

The Da'wah Strategy of the Diniyah Putri Lampung Islamic Boarding School in the Development of an Islamic Society to Improve the People's Economy in Pesawaran Regency

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Abstract

Pesantren is essentially a multifaceted institution and therefore, it has many diverse functions. For example, see the Pondok pesantren as a traditional institution that has a function as a social institutions and religious broadcasting. The existence of three functions of boarding schools namely, the function of transmission and transfer of Islamic sciences, the function of preservation of Islamic traditions and reproductive functions of scholars. This research is digging about the strategy of Da'wa Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community to increase the economic people in the district pesis. Barriers and challenges experienced by the caretaker Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community to increase the economic people in the district Peser. Pondok Pesantren Diniyah Putri Lampung in the development of Islamic communities to increase the Economic Community in the district Peser. This type of research is qualitative research, using methods of observation, interviews and documentation in the collection of data in the field. This research will reveal and explain the various meanings of concepts or phenomenon of experience based on the awareness that occurs in some participants naturally (in a natural situation) so that understand the various phenomena that occur can run to the fullest. This research is descriptive, aims to get in depth information about the strategy of Da'wah Pondok Pesantren Diniyah Putri Lampung in the development of the Islamic community for the economic improvement of people in the district Pesiya. From this research resulted in the conclusion strategy empowerment social community based Pesantren in Pondok Pesantren Diniyah Putri Lampung has been implemented in the form, which covers three aspects: first, the community at least has the most human resources from the community. Secondly, the establishment of an empowerment group is given a training, network, capital and science. Third, there is cooperation with other parties. Supporting factors from social community empowerment include: first, the participation of the community is already maximally visible from the gifts in each empowerment activities, coupled with a routine meeting of 35 days once in discussing the development of a group. Secondly, the cooperation that has been solid enough to be seen in boarding school from various parties either from the Ministry of Government, Private, college and Independent. In addition, it has been established a Community development agency, which is an independent institution that is rooted in society. The community Empowerment inhibiting factor includes: lack of community impact on the empowerment program and the Muculnya negative image when the early emergence of Pondok Pesantren Diniyah Putri Lampung is in the middle of society. Pondok Pesantren's activity Diniyah Putri Lampung in social community empowerment includes religious activities, education, skills and empowerment.

Keywords: da'wa strategy, economic enhancement

1. Introduction

The involvement of Islamic boarding schools in accelerating education and community development is not only significant, but also strategic, not only because Islamic boarding schools are educational institutions that have strong roots in the community [1], but also the majority of madrasas are private (95% of the total number of madrasas), and some of them are located at the boarding school. As intuition that occupies an important position in society, pesantren is expected to be able to stimulate and influence the community about the meaning of education [2]. In addition, there is currently a strong tendency among Muslim families to send their children to Islamic boarding schools, either for religious reasons or in the socio-cultural environment. The one-sided phenomenon shows that Islamic boarding schools are experiencing a

