


Strategy of Islamic Religious Instructors in Religious Development of the Da'wah Village Community at Punggur District

Indah Susilawati¹, Hasan Mukmin¹, Rosidi¹, Rahmah Dwi Nopryana²

¹ Universitas Islam Negeri Raden Intan Lampung, Indonesia

² Institut Agama Islam Negeri Metro Lampung, Indonesia

 Indahsusi33@gmail.com

Abstract

Islamic religious counselors generally engage in oral preaching. However, the needs of the community are not limited to intellectual and spiritual aspects alone, thus requiring a developmental strategy in the form of actions or initiatives. This research discusses the strategies employed by Islamic religious counselors in empowering the community of Kampung Dakwah in the Punggur District of Central Lampung Regency. The study aims to analyze the strategies of Islamic religious counselors, identify challenges, and examine the outcomes achieved through the implementation of the strategies used by Islamic religious counselors in empowering the community in Kampung Dakwah. This research is qualitative in nature and employs observation, interviews, and documentation as methods of data collection. The data sources are divided into two categories: primary data sources and secondary data sources, which will be analyzed using data triangulation and conclusion drawing methods. The findings of this research indicate that: (1) The strategies employed by Islamic Religious Counselors in community empowerment in Kampung Dakwah are carried out through stages of awareness raising, transformation of intellectual improvement, and strategy evaluation. (2) The challenges faced include the limited capability of religious counselors in the field of economic empowerment. (3) The outcomes achieved include the reduction of social issues, improved economic conditions for productive-aged poor families, and a decrease in illiteracy rates in reading the Quran in Kampung Dakwah.

Keywords: Strategy of Islamic Religious Instructors. Religious Counselor, Community Development

ARTICLE INFO

Article history:

Received
September 31,
2023

Revised
December 22,
2023

Accepted
December 31,
2023

Published by
ISSN

Website

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

CV. Creative Tugu Pena
2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

Etymologically, "Dakwah" means: call, call or invitation. The form of this word in Arabic is called *mashdar*. While the verb form (*fi'il*) means: to call, summon, and invite (*Da'a, Yad'u, Da'watan*). Meanwhile, in terms of terminology, da'wah is a process of trying to change a situation to another situation that is better according to Islamic teachings, or the process of inviting people to the path of Allah, namely Islam. (Wahidin, 2011)

Islamic Religious Counselors are employees of the Ministry of Religion who are given full duties and authority to carry out religious guidance and counseling as well as consultation and development using religious languages in the community. The existence

of Islamic Religious Counselors in the midst of society is very significant and necessary, they have a role in da'wah as inspirers, motivators, stabilizers and dynamists for the development of the Indonesian nation which includes physical-material and mental-spiritual dimensions.(Inspiration, 2019)

Islamic religious instructors have an important role in implementing Islamic religious guidance amidst the rapid dynamics of development of Indonesian society in reducing conflict and integrating with Islamic values. This is done in order to build the mental, moral and piety values of the people as well as to help improve the quality of life of the people in various fields, both religious and development.(Mukhlisuddin, 2016)

The implementation of Islamic Religious Extension activities is divided into two, namely PNS Islamic Religious Extension (Functional) and Non-PNS Islamic Religious Extension. Religious counselors have areas in each sub-district (Religious Affairs Office) as the spearhead of the Ministry of Religion in solving community problems.(Makmun & Faizal, 2021) To optimize the implementation of the duties of religious instructors, based on the Decree of the Director of Islamic Community Guidance No. 504 of 2022 concerning Guidelines for Islamic Religious Counselors No. PNS, religious instructors are divided into 12 specializations, including: the field of eradicating illiteracy of the Koran, the field of sakinah families, empowering zakat , waqf empowerment, economic empowerment, the field of halal products, the field of anti-corruption, the field of religious moderation, the field of religious harmony, the field of preventing problematic religious movements and sects, the field of drug prevention, HIV/AIDS, and the field of Hajj and Umrah.(Beautiful, 2023) Islamic da'wah is also carried out through mass media to achieve the goal of massive religious formation.(Mamdud, 2019). The strategy of the Islamic religious extension has an important role that is very influential on the success of the extension in carrying out its duties.In simple terms, strategy is the method taken to achieve a goal. Strategy is the systematic steps taken in carrying out activities, in order to obtain the maximum expected results.(Marfu'ah, 2018)

Many problems that arise, especially in rural communities, are health, economic and socio-religious problems.(Jaelani, 2014) So in an effort to solve this problem, Central Lampung Regency Islamic Religious Counselors have a community empowerment program called "Dakwah Village". Kampung Da'wah is an Islamic religious extension program in carrying out its da'wah in society by paying attention to the principles of da'wah.(Marfu'ah, 2018)

