

THE ROLE OF DAKWAH ON THE DEVELOPMENT OF ISLAMIC EDUCATION IN SOSOR LADANG VILLAGE TOBA SAMOSIR DISTRICT

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This study describes the role of da'wah on the development of Islamic education in the Muslim Minority Village, namely Sosor Field Village, Toba Samosir Regency. This study uses a qualitative approach with a descriptive type of research. Based on the results of the study, it can be concluded that: The role of da'wah in developing Islamic education in Sosor Ladang village plays a role as educators and Da'i in broadcasting Islamic teachings and civilization in Minority villages with programs of routine recitation activities, celebration of Islamic Religious Holidays, managing institutions non-formal education, carrying out tabligh Akbar, forming associations such as perwiridan/recitation of fathers, mothers, and teenagers, also forming a Qur'an education park as a form of fostering the Qur'anic generation.

keywords: *The Role of Da'wah, Islamic Education, Dakwah.*

1. Introduction

The existence and existence of Islam to date is one of them because of the da'wah. Da'wah has been carried out since the time of the Prophet Muhammad, until now. There are so many verses of the Qur'an that talk about da'wah, including An-Nahl verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
Meaning: Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided (Surah An-Nahl: 125).

The values of Islamic education occupy an important position in Islam itself, as a Muslim society the values of Islamic education should be applied in everyday life as a form of realization of worship. In the current era of globalization, people can easily and quickly see or imitate Western civilization that they can apply in their daily lives, resulting in a low public understanding of the values of Islamic education and also the decline of the morality of Muslims. In such conditions, of course, efforts are needed to change these conditions for the better, to foster people who do not understand the values of Islamic education to understand and be accepted and applied in everyday life, in order to become a complete Muslim community. In Toba Samosir Regency, especially in Sosor Ladang village, which is a village with a Muslim minority, the religious condition in the village is influenced by Protestant Christianity, Catholicism and Parmalim, which is a sign of religious heterogeneity in this area while Islam is in the process of spreading in the Batak lands. experienced challenges, especially from the local community, because the community believed in the culture and teachings of their own ancestors rather than following the teachings of a new religion. That is why the people in Sosor Ladang village still or really need da'wah to develop Islamic education, especially for people who are new converts.

Da'wah is etymologically derived from Arabic, namely da'a, ya'du, da'wan which is interpreted as inviting / calling, calling, calling, requesting, and requesting. This term is often given the same meaning



as the terms *tabligh*, *amr ma'ruf* and *nahi munkar*, *mau'idzhoh hasanah*, *tabsyir*, *indzhar*, *washiyah*, *tarbiyah*, *ta'lim*, and sermons. People who do *da'wah* are called *Da'i* for men and *Da'iyah* for women.

At the level of *da'wah* practice, it must contain and involve three elements, namely: the delivery of the message, the information conveyed, and the recipient of the message. However, *da'wah* contains a broader meaning than these terms, because the term *da'wah* has the meaning as an activity of conveying Islamic teachings, enjoining good deeds and preventing evil deeds, as well as giving good news and warnings to humans. The term *da'wah* in the Qur'an is expressed in the form of *fi'il* and *mashdar* as much as more than one hundred words. The Qur'an uses the word *da'wah* to invite to goodness accompanied by the risk of each choice. In the Qur'an, *da'wah* in the sense of inviting is found 46CV, *Asy Syifa' Semarang*, *Alqur'an and the Translation of the Ministry of Religion of the Republic of Indonesia*, (Semarang, CV Syifa'), p. 421 Mahmud Yunus, *Indonesian Arabic Dictionary*, (Jakarta; PT. Mahmud Yunus Wia Dzumiyyah, 2010), p. 127 Djalil Muhammad and Abdullah Syah, *History of Islamic Da'wah and Its Development in North Sumatra*, (Medan: MUI TK I, North Sumatra Province) h. 143.

times, 39 times in the sense of inviting Islam and goodness, and seven times inviting to hell or evil. In addition, there are many verses that explain the term *da'wah* in different contexts. Apart from the various meanings of this term, the use of the word *da'wah* in Islamic society, especially in Indonesia is something that is not foreign. The meaning of the word *da'wah* meant is "an appeal" and "invitation", if the word *da'wah* is given the meaning of "call" then what is meant is serian to Islam or the call to Islam, as well as if it is given the meaning of "invitation" then what is meant is an invitation to Islam or Islamic invitation. Apart from that, "Islam" as a religion is called a *da'wah* religion, meaning that it is a religion that is propagated by peaceful means, not through violence.

