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Dakwah Bil Hal in Instilling Religious Awareness in Padanglampe Village Community, Ma'rang District, Pangkep Regency

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Abstract

Dakwah bil hal is one approach to delivering da'wah needed by the community. Although dakwah bil oral can be found everywhere, dakwah bil hal remains a major need. Bil Hal's da'wah is expected to instill religious awareness in the community. The activities of the dakwah bil hal method in instilling religious awareness in the community can be through material or non-material assistance such as giving direct examples to the object of da'wah through example, establishing worship facilities, religious schools, and others. This study discusses the role of dakwah bil hal in instilling diverse awareness for the community located in Padanglampe Village, Ma'rang District. The data collection method used is descriptive qualitative, namely the development of concepts based on existing data, following a flexible research design according to the context. The steps taken are to determine the research location, research subjects, and data collection methods (observations, interviews, documentation. The data analysis (data induction, data deduction, and followed by drawing conclusions. The results show Da'wah bil hal has a very broad scope, such as sharia cooperative activities, organizing public health businesses, organizing education, taklim assemblies, building Islamic schools, Koranic education parks, etc. Dakwah bil hal is a propaganda medium that is always missed by the community because it contains the actions of a preacher who can be used as a role model. People are motivated to do something that is conveyed or exemplified by the preachers. Therefore, a preacher as a power of change must maintain his words and behavior in everyday life, avoiding words and actions that are contrary to his words.

Keywords: Dakwah, Religius, Integrity

Introduction

Dakwah is an obligation that must be carried out for Muslims. Da'wah is also a way to reach Allah's heaven. Especially with the pandemic that hit our country, da'wah is expected to continue, both in-person and online. Offline da'wah such as Friday sermons, recitations and others continue to run and implement the agreed health protocols according to government regulations. The current pandemic condition requires the most practical methods and media in preaching. One of them is using online media, because

through online media the spread of da'wah is faster to reach the wider community so that it is very useful for the community, and da'wah can be felt by all groups.

Dakwah does not know the word surrender, even though Covid-19 still haunts our every step. Copies not only attacked Indonesia, but also attacked all mankind in the world. Therefore, Muslims must also learn, understand, and create cooperation for the realization of harmony which aims to always win Islam as a religion. mercy for all nature (*Rahmatan lil alamin*). In order to achieve this goal, da'wah must be encouraged. Da'wah is a vital need today, because Muslims really need physical and spiritual health, mental health and spiritual health. Da'wah is present as a cooler as well as a solution when humans are hit by worries and fears in the face of Covid-19, so that the heart and mind are more focused on worship, asking for protection only from Allah, as well as asking for the safety of the world and the hereafter.

At this time can be found easily da'wah activities. Da'wah online has also been widely used by preachers to convey their da'wah. Some even make online seminars, online studies through YouTube, Instagram, Facebook, WhatsApp groups, and others. Online media that are commonly used in the form of applications, for example zoom, youtube, instagram, are starting to be loved by various groups, especially among taklim groups, which include women. Through this application, it is easy to get in-depth Islamic studies. Therefore, as Muslims, we must have extra time to seek religious knowledge and broaden our horizons, so that we become useful and lucky people. It can be concluded that in essence da'wah is a maximum effort that aims to invite, call to goodness so that it is achieved to increase the standard of human life in accordance with the provisions of Allah and His Messenger.

In the delivery of da'wah, there are several methods and media of da'wah that can be used, such as dakwah bil oral, dakwah bil hal and dakwah bil wisdom. Dakwah bil oral and dakwah bil hal become da'wah methods that are needed by the community. Both have an important role in the process of delivering Islamic teachings while maintaining the content of the da'wah delivered.

Dakwah according to Prof. HM Thoha Yahya Omar, as quoted by Ali Aziz, da'wah is to invite people in a wise way to the right path in accordance with God's command to create benefit and happiness in the world and in the hereafter. (Ali Aziz, 2015: 8).

Dakwah as an obligation of Muslims must be adjusted to the limits of each individual's ability. The selection of methods and media must be appropriate so that da'wah is achieved in accordance with the target of da'wah (*mad'u*). Efforts that can be made as an effort can be through three approaches, namely verbal bil verbal, written (*bil-risalah*) and actions (*bil hal*). These three approaches complement and support each other and can be used together for the same goal.

