subhanahu Wa Ta'ala according to the lines of creed, sharia and Islamic morals (Samsul Munir, 2009). While da'wah according to Rosyad Soleh in the book *Management of Da'wah* is an effort to realize Islamic teachings in the realities of daily life, both for one's life and community life as a whole system of living together in the context of nation building and mankind to obtain the pleasure of Allah SWT (Samsul Munir, 2009). Da'wah according to M. Natsir (2010) is an effort to call and convey to individual humans and all Muslims about the views and goals of human life in this world, which includes *amar ma'ruf nahyi munkar* with various kinds of media and permitted ways. From the definition of da'wah above, it is that the actualization of faith is manifested in a system of human activities of faith in the social field which is carried out regularly to influence the way of thinking,

behaving, and acting (Amrullah Ahmad, 1993). In carrying out da'wah, the material conveyed to employees who participate in the recitation is as follows:

a. Wisdom

The method *bil-hikmah* is to prevent injustice that can prevent a person from damage and destruction. Every word that is in accordance with the truth, put something in its place, the truth of the word, wisdom can also mean the Qur'an and the Bible. In the implementation of da'wah in the administrative environment of the Central office, Muhammadiyah Has been carried out well based on the author's observation data in the association and communication between staff employees, leaders, all members of the organization. One of the programs in the field of religion of Vice Rector IV is the dawn prayer congregational which is held twice a month. That is one proof that the implementation of da'wah through the wisdom method has been carried out well. Because it is in this method of wisdom that every truth, word, wisdom, experience, knowledge and hospitality, kinship is well intertwined.

b. Mau'izah Hasanah

Mau'izah hasanah is advising someone with the aim of achieving something beneficial or maslahah for him. *Mau'izah* hasanah is a way of preaching preferred for performing; draws people to Him and does not trap them; makes it easy not difficult, so that a method of impressing the target of preaching that the role of the preacher is as a close friend who loves him, and as one who seeks all things that are beneficial to him and make him happy. In the writer's observation, the implementation of the *Mau'izah* hasanah da'wah method is to provide good advice that should be exemplified by everyone, through special monthly recitations for employees in the Muhammadiyah University Headquarters environment. The material presented contains elements of education, teaching, warnings, positive messages that can be used as guidelines in interactions and daily life. For the sake of achieving happiness in the world and the hereafter. And from the results of the interview Bp. MZ in the implementation of dakwah in the Headquarters environment: Very good with a note that you have to increase knowledge for participants or listeners, not only accept lecturers. And want everyone who gives lecture material to prepare a soft copy so that it can be repeated and studied again at home (MZ, 2018).

c. Al-Mujadalah

In the al-Mujadalah method, from the author's observations, the method of dakwah bi al-Mujadalahdi. At the Head Office of The Universitas Muhammadiyah Palembang it is carried out by preachers or religious leaders carried out by deliberation between community groups. Such as the holding of questions and answers in the religious sector, questions and answers between the da'i dan mas'ud in one problem which can find a solution to the problems faced by the employee .

"As far as I know, dakwah bi al-Muj is a question-and-answer session, discussion, exchange of

ideas, and in the office, it is usually called musyawarah. And usually, the deliberation is carried out in an assembly where there is a discussion of problems or materials that are currently there. For example, worship based on the guidance of Tarjih Muhammadiyah (M. Izat, 2018). The statement from the informant described above, the researcher explained that the title raised about the Implementation of Da'wah at the Head Office in Increasing Employee Solidarity is very appropriate to the reality of the application of da'wah bi al-Mujadalah at employees at the head office, because in addition to increasing their knowledge of community life, they can also increase a sense of solidarity, togetherness, care and mutual cooperation between residents. In connection with the statement of Mr. MZ as an employee at the library.

d. Story (Qashash)

Through story (qashash), which is following in the footsteps of something one step at a time or delivering news, telling someone something. Whereas story (qashash) in Indonesian means events (history) in a life person's life. If these various definitions are then linked to the Qur'an, it is a story that can be followed in the footsteps of conveying incidents of previous people, prophets or messengers, as well as other incidents that actually occur in the present or in the future. The delivery of da'wah with the story method means a method of da'wah which is carried out by conveying the story or way of someone in the future past that is in the Qur'an, with the aim of taking lessons from the stories or stories that are told .