The principles of da'wah include: philosophical principles, psychological principles, principles of effectiveness and efficiency, sociological principles, principles of ability and expertise of da'i (extension workers).(Makmun & Faizal, 2021) In terms of meaning, Kampung Dakwah means a village that is used as a center for preaching Islamic religious instructors through Islamic guidance and counseling.(Bukhari, 2014) The program that has been *inlaunching* since January 2019 it has been located in Srisawahan Village, Punggur District, Central Lampung Regency. This village, which has 2,639 residents, mostly Muslims, has a low socio-religious background and the average economic status is below the poverty line. Starting from the economic level of the people, the lack of education and the high rate of illiteracy of the Koran, especially the elderly, so they need religious assistance. Islamic Da'wah in the Millennial Era also needs to be developed in society, especially Da'wah Villages(Ghofur, 2019)

This program is able to realize the provision of direct cash assistance in the form of groceries and the provision of business capital to the poor community in Dakwah Village is a community building strategy through long-term religious construction able to reduce the number of Al-Quran illiterates.(Chuller & Walker, 1990)

Regarding social phenomena in Dakwah Village, which is a village supported by Islamic religious instructors at the KUA Punggur District, this journal discusses the

strategy of Islamic religious instructors in empowering the community of Dakwah Villages in Punggur District, Central Lampung Regency.

Theoretical Review

"Strategy" comes from Greek "strategy" (*stragos*) military, *Again* (lead) which means "generalship" or something that war generals do in making plans to win a war where generals are needed to lead an army. Strategy in community development as an effort to achieve the intended goals. (Hamdani, 2020). According to Nawawi, from an etymological perspective, "strategy" is a method designed systematically to carry out management functions. Strategy is an outline of the direction for action in an effort to achieve predetermined targets. (Syaifulloh et al., 2023). According to Abdul Basyid, strategy is an overall approach related to implementing ideas, planning and implementing an activity within a certain period of time. Initially the word strategy was used for military purposes only, but later it expanded to various different fields including da'wah activities. This is social interaction in society that can be carried out in a multi-ethnic manner. (Muslim, 2013)

Strategy in general is the process of determining top leaders' plans focusing on the long-term goals of the organization, accompanied by developing ways/efforts on how the goals can be achieved. (Alimuddin, 2007) Meanwhile, strategies specifically are actions that are continuous, increasing and carried out according to the perspective of what society wants and hopes for in the future. This communication strategy and concept of da'wah already exists in Islam (Tajuddin, 2015)

Understanding strategy by experts. *First*, Strategy is action planning (a series of activities) including the use of methods and utilization of various resources in this planning. This means the preparation of a new strategy to the process of preparing work plans, *Second*, strategies are prepared to achieve certain goals. This means that the direction of all strategic decisions is goal achievement. The ultimate goal of mentoring remains the principle of community development, namely independence or *helping people to help themselves*. (Jaya, 2017). The preparation of steps to utilize various facilities is all directed towards achieving goals. Therefore, before determining a strategy, it is necessary to formulate clear goals whose success can be measured, because goals are the spirit in implementing a strategy both in the economic and social fields of society. (Jaelani, 2014)

Strategy according to H. Djaslim Saladin quotes the opinion of Gregory G. Dass and Alex Miller who divide strategy into two forms, namely the desired strategy (*intended strategic*) and realized strategies (*realized strategic*). The communication strategy for religious instructors in developing Islamic communities is increasing religious awareness, strengthening religious relationships, forming moral values, managing conflict within the family, and increasing religious knowledge. (Sukandar et al., 2023) The desired strategy (*intended strategic*), which consists of three elements including:

1. Goals (*goals*), namely what you want to achieve in implementing the goal. The target in question has a broad and narrow meaning. Like da'wah, the ultimate goal is to create an Islamic civil society. So to achieve this, you must complete the goals that are part of the final goal. Thus, the final goal can be said to be a broader target than narrow goals for him. Apart from that, these targets are divided into three levels or hierarchies:
 - a. Vision is a frame of reference for real, integrated activities.
 - b. Mission: the number of targets that must be achieved as the main tasks and principles in order to realize the vision.
 - c. Objectives are special and specific goals that are achieved in order to achieve a predetermined final goal.
2. Policy (*policies*) is a guideline for action to achieve the goals or objectives you want to achieve.

3. plans (*plans*) is a statement of action regarding what is expected to happen. As is the case in Islamic da'wah efforts.

Da'wah strategies can be carried out in oral, written or written form.(Dianto, 2018) According to Muhammad Ali Al-Bayuni, as quoted from Asmuni Syakir, he believes that da'wah strategies are divided into three forms:

- 1) Sentimental Strategy (*al-manhaj al-athifi*)

Sentimental strategy is preaching that focuses on aspects of the heart and moves the feelings and inner thoughts of the preaching partner. Giving impressive advice, calling with gentleness, or providing satisfactory service are methods developed in this strategy. (Ansori, 2019) This sentimental strategy was applied by the Prophet SAW when facing the polytheists of Mecca, not a few Makkiyah verses (verses that came down when the Prophet was in Mecca or before the Prophet SAW moved to Medina) which emphasized aspects of humanity (humanism), a kind of togetherness, attention to the poor, and compassion for orphans. It turns out that the followers of the Prophet SAW in the early days generally came from weak groups. With this strategy, the weak feel valued and respected.