kind of "awakening", or at least finding a new "Popularity". Pesantren is essentially a "candradimuka crater" to produce cadres of the nation who are virtuous and moral [3], and always obey the commands of Allah swt, so that students are expected to always consider the good or bad of an action that will be done. An Islamic boarding school is basically a traditional Islamic education dormitory where students live together and study under the guidance of one (or more) teachers who are better known as kyai. Pondok, mosque, santri teaching classical Islamic books and kyai are the five basic elements of the pesantren tradition [4]. Based on the reality of social relations, Islamic boarding schools have always been a very important force, namely as social pillars based on religious values. The close relationship between the Pesantren and the community is built through psychological and ideological bonds. The pesantren education system is based on, driven and directed by the values of life that are based on the basic teachings of Islam. Islamic boarding schools are essentially multifaceted institutions and therefore have many diverse functions. For example, seeing Islamic boarding schools as traditional institutions that carry out functions as social institutions and religious broadcasters. Meanwhile, another opinion states that there are three functions of Islamic boarding schools, namely, the function of transmitting and transferring Islamic knowledge, the function of maintaining Islamic traditions and the function of reproduction of scholars [5]. It also mentions the three functions of Islamic boarding schools, whose formulas are somewhat different from the functions proposed by Azyumardi Azra. According to another opinion, the three functions of Islamic boarding schools are: (1) as educational institutions that transfer religious knowledge and Islamic values, (2) as religious institutions that carry out social control, and (3) as religious institutions that carry out engineering activities. social. A detailed description of the function of Islamic boarding schools was put forward by other experts on Islamic boarding schools. Islamic boarding school is a religious educational institution that plays a function as a social institution. As a social institution, pesantren has and becomes an ethical guideline for the community, because pesantren is an institution that legitimizes various morality that should exist in society. Because social institutions essentially emerge and develop thanks to the demands and needs of society. In its capacity as a social institution, the functions of Islamic boarding schools include: (1) as a source of values and morality, (2) as a deepening of religious values and teachings, (3) as a filter-controller for the development of morality and spiritual life, (4) as an intermediary. share interests that arise and develop in society, and (5) as a source of praxis in life. In his other writings, he also mentioned the function of pesantren as agents of community development. Islamic boarding schools play the role of da'wah institutions. However, nowadays many people think that Islamic boarding schools are just an educational institution that lacks in the subject of work competence issues, only studying classical books. The output of Islamic boarding school education only produces people who fill or fill mosques, few of which are in the spotlight as role models in the community. One of the sons of the founder of the Diniyyah Putri Islamic boarding school in Lampung KH Iskandar Syukur said, "The Islamic boarding school founded by his parents wants to produce multi-talented educators. Whatever they want to be, the important thing is that these female students do not forget their central role, namely being educators. At least educate their children. His party is only obliged to provide the widest possible space for the students to continue to grow in independence and full of creativity. For him and the pesantren teachers, the ability of a mother to become an educator must be supported and supported by various knowledge and skills. To support their ability as educators, all Diniyyah Putri Lampung students are equipped with various skills through curricular activities

2. Research Method

This study uses an interpretive paradigm with a qualitative-descriptive method. While the approach used is phenomenological-naturalistic. Interpretivism paradigm is a perspective that is based on the goal to understand and explain the social world from the perspective of the actors involved in it. Therefore, the science, as explained by Burrell and Morgan, lies in the ontology of voluntaristic human nature. Subjectivity actually plays an important role compared to objectivity (as found in the functionalist/positivistic paradigm). The interpretive paradigm aspires to understand and interpret the meaning of a reality. It is this tradition of thought that later becomes the roots of qualitative research approaches that are often labeled phenomenological [6]. According to Cresswell, in the phenomenological approach, the researcher collects data with participant observation to find out the participants' essential phenomena in their life experiences. The qualitative-descriptive method aims to reveal facts, circumstances, phenomena, variables and circumstances that occurred during the research and present what is. Qualitative descriptive research interprets and tells data related to the current situation, attitudes and views that occur in society, contradictions of 2 or more circumstances, relationships between variables, differences between facts, influence on a condition, and others [7]. This research will reveal and explain various meanings of concepts or phenomena of experience based on awareness that occurs in some participants naturally (in natural situations) so that efforts to understand the various phenomena that occur can run optimally. This research is about the da'wah strategy of Pondok Pesantren Diniyah Putri Negerisakti Pesawaran in Islamic Community Development for Economic Improvement of the Ummah.

3. Discussion

Empowerment efforts carried out by Islamic Boarding Schools aim to utilize the hidden resources of the Negerisakti Village through community self-help efforts by mobilizing the capabilities of community groups so that they are willing to participate in the Empowerment program. In order for the participation of community groups to run well, the community is included. The form of community empowerment participation in Islamic boarding schools is 3 (three) things, namely: first, participation in decision making (concept making, operational planning), second, participation in implementation and third, results. In addition, the community is also involved in joint analysis and is stimulated to develop a critical awareness of wants, possibilities and constraints, which is a common principle of this project. Furthermore, groups with common interests are encouraged and stimulated by Community Empowerment Workers and are invited to communicate intensively and explain as accurately as possible the relevant problems, try to understand each other's different dimensions and design solutions [7]. Furthermore, the efforts of Islamic Boarding Schools in community empowerment are pursued by several things, such as problem identification, program priority determination, program implementation and evaluation [8]. The impact of the Social Community empowerment program will be enjoyed by various parties in the surrounding community, such as: organization and Pesantren Empowerment, where they will be able to interact and communicate openly with outsiders in an effort to empower the Social Community through Empowerment of existing roles in pesantren and will expand the social community empowerment network through collaboration with the government and non-governmental organizations (NGOs) both at home and abroad, and so that the social community empowerment program implemented by the pesantren can be applied systematically and programmed according to the direction and objectives of the social community empowerment [9]. Furthermore, the impact of this Social Community empowerment

