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## SOCIAL SCIENCE AND EDUCATION | RESEARCH ARTICLE

# Da'wah Strategy for Islamic Religious Extension in Minority Muslim Communities in Janjimartahan Village, Harian District

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**Abstract:** This study aims to examine how the da'wah strategy carried out by religious extension workers in increasing Islamic religious knowledge in the community as well as what are the supporting and inhibiting factors faced by religious extension workers and how religious extension workers can overcome supporting factors and inhibiting factors that can cause difficulties in achieving goals. The research method used is field research with a qualitative approach, where data is collected through interviews, observations and documentation involving religious extension workers in Janjimartahan Village directly. The results of the research that have been carried out are that in carrying out da'wah, especially in Muslim minority areas, the right da'wah strategy is needed. The da'wah strategy carried out by religious extension workers in the implementation of da'wah in Janjimartahan Village is with an education strategy and a taklim assembly. Then the inhibiting factor in da'wah in Janjimartahan village is that the majority of the community has a middle to lower economy so that people prioritize work. The solution carried out by religious extension workers is that religious extension workers come to the homes of the Muslim community one by one to be taught religious knowledge and recite.

**Keywords:** Management, Religious Extension Workers, Muslim Minorities.

## 1. INTRODUCTION

Indonesia is known as a country with a majority Muslim population, but it is undeniable that in some certain areas there are Muslims who are minorities, both in quantity and quality (Renel, B. 2017). One of the areas in Indonesia where there is a Muslim minority is the community in Janjimartahan village, Harian District, Samosir Regency. According to the results of the study, the number of Muslim residents in Janjimartahan village is less when compared to the number of Christians. Even in terms of the quality of the realization of religious teachings, it is also very far from what is desired by Islamic teachings.

Islamic religious extension workers have a very dominant function in carrying out their activities, namely, positioning as da'i who are obliged to preach Islam, convey religious information and educate the community as best as possible in accordance with religious teachings. Islamic religious extension workers occupy a strategic position as leaders in building the people of Rahmatan lil'alamin. Therefore, in carrying out their duties and improving quality, Islamic religious extension workers must never give up with all the challenges and problems they are facing.

Therefore, preachers or religious extension workers must have the right materials and strategies to get the desired results. Moreover, in Muslim minority areas, preachers must establish a really appropriate strategy and adjust the da'wah method to the situation of the Muslim minority area. because many areas where Muslim minorities, especially in Janjimartahan village, still believe in things that smell of ancestors or ancestors, lack Islamic religious knowledge and are indifferent to religious affairs.



Based on the description above, the author conducts a comparative review using information from previous research that can be used as a reference in this research topic. Previous research has been selected according to the problems in this study, so it is expected to be able to explain and provide references for authors in completing this research. So the researcher lists some of the results of previous research as follows:

Previous research conducted (Elismayanti Rambe, 2022) explained in his journal that it made an important contribution to understanding the da'wah strategy in Muslim-majority rural communities. The strategy of extension workers has not been optimal in providing religious guidance to the community. However, extension workers and the community identify problems and find solutions by utilizing the assets and potential of the community that can be used to make improvements in a more religious direction. In a study conducted by Nur Hidayah Pangelo in 2018, the strategy for implementing Islamic counseling guidance among Muslim minorities in Rantebua District, North Toraja Regency was explored. These strategies include delivering lectures at taklim assemblies, in the month of Ramadan, Friday sermons, at thanksgiving events, at aqiqah ceremonies, and outdoors. In addition, religious education and teaching are emphasized in kindergartens/TPAs, and siraturrahmi (home visits) also play an important role. The focus of this research is to examine the da'wah approach carried out by ustadz in areas with Muslim minorities in Central Java. In addition, Handayani's research (2018) explores the efforts made by Islamic religious extension workers in fostering community religion in Salemba Village, Ujung Loe District, Bulukumba Regency. These efforts include establishing interactive dialogue relationships and providing guidance to target groups through two forms of coaching, namely daily religious coaching and monthly religious coaching.