Application of propaganda with the story method also can be applied in teaching activities were held at the Muhammadiyah University Center, where participants study a subject target mad'u that needs a cleansing spiritual through planting the values of Islam, thus becoming clear that activity missionary is not only done a preacher with a storytelling model as patterned in today's society's understanding. A preacher is one who can convey da'wah messages to employees. Through the story method, a preacher will be able to generate motivation to learn and provide *exemplary stories to be absorbed by employees in general (observation, 2018)*.

e. Question and answer

Discussion or exchange of ideas in a way goodis negotiation or conversation by way of arguing and arguing to win it, but the opponent who is invited to discuss or argue with everything is in accordance with the eyes and actions and things Ehwah that are appropriate for. with a conscience. So there is a dialogue that is best, so that it hits the sights and conscience with which to speak.

f. Exemplary

Good example (uswah hasanah), the word uswah means the exemplary of someone who is followed by others, whether it is an example of good or bad. The word hasanah can also be interpreted as anything that is in accordance with the eyes and deeds and things that are in accordance with conscience. From the author's observations, the behavior of employees and employees at the Muhammadiyah Central Office has reflected good uswah, both between leaders,

staff, security guards, OB, there has been a good kinship. And it reflects the life of the religious, we can see when the time of the prayers and the daily life that does not distinguish between people (Observation,2018).

Factors Anything Affecting Implementation of Da'wah in Environmental Headquarters Muhammadiyah University of Palembang

Internal Supporting Factors for

a. Ability to control oneself.

A preacher must always control himself, master his emotions (feelings) and always try to keep himself mentally stable.

b. A strong desire

It is imperative for any great and noble job that requires a strong will and desire in carrying it out, so that the work can be carried out as perfectly as possible. Without a strong desire or determination in a preacher, it is impossible for a satisfying result to be achieved.

c. Careful

Preparation is the most urgent matter in a job or activity, as well as da'wah. Da'wah that is prepared carefully will produce a deep feeling or impression on the listener.

d. Sufficient practice

The success of dakwah is also supported because of the practice through a process of *trial and error* many times, because practice will produce experience, while experience is the best teacher in the process of achieving success in da'wah. (Nasir, 2010)

Supporting Factors External To Da'i

a. The existence of adequate support from the community and government. Programs or policies can run smoothly if they get support in the form of public participation and support for the means and facilities to support activities.

b. There is support from the ulama or ustadz around the da'wah area. A program will run according to plan when all parties involved in it contribute and play an active role in the success of the program. (Nasir, 2010).

Factors inhibiting of Internal preacher

Delivering dakwah material that can make an impression on the hearts of the public does require a long time and is not a process that is free from obstacles. There are times when during his preaching journey a preacher gets difficulties and obstacles. As with proselytizing supporters, obstacles in this da'wah can also come from internal and external factors from a preacher.

a. Silence After Moving

Silence after moving or in religious language, often referred to as *futur*, is a condition in which

a preacher no longer has the religious zeal as before, or even turns back to being a lover of injustice.

b. Excessive

Exaggeration in any way is prohibited in religion. Regarding da'wah, excessive behavior will also result in the failure of preaching. A preacher who is too 'passionate' in conveying his dawah material, while the listeners do not understand thoroughly about the material he is conveying, it will cause the listeners to become bored.

c. Being proud of yourself

Proud of yourself is Being God hated very much because it is a characteristic of Satan. Pride themselves should only be carried by agents who Serba Supreme Allah. Rasul and friends, also very away from overbearing nature and pride in Whatever. Therefore, a preacher must also distance himself from pride.

d. Showing off

Showing off is showing intentionally deeds good done with the aim of the person seeing it giving praise and adulation. This trait should not exist in a preacher, because da'wah is a noble activity that is far from selfish and selfish. A preacher who has the character of showing off, of course the preaching that is carried out is no longer based on sincerity and hopes for the pleasure of Allah, but only to improve his good image in society.