Thus, it can be defined that Islamic *da'wah* is an activity of inviting, encouraging, and motivating others based on *bashirah* to walk in the way of Allah and *istiqomah* in his path and strive together to elevate the Religion of Allah. The words invite, encourage and motivate are *da'wah* activities that are within the scope of *tabligh*. As is the condition of the people in Sososor Ladang village, Toba Samosir district, the majority of which are Christian or Muslim minorities are still few who understand the values of Islamic education like most of those who have recently converted to Islam in the village. To change the condition of the community so that it becomes a society that understands the values of Islamic education, of course it takes someone who can invite a change (*Da'i*), where participatory *da'wah* is the main solution to get better changes in the village community of Sososor Ladang. Toba Samosir Regency.

According to Nasarudin Latif *Da'wah* is any business activity with oral or written nature that calls, invites, calls other humans to believe and obey Allah SWT in accordance with the lines of *aqidah* and *sharia* as well as Islamic morals. Meanwhile, Quraish Shihab *Da'wah* is an invitation to conversion, or an attempt to change a bad situation to a better and perfect situation for both individuals and society. *Da'i* is an Arabic word taken from the form of *mashdar daa'ayatan* which turns into *fail daa'ii* which means to preach. In a special sense (Islamic understanding), *da'i* is a person who invites others either directly or indirectly with words, actions or behavior towards a good or better condition according to the Shari'a of the Qur'an and Sunnah. . Based on this special understanding, the *da'i* is identical with the person who commands the *makruf nahi munkar*. The target of *da'wah*, which is seen from the psychological life of each of the above-mentioned groups of people, has special characteristics that demand different systems and methods of *da'wah* approach or information. Muhammad Munir, *Da'wah Management*, (Jakarta; Fajar Interpratama Offset, 2006), p. 18 Samsul Munir Amin, *Da'wah Science (Cet II, Jakarta; Amzah, 2013)*, p68

Information based on different psychological principles is a must if we want effectiveness and efficiency in the program of *da'wah* activities and religious information among them. The targets concerning community groups are viewed from a sociological perspective in the form of isolated communities, rural areas, large and small cities, as well as people in marginal areas of big cities, age levels in the form of children, adolescents and the elderly, prostitutes, homeless people, unemployed,

prisoners and so on, community groups in terms of institutional structures in the form of society, government and family.

The role and function of da'wah must also be able to take a position as a simulator that can motivate towards behavior or attitudes that are in accordance with the da'wah messages. Da'wah messages must be able to compete with other stimuli that are scattered around human life. In delivering da'wah, of course, there is material which is also called Maddah, which is a matter of the content of the message or material conveyed by the da'i, broadly speaking, the maddah of da'wah are grouped as follows:

a. Aqidah

According to the language of the word aqidah comes from the word aqada, which means to remind or believe / believe. Akidah means bond, trust, or belief. Thus, aqidah is a view (idea, understanding, understanding, or opinion) about something that is believed or experienced by the human heart as the correct view. In other words, aqidah is something that is believed or believed to be true. At the same time aqidah or faith is a bond of agreement between man and his god, that man is willing to obey him. The bond of agreement has been agreed upon by humans since it was in the form of a fetus in its mother's womb. It is obligatory on every convert with the obligation of 'aini to know each creed and its evidence according to the ijmal arguments. Sayid Sabiq when defining faith or aqidah said that the notion of faith or aqidah consisted of six things referred to as the pillars of faith:

- a) Believe in Allah, believe in His noble names and His high attributes, also believe in the evidences of His existence or existence and the reality of His greatness in the universe.
- b) Believe in the nature that is behind this universe, namely the realm that cannot be seen, including the forces of goodness contained in it, which are in the form of angels, and the forces of evil in the form of demons and all

M. Arifin, *Psychology of Da'wah An Introduction to Studies*, (Jakarta: Bulan Bintang), p, 14

Syahrin Harahap, *The Islamic Path Towards a Plenary Muslim*, (Jakarta: PT Karisma Putra Utama, 2016), p,27

his army of demons. It also believes in what is in other realms such as jinn and spirits.

- a) Believe in the books of Allah SWT which were sent down to the messengers to know what is right and what is false, what is good and what is bad, and what is lawful and what is unlawful.
- b) Believe in the prophets and messengers chosen by Allah SWT to guide towards guidance and lead all creatures to the truth (rights).
- c) Belief in the Last Day and related events such as resurrection from the grave (life after death) will be rewarded or punished, heaven or hell.
- d) Believing in destiny (qadha and qadar) on the basis of which the rules of everything in this universe apply, both in creation or how to regulate them.