Dakwah bil hal is an Islamic da'wah activity carried out with real actions or real charity towards the recipient of the da'wah. The purpose of these concrete actions is that dakwah bil hal covers broader aspects of life, not only in discussion forums, recitations, mosque events, celebrations of Islamic holidays, but da'wah bil hal can be done by directing examples such as building mosque, prayer room, as a place of worship for people in need. In addition, it can also build schools, health facilities, sharia housing, and so on. The

assistance provided can be through groups or through individuals, it can even be through the National Development Planning Agency. Providing assistance can be done by providing moral and material assistance.

The role of da'i in dakwah bil hal is very important and becomes the main focus of the ummah as the target of da'wah. The preacher becomes a power, a role model, a determinant so that everything that is said and done becomes an inspiration for the congregation so that if there are words and actions of the preacher that are not in accordance with his words, the congregation does not hesitate to give criticism, even in the form of ridicule, either directly or through intermediaries. . There can even be rejection from the community as an object of da'wah. So that things like this do not happen, a preacher must be careful with what he says and does, creating a match between words and actions. A preacher must possess, demonstrate integrity and loyalty.

Discussion

A. Definition of Da'wah Bil Hal

The word Da'wah is etymologically derived from Arabic, namely from the verb (fi'il), namely, da'a (دعا) yad'u (يد) which means to call, invite, invite, and call (Firdaus). Al-Hasyam and Rudy Haryono 2006: 247). It can also be interpreted as an activity carried out to invite, influence, call and call and change someone from being less good to being better. Based on the meaning of da'wah above, da'wah in terms of language can be understood as an activity of inviting, calling, inviting, or calling. Da'wah activities are influencing and changing a person's behavior from inappropriate to appropriate, to be better based on the teachings of Islam. Da'wah is the ability to Islamize an individual's condition from a condition that is still less Islamic to be better and more Islamic.

Terminological understanding put forward by several experts such as Ali Aziz, as quoted by Toha Yahya Omar, Islamic da'wah invites mankind to the right path in a wise manner in accordance with Allah's commandments in realizing benefit, peace and happiness in the world and in the hereafter (Ali Aziz, 2012). : 13). Then also quoted the opinion of Abd al-Karim Zaidan, da'wah is to invite Allah's religion, namely Islam (Ali Aziz:13). Dakwah bil hal according to Quraish Shihab, quoted by Arifin in his book entitled Psychology of Da'wah, da'wah is a call or invitation to conversion or an attempt to change the situation for the better and towards perfection both personally and in general. (Arifin 2014:36).

The embodiment of da'wah is not just an increase in religious understanding in behavior and outlook on life, but also towards a wider target. Asep Muhiddin said that dawah is an effort made to invite or instruct Muslims to always be on the right path, namely the path according to nature as a whole (Muhiddin, 2002: 19). According to Asmuni Syukir, Islamic da'wah is a process or effort that is carried out consciously and programmed or planned with the aim of inviting people to the path of Allah. Making the situation better with a view to achieving the goal of achieving happiness in the world and the hereafter (Asmuni Syukri, 1992: 21). From these various meanings of da'wah, dawah bil hal is defined broadly as an overall effort to invite people individually and in groups to develop themselves in society in the context of creating a socio-economic order and fulfilling the needs of

mankind for the better according to Islamic teachings. The scope of da'wah is very broad, even touching the social realm such as ignorance and poverty. In addition, Masy'aril said that dakwah bil hal is a practical da'wah that appears through ahlak al karimah with the term da'wah bi qudwah. (Masy'ari, 1993:205).

Ali Aziz also quoted Buya Hamka's opinion, he said that morality is a medium in da'wah, namely through character that can be seen and imitated by many people, not only by stunning words and beautiful writing, but through good character. noble (both in words and behavior). Dakwah bil hal is the union of words and deeds which is often called integrity. (.Ali Aziz, 2015:13).

All the explanations above reveal that da'wah activities are a human effort to invite, to call people to the path of goodness. The invitation to do so is to direct it to goodness, to prevent evil and evil deeds (al-khair, amar ma'ruf nahi mungkar). This da'wah activity distinguishes it from propaganda, campaigns and orations. Da'wah activities bil hal, namely da'wah activities that prioritize the creativity of the da'i broadly through behavior that is realized in morals. or real actions in the form of exemplary.