- 2) Rational Strategy (*al-manhaj al-aqli*)

Rational strategy is a da'wah strategy with several methods that focus on the rational aspect of the mind. This strategy encourages da'wah partners to think, reflect and learn lessons. The use of logical laws, discussion or display of examples and historical evidence are some methods of rational strategy. The Koran encourages rational strategy users with several terms, including: *tafakkur*, *tadzakur*, *nazhar*, *ta'ammul i'tibar*, *tadabbur*, *dan istibshar*. *Thinking* is using thought to achieve it and thinking about it, *tadzakkuris* to present knowledge that must be preserved after it is forgotten, *nazhar* is to direct the heart to concentrate on the object being paid attention to, *in the back yard* means repeating thoughts until you find the truth in your heart, *i'tibar* means moving from the knowledge that is being thought about to other knowledge, *tadabburis* an effort to think about the consequences of every problem, *istibshar* is to express.

- 3) Sensory Strategy (*al-manhaj al-hissyy*)

Strategy can also be called experimental strategy or scientific strategy. This strategy is defined as a da'wah system or a collection of da'wah methods that are oriented to the five senses and adhere to the results of research and experiments. Among the methods gathered by this strategy are religious practices, example. In the past, the Prophet SAW practiced Islam as an embodiment of sensory strategies which were witnessed by his friends. The friends could witness miracles of the Prophet SAW directly, such as the splitting of the moon, and even witnessed the Angel Gabriel in human form. (Roji'in, 2022). Today, we use the Qur'an to confirm or refute the results of scientific research. Tafsir experts call it Tafsir I'lmi. Adnan Oktar, a prolific writer from Turkey who uses the pen name Harun Yahya, uses this strategy in conveying his preaching. (Rosidin et al., 2020).

Religious Counselor

Understanding Religious Extension Religious Extension is a term translated from English "*religious counselor*" This term was first introduced by Wayne E Qates in 1955. (Katu, 2016) The term religious instructor has become popular since the issuance of Decree of the Minister of Religion of the Republic of Indonesia No. 79 of 1985 defined as a guide for Muslims in the context of grounding the Koran, cultivating mental, moral and devotion to God Almighty, Allah SWT, as well as explaining all aspects of development through the door and language of religion with this decree, religious instructor became the term used widely known by the public. Because religious instructors are meant to have their duties directly dealing with the community (Muslims, becoming religious (Islamic) mentors for them). (Ilham, 2019)

In the context of the Islamic religion, the extension of the Islamic religion is defined as the effort to convey the teachings of Islam to the people of Maudia by someone or a group

of people consciously and planned, with various good methods and in accordance with the conditions of the target of the extension, so that the condition of the people changes for the better, to obtain happiness in this world and the hereafter.

The Role And Function Of Religious Educators

A role or role is often defined as an actor or character in a play and so on. Because in a play, you can definitely share roles to add to the excitement of the story line being played. In sociological review, the term role (rule) is closely related to position (status). (Millie et al., 2023) This means that role is a dynamic aspect of position. For example, if someone carries out their rights and obligations according to their position, then they are carrying out a role. Thus, in practice, a person's role in social life can vary, depending on his willingness to do so and the opportunities provided by society. (Mukhlisuddin, 2016). The role of religious instructors in the three elements referred to can be explained as follows:

- a. Religious instructors as community guides. Religious instructors should be a barometer for the practice of Islam, where religion which has universal values can be appreciated by religious instructors. Therefore, life instructors in the midst of society are prominent figures, religious leaders, places to ask questions, imams in mosques or prayer rooms. Likewise, with the existence of religious sects, religious instructors should be able to clear things up, not add to the murky atmosphere, but should return any problems that exist in society to their original sources, namely the Al-Qur'an and the Hadith of the Prophet Muhammad SAW. (Jaya, 2017)
- b. Religious educators as role models for the community with their leadership qualities, religious educators do not only provide explanations in the form of speeches and words, but together practice and implement whatever they recommend. Religious educators lead the community in carrying out various activities by giving instructions and explanations about what needs to be done, starting it together and finishing it together. This example is inculcated in everyday life, so that the community with full awareness and sincerity follows the instructions and invitations of its leaders.
- c. Religious instructors act as a conduit for the task of religious education in society. Religious instructors act as a connector to convey religious guidance and counseling activities to society, even down to the lowest level. The position of religious instructors is very strategic to convey religious missions and development missions. (Mukhlisuddin, 2016).