The conclusion is that Muslims must believe in the pillars of faith which aim to remember Allah SWT and his messengers. Islamic faith is our foundation in thinking, acting in accordance with the Qur'an and Hadith The consequence of faith itself is that we have to believe that only Allah SWT has the right to be worshiped by humans, the king of all kings by obeying all his orders and staying away from all his prohibitions.

b. Morals

Etymologically the word morality comes from Arabic, the plural of "khuliquun" which means character, temperament, and behavior or character. which means creator and creature which means created. Meanwhile, in terms of terminology, the discussion of morality is related to the problem of character or inner temperature conditions that affect human behavior. The science of morals for Al-Farabi, is nothing but a discussion of the virtues that can convey humans to the highest goal of life, namely happiness, and about various evils or shortcomings that can hinder efforts to achieve these goals.

Al-Ghazali argues that humans have an outward image called khalq, and an inner image called khulq, Khlaq is a human physical image, while khluq is a human psychic image. without involving other

elements. *Khuluq* is also related to *khaliq* and *makhluk*. This etymological understanding implies that morality has to do with

Abuddin Nata, *Al-Qur'an and Hadith*, (Jakarta: Rajawali Press 1993), p,29

Mahmud Yunus, *Indonesian Arabic Dictionary*, (Jakarta: PT. Mahmud Yunus Wa Dzurriyyah, 2010), p, 120

God the creator who created human temperament, inside and out, so that moral demands must be in accordance with the Creator. Morals must also have conformity with creatures that hint at the existence of a source of morals from shared human decisions or based on *uruf* (tradition). Prophet Muhammad SAW has succeeded in landing examples of how humans should uphold morality in life. This is relevant to the fact that the Prophet himself called himself sent with the sole task of perfecting the morals of mankind.

c. Sharia

Shari'a is literally the road to the source (spring) of water, namely the straight path that every Muslim must follow. Sharia is a Muslim way of life. Sharia contains the provisions of Allah SWT and His Messenger, both in the form of prohibitions and in the form of orders, covering all aspects of life and human life. Law or Sharia is often referred to as a mirror of civilization in the sense that when it grows mature and perfect, civilization reflects itself in its laws. The implementation of sharia is the source that gave birth to Islamic civilization, which has preserved and protected it in history. Sharia is what will always be the strength of civilization among the Muslims.

This Islamic da'wah material is very broad and binds all Muslims. It is an inseparable heart of the lives of Muslims in various parts of the world, and at the same time it is something to be proud of. The advantages of Islamic sharia material, among others, is that it is not owned by other people. This Sharia is universal, which explains the rights of Muslims and non-Muslims, even the rights of all human beings. With this sharia material, the world system order will be orderly and perfect. Besides containing and covering social and moral benefits, the da'wah material in the field of sharia is intended to provide a true picture, clear view, and events carefully on the evidence or the arguments in seeing every issue of renewal, so that people do not fall into ugliness, because what is desired in da'wah is goodness.

Muhaimin and Jusuf Mudzakkir, *Regions and Insights of Islamic Studies*, (Jakarta: Fajar Interpratama Offset, 2005), p, 203 Muhammad Daud Ali, *Introduction to Islamic Law and Islamic Law in Indonesia*, (Jakarta: PT Raja Grafindo Persada, 1991), p,46 M. Munir and Wahyu Ilaihi, *Da'wah Management*, (Jakarta: Fajar Interpratama Offset, 2006), p,26 Mistakes in placing the correct and balanced position among the burdens of the Shari'a as determined by Islam, will cause a danger to religion and life. Islamic Sharia develops comprehensive law that covers all human life. This completeness flows from the Islamic conception of human life which was created to fulfill the provisions that make up the divine will. Da'wah material that presents elements of sharia must be able to describe or provide clear information in the field of law in the form of legal status that is mandatory, *mandub*, *makruh*, permissible and haram.

The transformation process in learning is defined as the process of changing the shape of the information learned into the form of abilities or knowledge possessed or controlled by students. It can also be said that the transformation in learning is nothing but the absorption process carried out by students during study time. Education can be interpreted as a conscious effort made by humans to bring students to the adult level in the sense of being able to assume moral responsibility. Meanwhile, according to Ngalim Purwanto Education is all the efforts of adults in association with children to lead their physical and spiritual development towards maturity which will later be useful for themselves and the surrounding community. Law No. 20 of 2003 concerning SISDIKNAS chapter I states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, , as well as the skills needed for himself, society, nation and state.