Bil Hal is da'wah which is identical to real actions which include compatibility between words and actions (exemplary), for example through tangible results, and the results of the da'wah can be felt concretely by the community in general as the target of da'wah (Samsu Munir, 2011: 28). . Efforts to deliver Islamic teachings (da'wah) can be done with three approaches, namely oral, written and deed. The oral approach (bil oral) is intended as a da'wah effort that prioritizes oral abilities in delivering da'wah. The written approach (bil-risalah) is da'wah carried out through written works in the form of books, newspapers, brochures, YouTube, Instagram or through other electronic media. The action approach (bil hal) is da'wah activities through real charity through the actions of the dai which can be directly seen, emulated by the target of da'wah. Dai tries to prioritize his creative abilities broadly or what is known as an action approach through real deeds. For example, providing assistance to those who are in dire need such as the poor, creating jobs, teaching skills, forming knowledge or taklim assemblies, educational facilities, health facilities and so on.

Dakwah bil hal is dakwah delivered by someone through real deeds. This da'wah was carried out by the Prophet Muhammad, when he and his Muhajirin companions first arrived in the city of Medina. He first built the Prophet's Mosque, right where his camel roared, (AL-Qashwa). He participated directly in the construction of the mosque, he participated in moving bricks and stones, while saying a prayer, "O Allah, there is no better life than the hereafter. So forgive the Ansar and the Emigrants." (Fathul Bahri An-Nabiry, tth: 250).

Dakwah bil is a very effective and very efficient da'wah approach. Rasulullah SAW is a role model for all people. Becoming an exemplary role model according to the word of God in QS. AL-Ahzab: 21 which means:

"Meaning: Verily there has been in the Messenger of Allah a good role model for you (that is) for those who hope (mercy) from Allah and (the coming of) the Day of Resurrection and he often mentions Allah. (Surat al-Ahzab: 21)

Dakwah bil hal is very broad in scope. Therefore, dakwah bil hal is more successful if it is carried out because the da'wah is more real and becomes a motivation for those who witness it to participate in doing it.

B. Forms and Roles of Bil Hal in Instilling Religious Awareness for the Community in Padanglampe Village, Ma'rang District, Pangkep Regency.

Dakwah Bil is one of the da'wah media that is often used as a way of conveying invitations, appeals to mad'u or objects dakwah. Dakwah bil hal is a real step as an effort to grow and develop the awareness and ability of the congregation to overcome the problems faced through real actions (morals) that can be imitated by the object of da'wah (mad'u). Da'wah bil hal is an effort to spread Islam which is considered ingrained and known by the people. Akhmad Sagir in the book *Prospects and Challenges Dai* mentions that there are symbols of the Islamic religion that can be judged as a form of dakwah bil hal. There are also those who add that dakwah bil hal can also be in the form of writing, is a form of activity carried out by providing moral and non-material assistance. However, there are also those who say that dakwah bil hal can also be in the form of writing (Saefuddin: 1989: 13). Apart from taking concrete actions, dakwah bil hal has a very broad scope, such as sharia cooperative activities, public health efforts, education, construction of worship facilities, building mosques, prayer rooms, educational institutions and others.

The source of da'wah bil hal is Islamic teachings, as exemplified directly by the Prophet Muhammad and his companions. Therefore, Muslims should be the pioneers for the implementation of da'wah. However, in reality on the ground, this opportunity is actually widely used by adherents of religions outside Islam, such as the missionary movement which has been widely practiced, while Islamic da'wah is still trapped in rigid normalisation values. This fact indirectly opens up opportunities and becomes one of the causes of religious conversion. Conditions like this happen to those who live in remote villages, da'wah does not reach the area, where the economic condition of the people is very poor, and in dire need of help, so young people are influenced by the invitation, especially in improving their economy.