Islamic religious instructors have a very dominant function in carrying out their activities, as stated by Kustini, quoted by Dudung Abdul Rahman, there are 3 functions that must be played by religious instructors, namely:

- a. The informative and educative function is that Islamic religious instructors position themselves as preachers who are obliged to preach Islam, convey religious information and educate the public as best as possible according to religious teachings.
- b. The consultative function is that the Islamic religious instructor makes himself available to participate in thinking about and solving the problems faced by the community, both personally, as a family and as a member of the general public.
- c. The advocacy function is that Islamic religious instructors have a moral and social responsibility to carry out activities to defend the people/society from various threats, disturbances, obstacles and challenges that are detrimental to faith, disrupt worship and damage morals.

Community Religious Construction

If religious formation is carried out effectively and efficiently, it is necessary to determine the targets in the guidance (Hamdani, 2020), the targets in question can be grouped as follows.

- a. The building of faith/piety is intended to form and create young people who have faith and piety who can provide many benefits to fellow human beings and their environment.
- b. Physical development, development in this field includes adolescent health, especially physical health, physical health is very important to support development that can give birth to a healthy and strong physical condition.
- c. Intellectual development, intellectual development aims to develop the thinking power or intellectual abilities of teenagers so that they can understand and use science and technology in accordance with religious teachings, so that they can produce teenage scientists and Muslim scholars who can be responsible.
- d. Ideological development, ideological development of teenagers in order to develop the nation and national personality, teenagers are the integrity of the Indonesian nation and must be nurtured and developed so that they can become the successors of the struggle to achieve national goals, namely a just and prosperous society.

Religious guidance activities for the community are carried out by: first, instilling the understanding, goals and values of the Islamic religion by conducting regular studies by presenting religious mentors in the community. Second, providing practical religious guidance by teaching reading Iqra, Al-Qur'an, worship practices and recitation. Third, provide or provide media by providing Iqra books, Al-Qur'an, reading books, and prayer tools. Meanwhile, economic development is done in three ways, namely business training, mentoring and capital. (Setiawati & Romli, 2019)

METHOD

The Dakwah Village as the location for this research is located in Srisawahan Village, Punggur District, Central Lampung Regency. This research uses a phenomenological approach where in this case the researcher observes phenomena that occur at the research location to collect the required data. The phenomenological approach is used to collect as much primary data as possible, both through phenomena that occur during observation and during implementation *interview*. Abdurrahmat Fathoni said that the data is divided into two types. Primary data and secondary data, Primary data sources are the main data in a research, used as the main data obtained through interviews, observation and documentation. In this research, the primary data sources are the PNS and non-PNS Islamic religious instructors in Punggur District, the Head of the Punggur District KUA and the Srisawahan Village Apparatus, as well as the community in Srisawahan Dakwah Village, Punggur District, Central Lampung Regency who are involved in community empowerment. Secondary data is obtained from books, journals, literature and previous research results that are relevant to the problem under study. (Sugiyono, 2010). Qualitative research methods are research methods used to examine natural conditions of objects, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out in a triangulated (combined) manner, data analysis is inductive, and research results emphasize more *meaning than generalization*. (Lexy J. Moleong, 2013) As for the type of qualitative research, the research subject focuses on behavior and will be described through this research by looking at the Islamic religious counseling strategy in Kampung Dakwah, Punggur District, Central Lampung Regency in empowering the community. Data analysis is carried out by reducing data, presenting data and drawing conclusions. (Sugiyono, 2014)

RESULTS AND DISCUSSION

Dakwah Village, which is located in Srisawahan Village, Punggur District, Central Lampung Regency, is a village that was opened in February 1955, before becoming a

residential area for residents, it was a jungle and young forest. This village was first opened by a population of 57 heads of families (KK), then increased with new arrivals until 1957 and grew to 197 heads of families (KK), which at that time had a small population. After that, this place was recognized by the Department of Transmigration and legalized by the Government in 1957 and given the name Desa (Kampung) Srisawahan, which the pioneers called Srisawahan village which means a village that has a large area of rice fields (Sri = padi and Sawahan = area of rice fields). (Kampung Dakwah Srisawahan Document, January 2023)

The hope of the community when naming their village is that they really hope that the area they occupy will become a rice field area which will ultimately increase agricultural production, the aim of which is to bring about increased welfare and community development in order to achieve the community's goals.

This village, which has a large rice field area, has in fact experienced delays in development in various fields, both educational, socio-economic and religious, and is a village that is lagging behind compared to other villages. With the livelihood background of the majority of its residents being farmers and laborers and their low level of education, this village has problems that must be addressed immediately so that a happy and prosperous society can be created physically and mentally, for this reason assistance in empowerment is needed.