Furthermore, in the research conducted (alicia trihandayani, 2020) this research discusses strategies to foster the Muslim community carried out by religious extension workers in the minority area of Bakaran Batu Village. As a religious extension in addition to being at the forefront of the ranks of the Ministry of Religion, religious extension workers are also the spearhead of the Ministry of Religion and Religious Institutions in carrying out religious activities in the community. From the above description, the reason why the author took the title about the Da'wah Strategy of Islamic Religious Extension Workers in the Minority Muslim Community in Janjimartahan Village, Harian District, Samosir Regency is because the author wants to know more deeply about how the da'wah strategy carried out by religious extension workers in increasing Islamic religious knowledge in the community as well as what are the supporting and inhibiting factors faced by religious extension workers and how religious extension workers can overcome supporting factors and inhibiting factors that can cause difficulties in achieving goals.

## 2. LITERATURE REVIEW

The concept of strategy includes the intentional actions and efforts made by individuals or organizations to design a roadmap towards achieving the desired goals. These methods and steps are implemented very effectively and efficiently, with the ultimate goal of maximizing profitability (Permana, R. 2013). The essence of strategy lies in its ability to plan and manage to achieve certain goals. However, strategy is not enough to just serve as a guide, showing the way to the goal. It must also demonstrate the practical methods and techniques necessary for successful implementation (Iman, 2017). Da'wah strategy includes strategic planning and effective management techniques to successfully achieve its goals. In order to successfully achieve this goal, it is important for the da'wah strategy to demonstrate the flexible application of its operational tactics, adapting to various situations and circumstances. The strength of the da'wah strategy lies in its ability to connect all elements in a specific and concise response (Hadi, 2019).

The central and decisive role of da'wah is emphasized in both the Qur'an and the Sunnah. These two sources of Islamic law are very valuable guidelines for Muslims and humanity. Sharia, like a powerful sword, is a formidable defense against misunderstandings and controversies surrounding Islam. The position of da'wah in the Qur'an and the sunnah occupies a major position, therefore, in carrying out da'wah, both material and the right strategy are a great influence on the success of a da'wah. This is intended to avoid mistakes in the implementation of da'wah.

### 3. RESEARCH METHOD AND MATERIALS

This research uses a qualitative approach that will produce descriptive data in the form of parsing and explaining words and explaining the data obtained from the field (Hairani et al., 2020) In this study, the researcher conducted a study on religious extension workers in Janjimartahan village, Harian District, Samosir Regency directly. The purpose of this study is to obtain information about the da'wah strategy of religious extension workers in increasing the religious knowledge of the Muslim community in Janjimartahan village, Harian District, Samosir Regency. Data collection techniques are carried out directly in the field to obtain relevant data related to research problems. The methods used are interviews, observations and documentation.

### 4. RESULTS AND DISCUSSION

#### 4.1. *Da'wah Strategy of Religious Extension Workers in The Minority Muslim Community of Janjimartahan*

Da'wah strategy is a da'wah strategy is the right plan or method used in da'wah activities, namely inviting the people to follow the right path according to the commands of Allah SWT (Mariani, 2022). The importance of the mission strategy is to achieve the goal of da'wah and achieve the success of da'wah. It is important to focus the attention of religious teachers on the da'wah strategy because the success or failure of an effective mission campaign depends heavily on the mission strategy itself. Before discussing further the da'wah strategies used in da'wah work in Muslim minority villages, we sometimes need to understand the characteristics of the people in the area. In KBBI, the characteristic comes from the word ethics which means the essence of obligations, morals or manners that distinguish one person from another.

The natural environment still plays a big role and affects people's lives. Livelihoods that are still homogeneous and a society that still upholds cultural values and the teachings of ancestors or ancestors. A society that is less open, resigned to what it is experiencing and finds it difficult to accept new elements. From this explanation, it has a great influence on the concept of da'wah in Janjimartahan village. How can a da'i adapt his da'wah method to the situation of the people in the countryside who tend to accept a resigned attitude and still have a strong culture and still uphold the teachings of their predecessors.

Janjimartahan Village is a village located in a mountainous area in Harian sub-district. This village is a village with a Muslim minority, therefore, the government sends religious extension workers to teach religious sciences and invite Muslims to practice Islamic law. When preaching is not an easy thing for religious extension workers, they must have the right strategy to support the success of their da'wah. The da'wah strategy used by religious extension workers in the Muslim community of Janjimartahan village kec. Daily is da'wah through education and taklim assembly.

