Islamic Propagation Council of Indonesia (DDII) Preaching Management in Developing Islamic Society in Metro City

Fathur Rohman[1], Achlami[2], Fitri Yanti[3], Ahmad Isnaeni[4]

[1,2,3,4]Raden Intan State Islamic University of Lampung, Doctoral Program in Islamic Community Development

E-mail: [1]fathurbey80@gmail.com, [2]achlami@uinradenintan.ac.id, [3]fitriyanti@uinradenintan.ac.id, [4]ahmadisnaeni@radenintan.ac.id

Corresponding Author : fathurbey80@gmail.com

ABSTRACT

This study examines the management of the Islamic Propagation Council of Indonesia (DDII) in the context of developing an Islamic society in Metro. In the era of modernization, Islamic propagation organizations face challenges in re-examining their roles and functions, especially when dealing with complex political and social dynamics. As a structural Islamic propagation institution, DDII has a strategic position in shaping the order of Islamic life through the approach of Islamic propagation bi al-lisān and bi al-hāl. This study aims to analyze three main aspects: the concept of Islamic propagation of DDII, Islamic propagation management in developing Islamic society, and the implementation of the concept of developing Islamic society in Metro City. Using a qualitative approach with a single instrumental case study method, this study involved participant observations, in-depth interviews, and documentation analysis. Key informants included the leadership of DDII Metro City, senior figures of the organization, religious figures, and the local Muslim community. The results of the study indicate that DDII has developed an adaptive and inclusive Islamic propagation model with a focus on strengthening aqidah, empowering the economy of the community, and optimizing the role of the mosque. In the digital era, DDII responded to the challenges by developing digital da'wah infrastructure and improving the competence of da'i in the use of modern technology. Despite facing various challenges, including the shifting role of da'wah organizations in the context of contemporary politics, DDII managed to maintain its position as a moral force that contributed to the development of Islamic society and the integrity of the nation. This study provides theoretical contributions in the development of structural da'wah management and practical contributions for stakeholders in optimizing the role of da'wah for the development of Islamic society.

Keyword: Da'wah Management, DDII, Islamic Community Development, Structural Da'wah, Metro City

I. INTRODUCTION

Developing an Islamic society through structural preaching is a strategic approach to forming an Islamic way of life. (Agusman & Hanif, 2021). The Indonesian Islamic Propagation Council (DDII), as a comprehensive Islamic propagation institution, plays an important role in guarding the faith, upholding sharia, establishing brotherhood, supporting the integrity of the Republic of Indonesia, and realizing the solidarity of the people both regionally, nationally, and internationally. In the current era of modernization, propagation organizations need to review their duties and roles. The development and role of propagation organizations seem to have shifted since their inception, especially when political struggles in Indonesia, starting from the election of regional heads to the head of state, dragged propagation organizations were directly involved in them. (Hamdi et al., 2022). As a result, the da'wah organization no longer has equality as a moral force but rather seems to be part of a certain political power machine.

DDII as a representation of structural da'wah is a da'wah movement that is motivated by the intention to Islamize national politics through da'wah activities in Indonesia. (Al-Asy'ari, 2014). The concept of da'wah is carried through two important aspects that accompany each other, namely da'wah bi al-lisān and da'wah bi

al-hāl. As stated by M. Natsir, the founder of DDII, da'wah is not entirely delivered from the word of mouth of Muslims. Preachers should be able to realize the ijtihad of da'wah through da'wah bi al-hal which is combined between word of mouth and action in one swing and breath which then manifests in the form of da'wah bi lisani al-hal, bi lisani al-a'mal, and bi lisani al-akhlaq al-karimah (Widiyanto et al., 2024). In Metro City, DDII, which was established in 1976, still focuses on optimizing the role of mosques and utilizing zakat for the welfare of the community. However, the dakwah movement that has been carried out has not received a significant response from the community, even though the dakwah strategy and method that have been carried out have attempted a persuasive press approach according to the social and psychological conditions of the community. (Building et al., 2024).

This study aims to analyze three important aspects: 1) the concept of DDII's da'wah in developing Islamic society in Metro City, 2) DDII's da'wah management in efforts to develop Islamic society; and 3) the concept of developing Islamic society built by DDII in Metro City. The urgency of this study lies in its efforts to understand and optimize the role of structural da'wah institutions in developing Islamic society in accordance with the current context. (Fadilah, 2022). Previous studies have shown that DDII has a strategic role in the development of da'i and the coordination of da'wah. This can be seen in Mustoto's research, which shows that the development of DDII da'i in Lampung aims to provide provisions for carrying out duties as field da'i in their respective regions. (Marpelta et al., 2021). In addition, the role of Islamic propagation institutions in the socio-cultural context is also important, as shown in Hilmi's research on the struggle of Islamic propagation institution communities in Kediri.

Metro City is a city of education that has great potential for developing a structural da'wah (RW Sari & Kuswono, 2022). This is supported by the existence of various educational institutions and scientific study groups initiated by Islamic community organizations. The vision of Metro City to realize the Golden Generation of Metro City Brilliant (GEMERLANG) is also in line with efforts to develop Islamic society through structural da'wah. This research is expected to provide theoretical contributions to the scientific treasury of Islamic community development and practical contributions to stakeholders, especially DDII and the Metro City Government, in optimizing the role of structural da'wah for the development of Islamic society.