According to M Yusuf Qardawi, Islamic education is the education of a whole person, mind and heart, spiritual and physical, morals and skills. Islamic education prepares people to live in both peace and war, prepares them to face society with all its good and evil, sweet and bitter. According to Munir Mursi,



Islamic education is the process of fostering human beings to serve and obey Allah in order to be pious, to prosper the earth for the benefit of strengthening human welfare by mastering various sciences, and strengthening Islamic unity. Islamic education in Indonesia has been going on since the entry of Islam into Indonesia. According to historical records the entry of Islam into Indonesia peacefully Ibid, h, 29 Ngalim Purwanto, Educational Psychology, (Bandung: Rosdakarya Youth, 1996), p, 23 Ramayulis, Islamic Education, (Jakarta: Radar Jaya Offset, 2015), p, 32

Facruddin Azmi, Islamic Education Policy Empowering Civilization, (Medan: CV Manhaji, 2016), p, 13 different from other areas the arrival of Islam was passed through war, such as Egypt, Iraq, Persia and several other areas. The role of traders and missionaries is very large in the process of Islamization in Indonesia. One of the paths of the Islamization process is education. In Islamic education, the goal is expected to be able to create Muslim humans who are highly knowledgeable, where faith and piety are the controllers in their application or experience in social life. If this is not the case, then his personal dignity and self-esteem as a servant of God will decline and even endanger other human beings. Islamic education is tasked with maintaining, instilling and developing the continuity of the functioning of Islamic values sourced from the holy book Al-Qur'an and Hadith. Ibn Khaldun formulated that the objectives of Islamic education are divided into two types, namely:

1. The goal that is ukhrawi-oriented, namely to form a servant to carry out obligations to Allah SWT.
2. Worldly-oriented goals, namely to form humans who are able to face all forms of needs and challenges of life in order to become more worthy and useful for others.

In a dynamic society, education plays a decisive role in the existence and development of society, because education is an effort to transfer and transform knowledge and internalize religious values, culture and so on in all aspects and types to the next generation. Likewise, the role of Islamic education among Muslims is a form of manifestation and ideals of Islamic life to preserve, transform and internalize these Islamic values to future generations, so that the aspired religious-cultural values can continue to function and develop in society. from time to time.

2. Method

This research uses qualitative field research. What is meant by qualitative research methods are research methods based on the philosophy of phosp generalization. The research to be carried out is qualitative in nature, namely data that is described in words or sentences separated according to categories to obtain conclusions. With this qualitative analysis, it is hoped that Heydar Putra Daulay, Islamic Education in the National Education System in Indonesia, (Medan: IAIN Press, 2002), p, 3 Abdul Majid and Jusuf Mudzakkir, Islamic Education, (Jakarta: Kencana prenatal Media, 2010), p, 84 Sugiono, Quantitative, Qualitative Research Methods, (Bandung: Alfabeta, 2010) can answer and solve problems by understanding and deepening thoroughly and completely from the object to be studied. The data analysis process that the author uses in this study is after the data is collected, then the data is selected first, then the author will process and analyze the research data so that it can be used as an objective decision by drawing conclusions based on the facts and assembling them into a solutions to the problems in this study

3. Results And Discussion

Da'wah is a sacred duty for every Muslim in providing information and developing the character of Islamic education for the community as well as in the context of devotion to Allah SWT. And in carrying out da'wah, it is necessary to pay attention to the format, as well as the method of delivery so that da'wah can be accepted by the community. Humans were created by Allah SWT, with various kinds of uniqueness and differences, both differences in mindset and behavior, and humans are also given the perfection of heart and mind that distinguishes Allah's creatures, others. However, Allah SWT, also gives lust that makes humans themselves make mistakes and make mistakes. Therefore, the task of a da'i (subject of

da'wah) is to give advice and invite the right path, by giving good advice to the community (object of da'wah).

The condition of the community in Sosor Ladang Village is that the majority are Christians, but the relationship between Christianity and Islam in Sosor Ladang village is mutual respect. This can be seen from the good relationship, Islam began to increase due to the large number of immigrants from outside the region who were Muslim who also helped in the development of Islamic education in the village of Sosor Ladang. Da'wah can be interpreted as an activity to motivate people with bashirah, so that they take the path of Allah swt. and exalt his religion. Islamic da'wah is da'wah bashirah, which means da'wah that is disseminated in a peaceful manner and not by means of violence and prioritizes cognitive (intellectual awareness) and affective (emotional awareness) aspects. Da'wah like this is called persuasive da'wah or persuading (Ismail & Hotman, 2011: 29-30). Da'wah in language comes from Arabic which means an-nida (to call), ad-du'a (to call). It also means affirming or defending it (ad-da'wah ila qadhiyat), both against the right and the vanity, the positive and the negative (Aziz, 2005: 24).