The education carried out by religious extension workers is Qur'an education and Islamic religious education. In carrying out this strategy, religious extension workers established the Al-Qur'an Education Park (TPQ). This is a strategy so that the Muslim community can be seen in its existence. This is done because religious extension workers see that there is no place for children to learn religion. If asked why he established TPQ, why not just establish a pesantren? Because TPQ is easier than establishing a pesantren, because there must be a government permit and strategic land to establish a pesantren, and it will be complicated, then the only thing that is possible is TPQ.

With the existence of mosques and TPQ, religious activities such as congregational prayers, learning the Qur'an can be carried out. So that Muslims in Janjimartahan village can carry out their obligations as a Muslim well, while children will find it easier to learn the Quran and basic sciences about Islam. In addition, religious extension workers also held taklim assemblies for the local community, which were held in accordance with the community's agreement. In this assembly, religious extension workers use the method of lectures, dialogues and questions and answers. The purpose of this taklim council is to strengthen the bond of friendship between fellow Muslims, get people used to reading the Quran and as a place to teach about Islam. On this occasion, religious extension workers conveyed about Islamic teachings, be it Fiqh, Tawhid or akhlaq. The goal is to provide spiritual watering to the Muslim community, so that they can carry out the teachings of Islam

with strong faith. In addition, religious extension workers also give examples of how morals are taught in Islam. By using gentle speech and prioritizing good manners. Then, use clothes that are in accordance with Islamic law so that they can see that the teachings of Islam are good and very noble. This can encourage the hearts of Muslims in the village of Janjimartahan to continue to practice the teachings of Islam and dress in accordance with sharia.

#### 4.2. *Supporting and Inhibiting Factors for the Da'wah Strategy of Religious Extension Workers on Minority Muslims.*

In every da'wah, there will be supporters and obstacles, especially in Janjimartahan, an area with a Muslim minority, of course there are many obstacles in the implementation of da'wah. This is a challenge for preachers, especially religious extension workers in the area (Wibawa, 2018).

##### a. Supporting factors

What is a supporting factor for the running of religious extension da'wah is, Supported by the surrounding Muslim community. In the process of implementing these publicity activities, all levels of society always provide support and are very enthusiastic about participating in these activities. The Muslim community always helps, both in terms of energy and money. Then there is cooperation with fellow religious extension workers. They cooperate with each other in Islamic activities. The support comes from those who are always active in competition activities between villages and between sub-districts.

##### b. Inhibiting factors

The inhibiting factor in preaching is that the majority of people in Janjimartahan village are farmers, most of them are middle- and lower-class people in terms of economy. So with this condition, some Muslim people have very little time to participate in the implementation of religious activities, taklim assemblies and so on. Then social issues tend to be a problem because the Muslim minority lives in a predominantly Christian environment. Friction often occurs between Christians and Muslims over minor issues. Such as disrespect for each other, the issue of Islamic holiday celebrations, and so on.

#### 4.3. *How Religious Extension Workers Overcome Problems When Preaching*

If at the time the taklim assembly is held, many of the Muslim community cannot attend the assembly because they have to work for the needs of life, then religious extension workers come to the homes of the Muslim community one by one to be taught religious knowledge and recite. Furthermore, religious extension workers always remind the Muslim community to still have to be tolerant of Christians, Muslims must be able to regulate how to get along and behave. We must respect each other so that harmony in society is maintained.

## 5. CONCLUSION

Based on the results of the analysis in this study, it can be concluded that the da'wah strategy in the Janjimartahan Muslim minority community is to establish a TPQ for children to learn religious knowledge and hold majlis taklim activities. The supporting factors, obstacles and solutions for da'wah in the Muslim minority community in Janjimartahan Village are the presence or absence of supporting factors such as participation in religious activities, the provision of manpower and financial assistance, and so on in the Janjimartahan Muslim community. Then the inhibiting factor in da'wah in Janjimartahan village is that the majority of the community has a middle to lower economy so that people prioritize work. Then because in the village of Janjimartahan is most Christians, there are often disputes between communities caused by small things. The solution carried out by religious extension workers is that religious extension workers come to the homes of the Muslim community one by one to be taught religious knowledge and recite. Furthermore, religious extension workers always remind the Muslim community to still have to be tolerant of Christians, Muslims must be able to regulate how to get along and behave. We must respect each other so that harmony in society remains intact.

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