can also be felt by the village community self-help empowerment group which is the target group in this Social Community empowerment program, where they are greatly helped by the existence of common problem solving, the presence of trained personnel in empowering the Social Community, increasing welfare. The community in various sectors of life, whether economic, education, health, environmental, social as well as the fulfillment of various kinds of supporting facilities and infrastructure in daily life for the common good [10]. Meanwhile, various kinds of Social Community empowerment programs carried out by Islamic Boarding Schools cover various sectors, including: Environmental Sector: In this sector, Islamic Boarding Schools are encouraged to carry out traditional architectural improvements in village housing. So in 2000 for his services in the field of improving village architecture. Health Sector: In the context of efforts in the health sector, four self-help groups have been established and each has built a medicine storage area. Each group member must deposit funds every month. And get cheaper medical services when sick and hold courses on hygiene and preventive medicine under the supervision of doctors or local health workers. Economic Sector: Pesantren Pabelan initially organized savings and loan groups, in which small entrepreneurs formed a savings and loan group for the benefit of members who needed capital assistance in empowering their businesses. Appropriate Technology Sector: Islamic boarding schools develop appropriate technology in the construction of a water supply system (with water/hydraulic powered pumps, filters and water storage). Education and Information Technology Sector: Diniyah Putri Islamic Boarding School develops interest in reading for students and the community through libraries. Meanwhile, in information technology, Pondok Pesantren Diniyah Putri opens a free and public tele center so that students and the public can access information developments quickly and accurately. The Strategy of Islamic Boarding Schools in Empowering Social Communities The strategy of the Diniyah Putri Islamic Boarding School as an educational institution has long been implemented by this institution. but in line with its development, the strategy of this institution has also expanded, not only engaged in religious education but also in the field of community empowerment, especially economic and socio-cultural, because the existence of pesantren in general has a direct or indirect influence on the formation of the character of the local community.

So that Pondok Pesantren's concern for the surrounding community is manifested by a vision of community empowerment in the fields of economy, health, appropriate technology, the environment and education [11]. When describing several pesantren strategies in community empowerment, several strategies will be found as follows, namely: a. Broadcasting and Tabligh (1. At-Taqwa Recitation, 2. Wednesday Pahing, 3. Akhirusanah), b. Education and Teaching (1. Madrasah, 2. Lightning Book, 3. Tadarus TPA, 4 Making the environment better) and c. Fostering the Welfare of the People. As described above, it can be seen that the Islamic boarding school is the most significant community that can be expected to play an effective role in empowering the Social Community, namely the instrumental and facilitator role of the Islamic boarding school which is not only an educational and religious institution but also an empowerment institution. Social communities. So that Islamic Boarding Schools can become a means of empowering Social Communities [12], as is the case in education or Islamic da'wah. So that the Islamic boarding school that develops this means that the Islamic boarding school has played a role as a tool or instrument for potential empowerment and community empowerment. In addition to these tools or instruments, Islamic Boarding Schools have also provided the necessary training or education (workshops). So now Pondok Pesantren not only acts as a facility but also as a facilitator. This role is an elementary role for the community and the students