Seeing the problems in the community, the Punggur District KUA Islamic religious instructor then planned and implemented a program aimed at solving community problems, namely helping overcome socio-economic and religious problems by creating an empowerment program called "Dakwah Village".(Interview with Tukijo, Head of KUA, Punggur District, 2022)Kampung Dakwah program then *atlaunching/* was inaugurated on January 29 2019 by the head of the Central Lampung Regency Ministry of Religion Office, H. Jamaludin, MM., which took place in the courtyard of the Srisawahan Village Hall, Punggur District, attended by approximately 500 people from various agencies and the local community. Vision and Mission of Da'wah Village(Interview with Tukijo, Head of KUA, Punggur District, 2022)are as follows:

a. Vision of Da'wah Village

The creation of a prosperous society by increasing human resources towards a village that has high religious values so that happiness in this world and the hereafter is achieved.

b. Dakwah Village Mission

- 1) Providing guidance to the community in order to improve religious quality through informal education such as Majlis Ta'lim, TPQ/TPA, Madin, Islamic boarding schools and so on.
- 2) Improve and increase collaboration with various related departments to increase knowledge and empower the community.
- 3) Increasing and exploring community potential and utilizing community independent businesses. Socio-Cultural, Religious and Economic Conditions of Da'wah Villages(Kampung Dakwah Srisawahan Document, January 2023)

a. Socio-Cultural Conditions

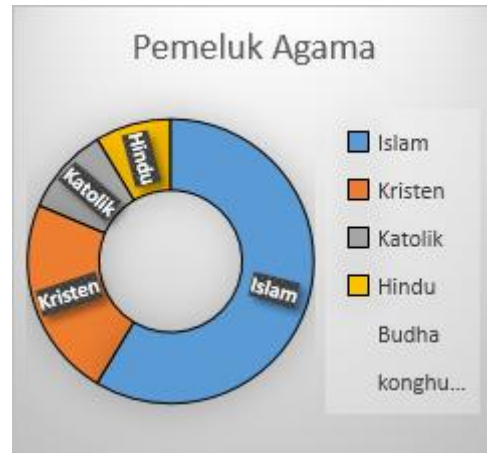
The social and cultural conditions in Kampung Dakwah are like life in villages in general in Indonesia, where the majority of the population's livelihood is farmers and farm laborers with a rain-fed agricultural system. The people are very friendly and have a culture of helping each other. mutual cooperation is still well maintained today, for example community mutual cooperation activities to clean the environment every Sunday, mutual cooperation to help neighbors who are having a celebration, and so on.

b. Religious Conditions

The religious conditions in Srisawahan Village are predominantly Muslim and religious life is running well. The following is the number of religious adherents in the Srisawahan Punggur missionary village:

Figure I Image of data on religious adherents.

1. Islam	: 2.431
2. Kristen	: 7
3. Catholic	: 3
4. Hindu	: 0
5. Budha	: 3
6. Confucian	: 0



Source: Documentation of Data on the Religion of the Da'wah Village

c. Economic Conditions

There are several sectors that are able to encourage increased economic growth in Kampung Dakwah, the most significant of which is the agricultural and livestock sectors. This can be seen from the extent of agricultural land which dominates around 75% of the entire area of Kampung Dakwah. At the same time, the people's livelihood is as farmers and farm laborers. Apart from that, the trade sector is also very good, this really helps the Government's efforts to reduce the unemployment rate. The development of the poor population in Dakwah Village from year to year has decreased in terms of increasing natural resources and human resources. The following list of livelihoods for the people of Kampung Dakwah in 2022 can be seen in the table below:

Table 1 Data on the Livelihoods of Da'wah Village

No.	Employment / Livelihood	Amount
1.	Civil servants	98
2.	TNI/POLRI	5
3.	Private	47
4.	Entrepreneur/Trader	110
5.	Farmer	1.401
6.	Craftsman	57
7.	Agricultural Labor	325
8.	Retired	25
9.	Breeder	78
10.	Service	7
11.	Craftsman	5
12.	Not yet employed/unemployed	286
	AMOUNT	2.444

The Strategy of Islamic Religious Education in the Religious Development of the Dakwah Village Community

The strategy of Islamic religious instructors in empowering communities in Da'wah villages is planning (*Planning*) which was made or formulated by the Islamic Religious Educator to achieve the goal of guiding the community in the Dakwah Village in an effort to increase their capacity to achieve a quality and prosperous life both physically and mentally. (Interview with Zuhaidi, KUA Punggur Islamic Religious Educator, 2022)

Community Religious Building Programs in Dakwah Village

In order to realize the vision and mission of Kampung Dakwah, Islamic religious instructors formulate various empowerment programs based on the needs of the community there, the empowerment programs in Kampung Dakwah include:

- a. Development in the social and economic fields, where the target is the poor (*dhu'afa*) by providing business capital assistance and cash assistance for basic necessities. The aim of empowerment in the social sector is to provide encouragement, motivation and explore the potential of society so that the condition of society will change from being helpless to being empowered and so that underprivileged people can independently escape from poverty. In supporting empowerment efforts in the socio-economic sector, religious instructors collaborate with other parties, namely Baznas Central Lampung Regency and the Office of the Ministry of Religion of Central Lampung Regency.
- b. Development in the religious sector, where the target is Muslim communities with various backgrounds and different ages through religious activities such as the Maghrib Movement for reciting the Koran and eradicating illiteracy in the Koran, as well as religious studies. The aim of empowerment in the religious sector is for people to believe and be devoted to Allah SWT so that people have a high level of awareness to implement the true teachings of Islam, to create a complete personality, a harmonious family, and a safe, peaceful and prosperous society. blessed by Allah SWT, in order to obtain happiness in this world and the hereafter.

