



Sociological Strategy of Da'wah in Marginalized Communities

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ABSTRACT

The success of developing a da'wah strategy is supported by various factors, one of which is a da'wah strategy that hits the target. The most effective da'wah strategy used in marginalized communities is through coaching in the form of direction, mentoring and mentoring in understanding Islamic teachings, providing an understanding of the Islamic religion and its straightforward explanations based on the Qur'an and al-Hadith, establishing cooperation with religious organizations (Islam) and ulama/kyai in the context of developing da'wah through da'wah strategies, namely the al-hikmah method, the bi al-lisan method, the al-mujjadi billati hiya ahsan method and the bill-things. Marginal communities or the fringes are a group of people who are marginalized, especially from an economic aspect. This occurs as a result of the impact of development policies that are too top down (coming from government authorities) without properly considering what the lowerclass people really want and need. Not to mention the problems that exist within the lower classes of society who are unable to adapt and involve themselves in the development process. This inability is caused by education and skills factors that are far from adequate.

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INTRODUCTION

Social changes in society occur so complex, a consequence of the changing currents of modernization and globalization that are increasingly squirming. In the community (especially urban) various communities have been formed with various needs and characters. On the other hand, communities are also born based on common interests, hobbies, and interests. Then a community was born with a virtual base as a new reality in relationships between others through virtual media. Communities based on social strata such as upper, middle, and lower class communities and special communities and marginalized groups were born. There is no single definition of who a marginalized group is. It is commonly assumed that those who are classified as marginalized are those who are poor. However, marginalization and poverty are not necessarily the same. Poor people are usually included in the marginalized group, but marginalized people cannot always be called poor. For them, marginalized groups include people who experience one or more dimensions of elimination, discrimination or exploitation in the social, economic, and political life of cities. Even though many are experiencing economic hardship and living the simplest of lifestyles, marginalized groups have always rejected the terms "poor" or "poverty".

For marginalized communities, in particular, it is necessary to echo an effort in the adjustment and character of marginalized communities. This illustrates the need for the right method so that da'wah is carried out muballigh is able to touch many problems that are real problems of the community to be used as material to carry out a more real or concrete da'wah agenda. Therefore, if managed properly, the da'wah method in

marginal communities can be a solution in building marginal communities both physically and psychologically.

Da'wah activities are very important to awaken, motivate and empower all potentials in the Islamic community in a maximum and sustainable manner. Da'wah activities will be a very extraordinary thing, if carried out appropriately to overcome worldly problems and ukhrawi problems of the Islamic community, including marginalized communities who are experiencing worldly and ukhrawi losses. Marginalized communities are groups of people who are marginalized, especially from economic aspects caused by structural factors and cultural factors in the midst of society. This causes them to not be able to get job opportunities, adequate business capital and not get access to and all forms of modern human progress equally.

In essence, marginal communities or simply called peripheral communities are often eliminated worldly. They are often marginalized from all forms of development policy and are very far from "deserving" in obtaining their rights as beneficiaries of development outcomes. Marginalized communities such as homeless people, scavengers, beggars and many other marginalized communities are still struggling against suffering, hunger, injustice and discrimination in life. Thus, marginalized communities urgently need special attention from all parties, including da'i. Da'wah activities of a da'i are certainly not effective if they are carried out only through lectures in places of worship such as mosques or lectures through mass media such as television and radio. Da'wah is also inappropriate if it only discusses the issue of ukhrawi (the hereafter) alone, while the marginalized as the object of da'wah are starving and worldly excluded.

Therefore, da'wah activities of a da'i are less effective if they are only carried out using one or two approaches, but various forms of da'wah approaches must be carried out to empower marginalized communities as a whole. This is done so that marginalized people are no longer marginalized, discriminated against and marginalized in their lives. In other words, in order for marginalized communities to no longer suffer worldly and ukhrawi losses, da'wah activities must be carried out specifically and continuously to make marginalized communities obtain happiness in this world and the hereafter. Therefore, this journal will discuss the sociological strategy of da'wah in marginalized communities with the real focus of the study being (1) who the marginalized society really is, (2) what the phenomenon of da'wah and marginalized society is like, and (3) how to da'wah to marginalized communities.