themselves in seeking skills that can be a provision for life. In Islamic boarding schools that organize potential empowerment and social community empowerment activities, one of which is Islamic boarding school, there we can find students who can develop the skills they have, even there they are encouraged and motivated to become strong entrepreneurs. Furthermore, the social role in empowering the Social Communities owned by Islamic Boarding Schools [13], as an institution that can mobilize the community in their development. This role is rarely owned by other institutions or universities because it is built on the basis of public belief that Islamic boarding schools are the right place to forge good morals and character. So for certain people, there is a tendency to give education trust only to Islamic boarding schools. As an institution that is trusted and respected by the community as well as the charisma of the kyai themselves, the role of Islamic boarding schools is certainly very strategic in providing examples or inviting them to do empowerment that can be utilized by the entire surrounding community, meaning that with such a position, Islamic boarding schools can easily mobilize enthusiasm. community togetherness to participate in organizing Social Community empowerment activities driven by Islamic Boarding Schools. Islamic Boarding Schools as an effort to optimize their role, Islamic Boarding Schools provide special training or are given internship assignments in several places, institutions or agencies in accordance with the empowerment that will be carried out by Islamic boarding schools. Here the role of Pondok Pesantren as facilitator and instrumental is very dominant. But of course also if the empowerment includes the surrounding community, especially the wider community, then "professional staff" are needed who will support this empowerment activity [14]. Due to this Social Community empowerment activity, of course, it will also be developed by students who graduate or finish learning at Islamic Boarding Schools. This is very helpful for the government's task in efforts to equalize empowerment activities, especially the economy in the regions so that each region has the potential of competent human resources. While the role that is no less large is the role of Islamic boarding schools as agents of development, where Islamic boarding schools are born to respond to social situations and conditions of a society that is facing the collapse of moral joints through the transformation of values offered by Islamic Boarding Schools. His presence can be called an agent of social change who always liberates society from all moral ugliness, political oppression, impoverishment of knowledge and even from economic poverty. The Diniyah Putri Islamic Boarding School has so impressively succeeded in transforming the surrounding community towards prosperity and mutual prosperity.

Therefore, the presence of the Madinatul Ilmi Islamic Boarding School becomes a necessity as a form of institution that was born based on the will and needs of the community. With her awareness, Pondok Pesantren Diniyah Putri and the community have formed a harmonious relationship, so that the boarding school community is then recognized as an inseparable part (sub-culture) of the community that formed it. At this level, Islamic boarding schools have functioned as actors to empower the Social Community, and become agents for national development, within the scope of their responsibility [15]. Furthermore, Islamic Boarding Schools also have a role as a center of excellence, this is because one of the initial missions of the establishment of Islamic Boarding Schools is to disseminate information on Islamic teachings and knowledge to all corners of the archipelago with a pluralistic character, both in the dimensions of belief, culture and social conditions of society. Through the medium of education developed in the form of Islamic boarding schools. In subsequent developments, Islamic boarding schools developed in such a way as a result of their contact with the conditions and situations of the ever-changing times. As an effort to answer the challenges of today's era,

Pondok Pesantren Diniyah Putri Lampung then developed its role from just a religious and educational institution to become an empowerment institution for Social Community. So that at this level the Diniyah Putri Islamic Boarding School has functioned as a religious center, education and empowerment of the Social Community. The various roles of Islamic boarding schools in empowering social communities above can be carried out, because these Islamic boarding schools grow and develop in the community following the demands and dynamics of their environment. This means that the social role of Islamic boarding schools in empowering social communities is a must so that Islamic boarding schools can continue to exist in an increasingly fast and globalized era. The Islamic Boarding School is one of the religious educational institutions that has succeeded in proving itself to play a role in empowering Social Communities, especially in the people of the Sakti State. This is because the Diniyah Putri Islamic Boarding School as an institution rooted in the community seeks to continue to exist by also playing its role not only as an Islamic educational institution or Islamic da'wah institution but also as a community empowerment institution which allows it to be able to play its role in order to be beneficial for the Islamic Boarding School itself and the surrounding community. The Social Community Empowerment carried out by the Islamic Boarding School is directed to improve a better standard of living for the community. This is because the responsibility does not always have to be borne by the government, but also the community itself, in this case the Pondok Pesantren duniyah Putri. Therefore, Pondok Pesantren Diniyah Putri can be said as a religious institution that is rooted in the community and as an institution for Empowering Social Community, which has played a significant role in improving the quality of life of the community. The concrete form of Empowerment of Social Communities at Islamic Boarding Schools is to organize activities related to empowerment efforts. Among them are skills empowerment activities and increasing community participation in development, such as education and training of various vocational and skills as well as the implementation of business units and cooperatives. The reason that is sufficient to underlie why community empowerment programs are carried out in Indonesia in general and by the Islamic Boarding School in particular, is because today most of the countries in the world, especially developing countries are aware of the need to encourage local community development as well as national level development. This is realized by the promotion of various kinds of empowerment programs Social Community (social empowerment) which is carried out in a special format in order to stimulate and develop the way of life of the local community, one of which is at Pondok Pesantren Diniyah Putri Lampung. Basically, the empowerment of the Social Community must be reviewed on a broader scope, not only on technical, social and cultural matters that affect the empowerment of the Social Community (social empowerment), but also on other aspects of general policies.