Stages of Community Religious Development in Da'wah Villages

Coaching as a process is of course carried out in stages, and cannot be carried out instantly. (Interview with Tukijo, Head of KUA Punggur District, 2022) As for the stages of empowerment, according to Ambar Teguh Sulistyani, quoted by Aziz Muslim in a book entitled Basics of Community Development, the stages that must be passed in empowerment include:

- a. Awareness and Behavior Formation Stage.

It is necessary to form awareness towards conscious and caring behavior so that they feel the need to increase their own capacity. In this stage, religious instructors carry out an effective approach to religious leaders, community leaders and several Dakwah Village communities. Religious instructors use a method of approaching the community through friendly visits to residents' homes and conducting interactive dialogue with the community to make them aware of the need for changes to change the situation so that they can be physically and mentally prosperous.

Through this touch of awareness, it ultimately opens up people's desires and awareness about their current conditions, stimulating people's awareness of the need to improve conditions to create a better future. So that this awareness can encourage the people of Dawah Village to actively participate in empowerment activities carried out by religious instructors.

- b. Knowledge and Skills Transformation Stage.

In this case, there is a need for learning about various knowledge and skills to support the empowerment activities carried out. With knowledge and skills, the target of empowerment will have knowledge, abilities and skills that become additional value

to their potential. (Mohammed et al., 2013) So that in the future empowerment can run according to the expected goals.

The actors who are also facilitators in carrying out the transformation of knowledge and skills in the Da'wah Village are the KUA Islamic Religious Instructors, Punggur District, Central Lampung Regency, totaling nine (9) people consisting of 1 Functional Islamic Religious Instructor (PNS) and 8 non-PNS people. Based on the Decree of the Directorate General of Islamic Religious Guidance, Ministry of Religion No. 504 of 2022 concerning Guidelines for Non-PNS Islamic Religious Instructors, there are 12 special materials divided into 12 specializations for religious instructors, namely:

- a) Eradication of Al-Quran Illiteracy,
- b) Sakinah Family,
- c) Zakat Empowerment,
- d) Waqf Empowerment,
- e) Economic Empowerment,
- f) Halal Product Field,
- g) Anti-Corruption Sector,
- h) Field of Religious Moderation,
- i) Religious Harmony Area
- j) The Prevention of Problematic Movements and Religious Flows,
- k) Field of Drug and HIV/AIDS Prevention.
- l) The field of Hajj and Umrah (Interview with Zuhaidi, Islamic Religious Educator KUA punggur, 2022)

Community building program in Kampung Dakwah (Interview with Zuhaidi, Islami Religious Counselor at KUA Punggur, 2022) are as follows:

No.	Target	Name of activity	Objective	Target
1.	Teenagers	<ol style="list-style-type: none"> 1. Entrepreneurship training. 2. drug counseling. 3. Counseling on how to use social media wisely. 4. Entrepreneurial Practice (PPL). 5. Muhadhoroh 	<ul style="list-style-type: none"> - To grow an entrepreneurial spirit - To stay away from drugs - To be a spreader of goodness Not a hoax spreader - Proficient in entrepreneurship - Develop interest, talent and mentality to speak well on the podium 	<ul style="list-style-type: none"> - Job opportunities are created. - Drug free. - Be wise with social media. - opening a new business. - Skilled in giving speeches
2	TPA	<ol style="list-style-type: none"> 1. Landfill Management Training. 2. Training on a fast method for reading the Koran. 	<ul style="list-style-type: none"> - TPA is well organized - Has a new alternative method that is more effective - Children's 	<ul style="list-style-type: none"> - Top landfill - Free from Al-Qur'an illiteracy - Outstanding students - Outstanding

		<ol style="list-style-type: none"> 3. Muhadaroh. 4. Landfill celebration. 5. Promote evening recitation of the Koran 	<p>mental education</p> <ul style="list-style-type: none"> - Develop talents and interests - Illiteracy of the Qur'an 	<p>students</p> <ul style="list-style-type: none"> - 80% of society is free from illiteracy of the Koran
3	Mothers' Taklim Council	<ol style="list-style-type: none"> 1. Socialization of the Maghrib Koran Movement. 2. MT management training. 3. Iqro & Qur'an studies. 4. MT Diniyyah 	<ul style="list-style-type: none"> - Free from Al-Qur'an illiteracy. - MT.Well organized. - Free from illiteracy in the Koran - The understanding and practice of religion is getting better 	<ul style="list-style-type: none"> - 80% of people are free from illiteracy of the Koran - Curriculum and degree education council
4	Gentlemen's Taklim Council	<ol style="list-style-type: none"> 1. Socialization of the Maghrib Koran Movement. 2. Mosque management training. 3. Socialization of waqf empowerment 	<ul style="list-style-type: none"> - Free from illiteracy of the Qur'an. - The mosque is well organized. - The waqf land is well organized 	<ul style="list-style-type: none"> - 80% of the free community is illiterate of the Al-Quran - The mosque has good administration and management - Waqf land has AIW and is certified
5	out- no Zakat on Products-tif	<ol style="list-style-type: none"> 1. roduction management training. 2. usiness coaching and mentoring. 3. amily building sakinah 	<ul style="list-style-type: none"> - Increased production - Increasing the quality, quality and quantity of production. - So that the family is happy and prosperous 	<ul style="list-style-type: none"> - Quality production and Marketing is getting broader - The production results already have official permits. - Create a happy and prosperous family, in this world and the