The development of Islamic education in the village of Sosor Ladang cannot be separated from the role of Islamic da'wah in the village, it is said to be growing because in this era religious leaders (da'i) emerged who were sent by the Medan MUI government agency in providing Islamic teachings to students. Sosor Ladang village community. The missionary who was sent has the task of providing religious guidance and teaching Islamic education to the Muslim community in the village of Sosor Ladang. The missionary functions include straightening the faith and motivating people to worship properly and correctly. A missionary must have concern for his fellow human beings to jointly uphold what is right and leave what is evil. A preacher is not only able to convey the messages of tabligh to his preacher but a preacher must also have deep Islamic insight and religious skills.

Furthermore, the development of Islamic education is increasingly visible with the emergence of non-formal educational institutions and the Majelis Taklim. Religious leaders (da'i) gave the idea to strengthen the ties of friendship by forming associations such as perwiridan/recitation of fathers, mothers, and teenagers, as well as forming a Qur'an education park. Despite the lack of attention from the government, the religious leaders (da'i) in the village of Sosor Ladang were not discouraged in conveying and developing Islamic teachings in the village. In preaching the religious leaders (da'i) in the village of Sosor Ladang use several methods, namely:

a. Lecture method

This lecture method is very good in building knowledge and civilization of society, but on the other hand, this method has several shortcomings and weaknesses, so it is important for preachers to pay attention to the following:

- a) Da'i must study the condition of the audience (society).
- b) Always adapt the material of the messages to the people and their level of understanding.
- c) Da'i must stimulate a variety of presentations in an interesting way.
- d) Use of other tools if necessary.

b. Discussion Method

This method is intended to encourage people to think and express their opinions and contribute to a religious problem that contains many possible answers. The discussion method used by preachers in providing enlightenment is usually collaborated or combined with the lecture method.

c. Education and teaching methods

This method encourages da'i to form their da'wah by holding TPQ and MDA recitations in Sosor Ladang village with the aim that children in the village can read the Qur'an fluently and receive Islamic religious education as a provision to face the current era of globalization.

Based on the description above, the essence of Islamic religious education carried out is the cultivation of religious character and morals in children. Islamic religious education as a method of da'wah carried out by da'i in Sosor Ladang village aims to foster and preserve human nature that is innate

from birth, namely religious nature which if this nature and character is not preserved through education, it is feared that this nature will fade so that amar is makruf nahi munkar. difficult to realize.

d. Uswatun Hasanah Method

Da'wah with uswatu hasanah is da'wah that provides a good example through real actions that are in accordance with the da'wah code of ethics. Even uswatu hasanah is one of the keys to the success of the Prophet's da'wah, one proof is that when he first arrived in Medina, what the prophet did was build the Quba mosque and unite the ansar and muhajrin in ukhuah islamiah.

Likewise, preachers in Sosor Ladang village, Toba Samosir district, not only lecture, but also practice the contents of their lectures in daily activities and actions, the effectiveness of uswatu hasanah as a method with the intention that the community can absorb easily and quickly and realize the call da'wah.

Apart from the determination of the method, a tabligh performer (preacher) is required to use ethics in delivering his tabligh. Tabligh material delivered must be in good words and language, because the role of language is very important in delivering tabligh material. Language is the most widely used medium by mankind and only language is able to translate what is in one's mind to another. The actions and behavior of missionaries are always used as benchmarks by the community. Then also the missionaries in delivering material are equipped to avoid differences of opinion in sects, because the people of Sosor Ladang village are still unfamiliar with the adoption of Islamic law.

4. Conclusion

The role of da'wah in developing Islamic education in Sosor Ladang village can be concluded that the development of Islamic education in Sosor Ladang village is inseparable from the existence of da'wah in the village, it is said to be growing because in this era many religious leaders (da'i) emerged who gave teachings of Islam to the people of Sosor Ladang village. The missionaries gave the idea to strengthen the ties of friendship by forming associations such as perwiridan/recitation of fathers, mothers, and teenagers, as well as forming an Al-Qur'an education park. The development of Islamic education is increasingly visible with the emergence of non-formal educational institutions and the Majelis Taklim. Despite the lack of attention from the government, the religious leaders (da'i) in the village of Sosor Ladang were not discouraged in conveying and developing Islamic teachings in the village.

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