Factors External To Da'i

a. Family Religious Background

Not all preachers are born from families that understand Islamic teachings. Problems that usually arise for preachers whose families do not understand Islamic teachings include weakness in *tsaqofah* Islamic and pressure family that does not support their da'wah activities, so it is not uncommon for a preacher from such a family to receive pressure from his own family.

b. The Nature and Behavior of Past Jahiliyah

Not all preachers grew and developed in the Islamic environment since their childhood, it could be that before growing their Islamic awareness, they were someone who did a lot of ignorance and had a bad temper. Sometimes this can lead to problems in dakwah activities.

Every element activity cannot be separated from the factors driving and inhibiting that accompany it. The Head Office of the Muhammadiyah Palembang University of Islamic preaching is no exception at the Muhammadiyah Palembang University Headquarters. In the following, the researcher will describe some of the supporting and inhibiting factors for the implementation of Islamic da'wah at the Muhammadiyah Palembang University Headquarters.

a. Supporting Factors for Da'wah

From the observational data obtained, the Central Office of the Muhammadiyah Palembang University preaching at the Head Office of the Muhammadiyah Palembang University there are many elements that support the implementation of the planned Head Office of The Universitas Muhammadiyah Palembang, such as from funding where these elements are fully supported by the Vice Chancellor II. Another element that supports it is from the organizer of the activity, namely the Rector. Deputy Chancellor 1, Vice Rector III, and Vice Chancellor IV who manage recitation are assisted by the Deputy Chancellor IV and the AIK Institute, Muhammadiyah University of Palembang. The implementation of da'wah at the Head Office of The Universitas Muhammadiyah Palembang was supported by various factors as conveyed by Bp. MWH in the author's interview on February 2, 2018, there are six factors. The following is his narrative, Bp. MWH.

"Factors supporting the implementation of propaganda in the Central Office of Muhammadiyah University of Palembang there are several dominant factors, such as the fact that the majority of employees of the Central Office of Muhammadiyah University of Palembang attend lectures monthly carried out every two weeks, the availability of facilities where propaganda in sufficient quantities; their motivation high level of support; support from various parties; patience, diligence, and exemplary from preachers; as well as the level of education of employees of the Muhammadiyah Palembang University Headquarters which is already relatively good "(interview, MZ 2018).

b. In hibiting Factors of Da'wah

Implementation of da'wah at the Muhammadiyah Palembang University Headquarters besides having factors that support its success in its implementation, on the other hand there are also several factors that hinder the implementation of da'wah at the Head Office of The Universitas Muhammadiyah Palembang, Seberang Ulu District 1. The following is the narrative of Bp. MZ in the author's interview on February 2 2018 related to the inhibiting factors for the implementation of this da'wah. Indeed, it is inevitable that in the implementation of every activity there must be factors that can become obstacles. Well, the factors that hinder the implementation of da'wah at The Universitas Muhammadiyah Palembang's Head Office include the lack of individual awareness in worship; individual religious understanding is still lacking. low; the mindset of individuals who are materialistic, and still see who will present material recitation. in means that they choose leaders or others who provide material of propaganda (MHW 2018).

According to MWH, causing sluggishness in following pengajian implemented at the office Muhammadiyah Palembang Centralarea: What causes employees to be less motivated in terms of religiously listening to lectures / recitation is that the material is less attractive (the theme is less bombastic), then the material presented is synergized with daily worship, then the problem of consumption is breakfast, because employees on u generally not breakfast / snack for recitation

participants (MHW), Meanwhile according to Mr. MZ, which causes a sluggishness to participate in recitation / Da'wah are:

Lack of awareness of employees and employees and leaders in the Muhammadiyah University Head Office to attend recitation and, the speaker who delivered often experienced changes and was not in accordance with the schedule, so that expected by participants who filling in the material is replaced by someone else. This is what causes a sluggishness to attend the recitation (M / Ziat, 2018). From interviews with the authors concluded that the factor limiting in the implementation of the recitals in the office of the Administrative Center of Muhammadiyah, are internal factors in themselves, while factor the external obstacle is that the speaker is not as scheduled and can result in sluggishness to attend the recitation.