				hereafter
--	--	--	--	-----------

c. Stage of Increasing Intellectual Abilities.

The stage of increasing intellectual abilities and skill proficiency. In this stage of increasing intellectual abilities and skills, the target of empowerment is directed at further developing existing abilities, increasing skills and abilities which will ultimately lead to independence. In this stage of increasing intellectual abilities and skills, the target of empowerment is directed at further developing the abilities possessed, increasing skills and abilities which will ultimately lead to independence. (Roji'in, 2022)

Looking at the strategies used by Punggur District Islamic Religious Counselors in terms of community development in the Dakwah Village, they focus more on a humane approach to the process of implementing development. Community involvement in development is more in the form of participation, not in the form of mobilization. Community participation in program formulation means that the community is not only a consumer of the program, but also a producer because they have been involved in the process of creating and formulating it, so that the community feels they own the program and are responsible for its success and have more motivation for it. participation in subsequent stages. (Interview with Deny Sudiawan, Islamic Religious Counselor at KUA Punggur, 2022).

The guidance carried out by religious instructors for some communities is still in a condition where the community is a consumer of existing programs so that the community does not feel involved in existing programs. (Julina, 2020). If we look at the counseling model/strategy carried out, it can be seen that the counseling carried out uses a group guidance strategy. Basically this is not a problem. In carrying out the program, religious instructors always carry out control, whether the control is carried out by the KUA, the Ministry of Religion of Central Lampung Regency and the Baznas of Central Lampung Regency. Likewise, evaluations are always carried out, so that from time to time the program being implemented focuses not only on religious beliefs but more on providing skills through training and future program development. (Makmur et al., 2020)

To achieve maximum results from the implementation of community empowerment programs carried out by religious instructors, conducting an evaluation is a necessity. With an evaluation, success can be measured with certainty. By evaluating all factors inhibiting the program will also be detected and can be solved. (Interview with Mibahunnuri, Islamic Religious Counselor at KUA Punggur, 2023)

CONCLUSION

Da'wah villages have empowerment programs in the socio-economic and religious fields. Here, the religious instructor in realizing his program does not just lecture on the pulpit and majlis taklim but also functions himself as *enabler* solve the problem in society. The role of extension workers here is not only as *tabligh* but also as companions to solve community problems (*problem base*). In this case the instructor does not only carry out preaching *verbal bill* but also do *da'wah butt get*. The strategy of Islamic religious instructors in empowering the community in Kampung Dakwah, Punggur District, Central Lampung is carried out through 3 stages, namely, the stage of awareness and behavior formation, the stage of transformation of knowledge and skills, and the stage of increasing intellectual abilities. In the final stage, the empowerment targets in the Dakwah Village were grouped into 3 groups, namely, the elderly (elderly), the productive family age group

and the youth group. The implemented programs are then evaluated to measure indicators of success. The community empowerment strategy in Kampung Dakwah is seen from the outcome indicators (*out put*) is very beneficial for society, namely: first, through social care activities by providing direct assistance to the poor, it can increase happiness and life expectancy for the target group. Second, the program providing business capital for poor families of productive age can increase family economic income. Third, community empowerment in the field of religion has succeeded in reducing the illiteracy rate of the Koran in the Dakwah Village.