Padanglampe Village is one of the villages located in Ma'rang District, Pangkep Regency which is famous as a producer of oranges. Padanglampe is one of the villages that is experiencing development in line with the construction of educational facilities because in this village there are two very well-known educational institutions, namely the Sakhwah Islamic Boarding School and the Darul Mukhlisin Student Islamic Boarding School Padanglampe. In addition, the existence of Madrasah Aliyah and Madrasah Tsanawiyah DDI also gives its own color. The existence of this educational institution has a very big influence on the religious spirit of the surrounding community, both directly and indirectly. The community in Desa Padanglampe has routine activities, namely doing yasinan together at the mosque every Friday night, and monthly recitations (majelis taklim). In addition, he participated in other major religious activities such as the birthday of the prophet, Isra Mi'raj, and others, and participated in various religious competitions. The religious activities that can be seen are as follows:

1. Taklim Assembly
 - a. Taklim Assembly Ummahat DDI Padanglampe
 - b. Taklim Assembly Tanwirul Qulub in Sambau Hamlet
 - c. Taklim Assembly Jabal Nur Bulupao
 - d. Taklim Assembly Miftahul Jannah km 5
 - e. Taklim Assembly Miftahul Khaer in Alekarajae
 - f. Taklim Assembly Jami' Darul Salam Padanglampe

The routine activities of the assembly Taklim is holding yasinan together every Friday night at the mosque. And regular recitations every month by inviting lecturers. Additional activities include participating in various religious competitions, learning the Koran and completing the Koran.

2. Quran Education
 - a. Park: Al Hidayah Lasinrang Education Park Padang Lampe
 - b. Darul Mukhlisin Quran Education Park Padanglampe
 - c. Quran Education Park in Bulupao
3. Kindergarten
 - a. Saleh Children's Kindergarten in Sambau Hamlet
 - b. Jabal Nur Kindergarten in Bulupa Hamlet

As described above is clear evidence of the form of bilhal through religious-based educational institutions which are expected to be able to instill religious awareness in the community starting with their children, especially the people in Padanglampe Village.

Dakwah bil hal as a form of approach as well as a medium of da'wah is a current need for society, especially with the increasingly complex conditions faced by society, not only touching the physical realm but also touching the psychological realm so that a balance of fulfillment of physical and spiritual needs is needed. Invitations to goodness in the form of examples that can be seen immediately can arouse feelings and thoughts to follow. Especially if it is supported by the available infrastructure. Society as the object of da'wah wants the creation of peace, inner peace, and integrity of the da'wah actors. The integrity that describes the compatibility between words and actions becomes a motivation for the target of da'wah to be more enthusiastic in fulfilling the invitations and calls of the dai, so that the goals of da'wah are easily achieved.

In Padanglampe Village, you can find religious-based educational facilities, such as DDI, Sahwa Islamic Boarding School, Darul Mukhlisin Umi Padanglampe Islamic Boarding School, Islamic Kindergarten and other educational institutions. As for the dakwah bil hal in Padanglampe Village, Ma'rang District, its role in people's lives is increasingly visible, as described earlier. The facilities and infrastructure for obtaining religious knowledge starting from children through the establishment and existence of Islamic schools such as DDI, Sakhwa Islamic Boarding School, TPA, Islamic Kindergarten are very attractive to parents. People can easily find educational places that have Islamic nuances, even the Darul Mukhlisin TPA which was established one year after the establishment of the Darul Mukhlisin Islamic Boarding School UMI experienced rapid development. Currently led by a UMI lecturer who works at the Padanglampe Student Islamic Boarding School, it is growing and has graduated hundreds of alumni. The students