II. METHOD

Research Design and Approach

This study uses a qualitative approach with a descriptive research type that aims to understand and describe the concept of da'wah and da'wah management of DDII Metro City in developing Islamic society. The paradigm used is interpretive, which, according to Burel and Morgan in Sopanah, emphasizes understanding social reality as it is, where social reality is formed by a person's awareness and actions in seeking meaning behind something. The research method used was a single instrumental case study, as stated by Creswell, where the research was conducted using a single case that represents a separate issue or focus of attention. The selection of this method is based on the need to comprehensively, factually, and in-depth reveal the management of da'wah of DDII Metro City in an effort to develop Islamic society.

Method of collecting data

Data were collected using three techniques. First, participant observation was explained by Bogdan, which allowed for social interaction between researchers and research subjects over a long period of time. Second, in-depth interviews were conducted in a structured and semi-structured manner, to obtain an "insider" perspective. Documentation is a complementary instrument that includes archives, demographic data, and other supporting documents.

Research Informants

The research participants were selected based on the criteria put forward by Engkus Kuswarno: being in one location, experiencing the events being studied directly, being able to retell the events experienced, and being willing to become research informants. Key informants included the Head of DDII Metro City, namely Ustadz Bujang Dani, the old figure of DDII Metro City, namely Drs. Hasyumi RB, Islamic religious figures, and the Muslim community of Metro City, who understood the dynamics of DDII's preaching.

Data Analysis Techniques

The data analysis was performed using the Miles and Huberman model, which includes three activity flows. First, data reduction is peformed through data selection, focusing, simplification, and raw data

transformation from written notes during data collection. Second, data presentation was performad on a set of information that allowed conclusions to be drawn through grouping using text matrices, networks, and charts. Third, conclusions were drawn and verified continuously during the research.

Data Validity Test

We used several techniuques to ensure the validity of the data. First, triangulation is performed by cross-checking information from various sources. Second, participant examination was performad by verifying the results of the data analysis with key informants. Third, persistent observation is performad continuously to find characteristics and elements in situations that are relevant to the problem being sought. The phenomenological approach is used to understand the experiences of preachers and the community regarding the management of DDII Metro City preaching, especially in the context of structural preaching.

III.   RESULTS AND DISCUSSION

History and Development of DDII

The Indonesian Islamic Propagation Council (DDII) has historical roots closely related to the dynamics of Indonesian Islamic politics after independence. The establishment of the DDII on February 26, 1967, cannot be separated from the political context of the New Order era, especially regarding the dissolution of the Masyumi Party and the rejection of its rehabilitation. Mohammad Natsir, along with other prominent Muslim figures, founded DDII as a transformation of the Islamic struggle from a formal political realm to a more systematic structural propagation movement. (Raihan, 2015). This transformation reflects a strategic adaptation to fight Islamic values in Indonesia. DDII takes a position as a da'wah institution that focuses on strengthening faith and empowering the people without abandoning the socio-political aspects that were previously Masyumi's concerns.

Organizational Structure and Governance

The DDII leadership system applies a collective-collegial approach that reflects the organization's adaptation to the complexity of contemporary da'wah challenges. (Al Fikri & Arqam, 2022). This structure allows for a more even distribution of responsibilities and democratic decision-making. The divisions in the DDII organizational structure cover various strategic aspects, ranging from preaching, cadre formation, education, and zakat management to LAZNAS (MS Sari et al., 2022). The effectiveness of this organizational structure can be seen in DDII's ability to manage da'wah programs simultaneously in various fields. (Prastiwi et al., 2024). The implemented governance system allows effective coordination between the central and regional levels, as well as between various work divisions.

Vision and Mission in the Context of Contemporary Da'wah

In facing contemporary challenges, DDII carries a vision of da'wah that is inclusive and responsive to the needs of modern society. This organization understands the importance of the balance between maintaining fundamental Islamic values and accommodating ever-changing social dynamics. Through various programs and activities, DDII seeks to improve the quality of understanding of Islam among the people, develop da'wah methods that are in accordance with the development of the times, and build constructive dialogue between religious communities. This approach emphasizes DDII's commitment to maintaining the integrity of the nation while maintaining its Islamic identity.