Conclusion

The Universitas Muhammadiyah Palembang implements Da'wah to prevent injustice that prevents someone from damage and destruction, so that headquarters environment must remind each other. Good intentions to achieve something beneficial for others are good so that anyone may be reminded of the right deed to perform at work or home. The Universitas Muhammadiyah Palembang is carried out by preachers or religious leaders who do not choose themselves but are chosen by community groups. Like holding Q&A sessions in the religious field, questions, and answers in the recitation activities conducted at Muhammadiyah University. The story method can also be applied in the recitation activities conducted at Muhammadiyah University Headquarters. Staff and female staff at the Muhammadiyah Head Office show respect, which is highly apparent at leadership, security, OB, and kinship meetings. Many staff and employees of the Central Office Muhammadiyah are motivated by their devotion to the cause of Da'wah, having adequate facilities and appropriate infrastructure to carry out their activities. While financing is the inhibiting factor, mastery of the material, awareness of a non-funds increase, time management is not optimal, and implementation is not right.

References

- Ali Abdul Halim Mahmud, 2003 *Fiqh of Da'wah Muslimah* Jakarta: Robbani Press.
- Aminuddin Sanwar, 1985, *Introduction to Da'wah Science*, IAIN Walisongo Dakwah Faculty, Semarang.
- Amrullah Ahmad, 1993, *Da'wah and Change Social*, Yogyakarta: Prima Duta. Anshari, 1997, *Lecture on Al-Islam Islamic Education in Higher Education*. Jakarta: CV. Rajawali
- Awaludin Pimay, 2006, *Basics of Da'wah Strategies*. Surabaya: Al-Ikhlâs.
- Bakhtiar, Wardi. 1997, *Research Methodology of Da'wah Science* Jakarta: logos.

- Budiharjo. 2007, *Da'wah and Poverty Alleviation*. Yogyakarta: Contribution of the Press. Ministry of Religion of the Republic of Indonesia, Foundation for Al-Qur'an Translator / Interpreter Organizers,
- Dzikron Abdullah, 1998, *Da'wah and Politics of the Da'i Million People of Bandung*:
- Mizan Fathul Bahri An-Nabiry, 2008, *of the Da'i Meniti Jalan Dakwah: Provisions for the Struggle* Jakarta: Sinar Grafika Offset.
- Guntur Setiawan. 2004, *Implementation in the Development Bureaucracy*. Bandung: Youth Rosdakarya.
- John Hasan, 1999, *Kamus Inggris Indonesia* Jakarta: Gramedia Kuntowijoyo, 2001, *Muslim Tanpa Masjid*, Yogyakarta: Mizan Muhammad Natsir, 1991, *Fiqhud Dakwah*. Solo: Cv. Ramadhani.
- Najamudin. 2008. *Metode Dakwah Menurut Al-Qur'an*. Yogyakarta: Pustaka InsanMadani.
- Nurdin Syarifuddin dan Usman Basyiruddin, 2003, *Guru Profesional dan Implementasi Kurikulum*. Jakarta: Ciputat Press.
- Nurdin Usman 2002, *Konteks Implementasi Berbasis Kurikulum*. Jakarta: PT Raja Grafindo Persada.
- Rosyad Soleh, 2010, *Manajemen Dakwah*. Bandung: Surya sarana grafika
- Samsul Munir Amir, 2009, *Ilmu Dakwah* Jakarta: Amzah 2009
- Surmayadi, 2005, *Efektivitas Implementasi Kebijakan Otonomi Daerah*, Jakarta: Citra Utama
- Susilo, 2008, *Metode Dakwah*. Jakarta: Golden.