are not only from Padanglampe Village, but also from other villages not far from the TPA location. They are fostered by trained personnel whose basic knowledge is also educators and graduates. Even some alumni from the TPA have also started to be involved in helping develop the TPA. The village community adjacent to the village where the TPA is located are also enthusiastic about sending their children to the Darul Mukhlisin TPA to study until they complete the Koran. TPA Darul Mukhlisin also played a role in participating in competitions, at the sub-district level such as memorizing juice competitions, tahsin competitions, Asma al Husna competitions and other competitions. Parents of students are also enthusiastic about attending monthly meetings as well as regular recitations at the mosque. Parents of students trust the TPA Trustees to entrust their children to students every day starting at 14.00-16.00. This is because they have seen the results. According to Mrs. Samsiah: not only her children are entrusted to recite the Koran but also her grandchildren, even according to her she invites mothers around her house to leave their children to be fostered at the TPA. He also said that TPA teachers have qualified knowledge in teaching the Koran which not all can teach like that. Teaching using media makes students more enthusiastic about participating in the program that has been scheduled by the TPA. In addition to the Koran Education Park, a Play Group school and Saleh Children's Kindergarten have been established which were initiated by one of the wives of the UMI Student Islamic Boarding School Lecturer. At first this school took advantage of the space in the column of a resident's house, pioneered by Mrs. Nurlaelah Sultan S, pd., M.pd. He succeeded in pioneering and building 2 Play Group schools and an Islamic Kindergarten. The first school to be established was the Saleh Children's Kindergarten which was founded on 7-1-2013. The second Kindergarten school is the Jabal Nur Kindergarten school which was established on 1-7-2016. Saleh's kindergarten school has two patented buildings. One building is a donation from the Ministry of Education and Culture, and the other building is a donation from village funds. The establishment of the school was thanks to the struggle of the teachers working with the community and parents of students. Their children can also study without having to bother traveling long distances. Children from an early age can study religion formally as a basis for continuing their education to a higher level.

The two examples of the above activities make people believe that the existing educational institutions in their environment really help them in instilling an awareness of religious learning in children from an early age. They benefit greatly from the presence of people who are present in their midst who are willing to spend their time and thoughts to help in educating their children. In addition to formal activities through education in TPA and Kindergarten, parents of students also have an emotional relationship with their teachers. They work together to establish a taklim assembly and have a routine activity, namely Yasinan every Friday night which is held at the mosque. Beginning with the Maghrib prayer in congregation followed by the reading of Qs Yasin and kultum. Monthly recitations are also held which are attended by parents and students. Monthly recitations are held in two places, namely at the hamlet head's house and at the mosque by bringing in speakers from outside, including lecturers from the Darul Mukhlisin Student Islamic Boarding School lecturer at UMI Padanglampe in turn giving special materials, namely aqidah, sharia, and morals. In addition, additional material presented by the Umi Student Islamic Boarding School Lecturer was the deepening of Asma al Husna material, and how to motivate the community (taklim assembly) to practice Asma al Husna in everyday life.

The recitation activities for the parents of the students were placed in the mosque as well as invited them to prosper the mosque. Through these activities, they are used to praying five times in the mosque, especially at sunset and evening. The teaching staff of the student boarding school as well as the believer become the Imam every day in the mosque, there is a match between the oral da'wah delivered and the actions taken. Trying to set an example directly so that it moves people's hearts to follow it.

The existence of schools and mosques that are already available in their environment is accompanied by the presence of clerics and clerics who can at any time facilitate religious activities that are held to show their seriousness in drawing closer to Allah. They perform Friday prayers regularly and can also perform congregational prayers at any time, especially at the time of Maghrib prayer and Insha'a prayer in the congregation in the mosque.

Conclusion

Dakwah bil hal is one of the da'wah media needed by the community in addition to other da'wah methods. Dakwah bil hal side by side and in line with the da'wah media bil oral da'wah. Dakwah bil hal is not meant to replace the medium of dakwah bil oral, but both of them go hand in hand in inviting, ordering mad'u to do the invitation he accepts. An Example is very necessary, especially in conditions like today, and this is found in dakwah bil hal. Dai becomes a figure, a role model that can be directly used as an example and role model. Therefore, the preacher must be the main reference in all aspects of life, both from his words and actions. Community development can be through the creativity of the preacher, the preacher can become an agent of change (agent of change). The dai's behavior becomes the motivation of the congregation to do what the dai conveys so that the goal of da'wah can be achieved.

The existence of bil-hal is seen as a solution in the midst of problems that plague Muslims. Dakwah bil things as comprehensive solutions to societal problems. Dakwah bil-hal is seen as having more effectiveness and acceptability in the community than da'wah which uses other methods and media. Dakwah bil-hal is more active, dynamic and practical, which can be actualized through various activities and developing community potential with good and normative content. It is different from da'wah which is verbal. Through the da'wah model, the community is not only raised in its socio-economic status, but the religious spirit possessed by the community is adequate, so that there is a balance of achievement between material and immaterial. Dakwah bil hal is expected to be a motivation in increasing the spirit of carrying out Islamic teachings.

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