Models and Strategies of Da'wah

The DDII develops a preaching model that is adaptive to various socio-cultural contexts. (Adde, 2022). In facing the challenges of apostasy in several regions, DDII implemented a more intensive da'wah approach with an emphasis on strengthening faith and fostering the community. (Fakhri et al., 2023). Meanwhile, in the context of a pluralistic society, DDII developed an inclusive da'wah model that emphasizes dialogue and shared understanding. The development of da'wah strategies includes the use of digital technology and social media to reach the millennial generation. The preacher training program not only focuses on religious knowledge but also includes an understanding of the socio-cultural context and modern communication skills.
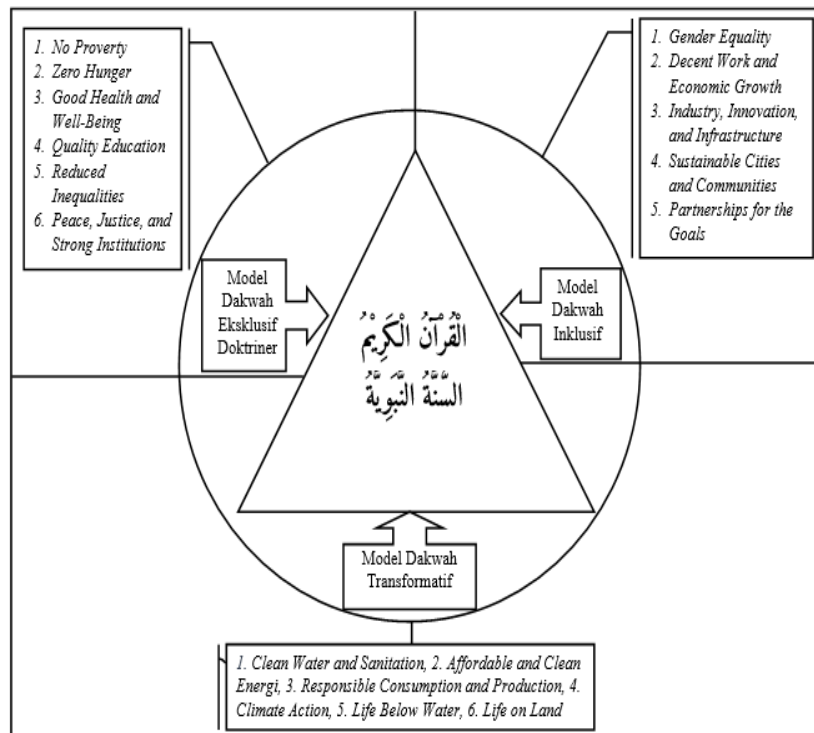
Figure 3. 4 DDII Da'wah Concept Model with the Objective of Sustainable Development Goals (SDGs)

Strengthening Institutions and Empowering the Community

In an effort to build a solid foundation for preaching, DDII pays special attention to the development of Islamic educational institutions and economic empowerment of the community. (Setiawan, 2014). Through the establishment and development of Islamic boarding schools, DDII contributes to forming a generation of Muslims who have a strong understanding of religion and can face the challenges of modernity. The economic empowerment program run through LAZNAS not only focuses on the distribution of zakat but also on the development of productive economic programs and Islamic entrepreneurship. (Syahril et al., 2022). This integrative approach reflects DDII's understanding that preaching must touch on various aspects of people's lives.

Challenges and Responses to Preaching in the Digital Era

In the digital era, DDII faces new challenges in terms of the methods and approaches of preaching. This organization responds by developing a digital preaching infrastructure and improving the competence of preachers in using modern technology. (Rumata et al., 2021). The production of da'wah content is enriched with multimedia formats that are attractive to the younger generation, while still maintaining the substance of authentic Islamic teachings. The development of online da'wah platforms and the use of social media are integral parts of DDII's strategy in expanding the reach of its da'wah.(Lestari, 2024).

Implications and Directions of Development

Based on the analysis of the development and dynamics of DDII, it can be seen that this organization has succeeded in positioning itself as an adaptive and sustainable da'wah institution. (Furqan MD & Castrawijaya, 2024). This success provides important lessons about the importance of the balance between the firmness of principles and the flexibility of the method in Islamic preaching. In the future, DDII needs to continue to develop a preaching approach that is responsive to changes in the times, while maintaining its role in strengthening faith and empowering the community. DDII's experience of DDII also shows the importance of developing human resources and sustainable preaching infrastructure to face future challenges. (Latif et al., 2024). The findings of this study confirm the strategic position of the DDII in the contemporary Indonesian da'wah landscape. Through a comprehensive and adaptive approach, DDII has been proven to be an important pillar in the development of Islamic society in Indonesia. The experience of this organization provides valuable

lessons on how a da'wah institution can maintain its relevance while continuing to contribute to the development of the people and nation. (Prime & Pakili, 2020).

IV. CONCLUSION

The Indonesian Islamic Propagation Council (DDII) in Metro City has demonstrated its strategic role as a structural propagation institution for the development of Islamic society. Through the approach of propagation bi al-lisān and bi al-hāl, DDII has developed an adaptive and inclusive propagation model in accordance with the socio-cultural context of the local community. This organization not only focuses on strengthening aqidah and fostering the community but is also active in economic empowerment by optimizing the role of mosques and managing zakat. In the digital era, DDII has responded to challenges by developing a digital propagation infrastructure and improving the competence of preachers in the use of modern technology. Despite facing various challenges, including the shifting role of propagation organizations in the context of contemporary politics, DDII maintains its position as a moral force that contributes to the development of Islamic society and the integrity of the nation. DDII's success of DDII in combining firm principles with the flexibility of propagation methods is an important lesson in the development of structural propagation in Indonesia.

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