REFERENCES

- Alimuddin, N. (2007). The concept of preaching in Islam. *HUNAFa: Journal of Studia Islamika*, 4(1), 73–78.
- Ansori, T. (2019). Revitalizing Da'wah as a Paradigm for Community Empowerment. *Muharrrik: Journal of Da'wah and Social Affairs*, 2(01), 33–44.
- Bukhori, B. (2014). Da'wah Through Islamic Guidance and Counseling. *Journal of Religious Counseling*, 5(1), 1–18.
- Chuler, R. S., & Walker, J. W. (1990). Human resources strategy: Focusing on issues and actions. *Organizational Dynamics*, 19(1), 5–19.
- Dianto, I. (2018). The role of da'wah in the process of developing Islamic society. *Hikmah: Journal of Islamic Da'wah and Communication Science*, 12(1), 98–118.
- Ghofur, A. (2019). Islamic Da'wah in the Millennial Era. *Dakwatuna: Journal of Islamic Preaching and Communication*, 5(2), 136–149.
- Hamdani, M. (2020). Da'wah Strategy of Religious Instructors in Community Development: (Analytical Study of the Strategy of Religious Instructors in the Ministry of Religion, Bireuen Regency). *An-Nasyr Journal: Journal of Da'wah in the Eyes of Ink*, 7(1), 1–17.
- Inspiration, I. (2019). The Role of Islamic Religious Educators in Dakwah. *Alhadharah: Journal of Da'wah Science*, 17(33), 49–80.
- Indah, S. (2023). *Strategy of islamic coaches in empowering the dakwah village community in pungur district, central lampung district*.
- Jaelani, D. I. (2014). Economic empowerment of the people from an Islamic perspective (An Effort and Strategy). *EKSYPAR: Journal of Sharia Economics & Islamic Business (e-Journal)*, 1(1), 18–34.
- Jaya, P. H. I. (2017). Revitalizing the role of religious counselors in their function as counselors and community companions. *Religious counseling: Islamic Counseling Guidance Journal*, 8(2), 335–356.
- Julina, W. (2020). Functional Islamic Religious Education Communication Patterns In Religious Construction. *Syi'ar: Journal of Communication Science, Islamic Community Counseling and Guidance*, 3(2), 144–161.
- Katu, S. (2016). Religious Counselor and Grounding of the Teachings of the Qur'an. *Al Adyaan Journal; Social and Religious Journal*, 1(02).
- Makmun, F., & Faizal, F. (2021). Religious Extension in the Development of Islamic Societies: Study of the Role of Religious Counselors in the Development of Islamic Societies. *Bina'Al-Ummah*, 16(1), 37–52.
- Makmur, Z., Arsyam, M., & Alwi, A. M. S. (2020). Communication Strategy for Learning at Home in a Family Environment During the Pandemic. *Community: Communication Media and Da'wah*, 10(02), 231–241.
- Mamdud, R. (2019). Islamic Da'wah in Mass Media. *Al-I'lam: Journal of Islamic Communication and Broadcasting*, 3(1), 47–54.
- Marfu'ah, U. (2018). Multicultural based dakwah communication strategy. *Islamic Communication Journal*, 2(2), 147. <https://doi.org/10.21580/icj.2017.2.2.2166>

- Millie, J., Syarif, D., & Fakhruroji, Moch. (2023). The Discipline of Da'wah in Indonesia's State Education System. *Contributions to linguistics, geography and ethnology / Journal of the Humanities and Social Sciences of Southeast Asia*, 179(1), 38–60. <https://doi.org/10.1163/22134379-bja10047>
- Mohammed, A. S. A., Tibek, S. R. H., & Endot, I. (2013). The Principles of Total Quality Management System in World Islamic Call Society. *Procedia - Social and Behavioral Sciences*, 102, 325–334. <https://doi.org/10.1016/j.sbspro.2013.10.747>
- Mukhlisuddin, M. (2016). The Role of Islamic Religious Counselors in Reducing Conflict and Integrating Society (Case Study of Conflict in the Implementation of Tarawih Prayers in Bandar Dua District, Pidie Jaya Regency). *Islamic Guidance Journal*, 9(1), 27–52.
- Muslim, A. (2013). Social interaction in a multiethnic society. *Journal of Islamic discourse*, 1(3), 483–494.
- Roji'in, K. (2022). Religious Extension Strategies in Improving Youth's Creative Economy in the Era of Industrial Revolution 4.0 in Sumbawa Regency. *Journal of Sharia Law and Economics*, 10(1), 1–14.
- Rosidin, R., Widodo, W., & Aminah, S. (2020). Religious Extension Strategy in Empowering Turi Converts, Sleman Regency. *Al Qalam: Journal of Religious and Social Sciences*, 14(1), 1–28.
- Setiawati, R., & Romli, K. (2019). Religious and economic development for converts to Islam by the Indonesian Islamic Da'wah Council in Lampung. *Da'wah Journal*, 30(2), 154–167.
- Sugiyono, D. (2010). *Understanding qualitative research*.
- Sukandar, G., Yamin, M. N., & Fauzan, A. (2023). Communication Strategy for Religious Instructors in Fostering Islamic Families in Purwosari. *Al Qalam: Journal of Religious and Social Sciences*, 17(5), 3648–3671.
- Syaifulloh, M., Andriyansah, A., & Daud, A. (2023). The role of non-pns islamic religion educators in community empowerment programs regarding religious understanding. *Scientific Development Media*, 17(7), 1785–1792.
- Tajuddin, Y. (2015). Walisongo in Da'wah Communication Strategy. *Addin*, 8(2).
- Wahidin, S. (2011). Introduction to the Science of Da'wah. *Jakarta: PT. Raja Grafindo Persada*.

Copyright Holder :

© Indah Susilawati, et al., (2023).

First Publication Right :

© Bulletin of Science Education

This article is under:

CC BY SA