In this regard, the empowerment of the Social Community carried out by the Dinyah Putri Islamic Boarding School in Lampung as a process that brings about an increase in the ability of the community to be able to control the social environment accompanied by an increase in their standard of living, should continue to be improved as a form of achieving the empowerment of the Social Community. One of them can be done through community self-help groups. Growing and developing self-help groups is a complicated endeavor, because what is seen in it are people who have different backgrounds and goals. Besides, the measures of success are not easy to determine and see with the eye like many other physical projects. Another difficulty lies in the response of some community members who are suspicious of these community empowerment efforts, so the effort to grow and develop self-help groups becomes more difficult. However, if

the local community, both residents and local officials, realize the importance of empowerment and want to foster it together, it is hoped that the efforts to empower the Social Community through the Non-Governmental Empowerment Institution (LPSM) can participate in developing self-help groups. There are several roles played by Non-Governmental Empowerment Institutions (LPSM), in the form of facilitators and catalysts, as trainers and educators, raising capital and organizing stimulant projects. The roles of empowerment mentioned above are essentially in one big line which can be called self-reliance education in a group through the process of empowering the Social Community. Meanwhile, one of the problems in empowering Social Communities that often arises is how to find effective ways to stimulate, help and teach people to use new methods and to learn new skills or skills that are better than new methods and skills. traditional skills, because these skills can help them and can improve their standard of living. Thus, the success or failure of a social empowerment program will be greatly influenced by the response from the community. Therefore, in a harmonious and good relationship, only understanding is achieved that occurs voluntarily and not by coercion. This definition of voluntary is a trust from the community to an institution, both government and private, that carries out a Social Community empowerment program. This will be seen and felt in the activities of the relationship between the community and the institution. The efforts to empower the Social Community have been successfully carried out by Pondok Pesantren Diniyah Putri Lampung as a form of attention from the pesantren to the local community through the role of pesantren in empowering the Social Community.

4. Conclusion

Based on the results of the research that the researchers have done, the researchers can draw the following conclusions: Pesantren as the oldest and closest Islamic educational institution to the community has an important role in empowering the economy of the people in Indonesia. Islamic boarding schools have potential resources so that they are worthy of being a pioneer in the economic empowerment of the people. The ways that pesantren can do in empowering the people's economy are divided into several aspects, namely in terms of employment opportunities, business opportunities and the establishment of business entities, financial institutions and/or pesantren social institutions and education of students. These aspects can be developed into more detailed and targeted programs. Economic empowerment of the people based on pesantren is important to do because Indonesia, which is currently still in the ranks of developing countries, is intensively eradicating poverty so that an effective way is needed to reduce poverty. This pesantren-based economic empowerment of the people is very appropriate to be carried out while preaching or what is commonly referred to as empowerment da'wah. This empowerment da'wah is not only aimed at the welfare of the community but also aims at educating the community. It is hoped that the community's economy will improve along with public knowledge about Islamic teachings, especially Islamic economics. Based on the results of research and analysis of researchers on social community empowerment, researchers can provide the following suggestions: 1) For caregivers, administrators and Asatidz. So that educators have special methods that can attract people to participate in empowering social communities. In order for the pesantren to make new breakthroughs in order to grow and develop community awareness and motivation, so that pesantren can carry out maximum social community empowerment. Empowerment of social communities can be further developed with maximum support in order to be able to produce new cadres in pesantren, so that pesantren have sufficient human resources. 2) For students In order to learn more in the community so that the relationship

between students and the community around the Islamic boarding school is more intimate. Show the community that you are a student to be proud of.

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