METHODOLOGY

This journal is compiled using qualitative methods through the approach of literature study and field study. Literature studies are carried out based on the study of several literature or references such as books and scientific journals related to da'wah and marginalized communities. Then, field studies are carried out by collecting field data through observation techniques and direct interviews. Furthermore, in order for the author to reveal field data related to da'wah and marginalized communities, there are several things that the author observes, namely related to the phenomenon of da'wah and the phenomenon of marginalized communities. The da'wah phenomenon that the author observes is related to da'wah activities carried out by da'i in places of worship such as mosques, or da'wah activities through mass media such as television and radio. Then, the phenomenon of marginalized communities that the author had observed is related to the activities of scavengers and beggars in meeting their daily needs.

RESULTS AND DISCUSSION

Definition of Da'wah

Some experts define the word "da'wah" which etymologically comes from the Arabic language which is called Masdar, namely from the word "da'a, yad'u, da'watan", which means to call, call, invite, and entertain. In terminology, da'wah is an activity of invitation and appeal both in the form of oral, written, and behavioral actions that are carried out consciously and planned in an effort to influence others, both individually and in groups, so that an internal consciousness and attitude and appreciation arise in the practice of religious teachings with full understanding without coercion.

Da'wah is an activity that is carried out consciously in order to convey the messages of Islam to others so that they receive the teachings of Islam and carry them out properly in individual life and society to achieve human happiness, both in this world and in the hereafter by using various media and certain methods.

According to Fathul Bari An-Nabiry, da'wah is an effort and activity both in the form of words and deeds, which contains an invitation or call to others to know, appreciate, and practice the teachings of Islam in daily life, to achieve happiness in this world and in the hereafter. Therefore, da'wah is not limited to explanation and delivery alone, but also touches on the aspects of fostering and takwin for individuals, families, and Islamic communities.

Thus, the conclusion that can be drawn from the description above is that da'wah is an invitation to go to the path that Allah swt.'s pleasure, whether done personally or organizationally, with the object of da'wah being the congregation or audience.

Da'wah Strategy

The ummah is a framework to maintain religious unity and accommodate the cultural diversity of the faithful. It produces a strong sense of unity in the Islamic world and is crucial in eliminating ethnic and cultural differences in an ideal state. It is an important basis to expand its scope that can overcome various incongruities in life. The ummah provides space on two levels, namely first, maintaining religious unity and accommodating cultural diversity; second, the ever-tense situation that has never been resolved, which is an important part of the core of the problem that continues to be volatile in Muslim countries.

Sociologically, the people can be analyzed from two perspectives, namely as a community as well as a collective identity. As a community, this explanation can be traced to a sociological figure, Ferdinand Tönnies who classified the patterns of social relations of society into two categories, namely, *Gemeinschaft* (paguyuban) and *Gesellschaft* (patembayan). The first type of society is often described as the relationship between its members bound by a pure, natural, and eternal inner relationship. Primordial bonds and moral cohesion are often built on religious sentiments. This pattern of relationships then changes along with the increase in new discoveries in the field of science and technology. Furthermore, this society is described in a more complex, modern relationship and emphasizes individualism. This character takes shape in the second type of society. Muslims in this perspective are seen as a community that has undergone an evolutionary process from *Gemeinschaft* (association) to *Gesellschaft* (patembayan).

According to Berger, an individual's relationship with society occurs through three moments: (1) externalization, (2) objectification, and (3) internalization. Through externalization, an individual expresses himself by constructing his world. This becomes an objective reality, that is, a reality that is separate from and dealing with humans. This is the process by which objectification occurs. Then society, which consists of a value system and social institutions, will influence and even shape the behavior of the individual itself. In this process, the objective reality of society is reabsorbed by individuals through the process of internalization.

From these three moments, the identity of the community is formed in the Islamic community. That identity is contributed by daily practices in society, such as in the practice of rituals and traditions of the daily community. That is what has then strengthened and given a sense of equality for its members, especially when dealing with others who have different collective identities. In the explanation of Islamic society, it is clear that there is a situation that is open to the emergence of a social phenomenon that leads to changes in both the structure and culture of the society. These symptoms are of course natural and run normally whose function is to support the continuity of a social system.

Social change is the core terminology of a Sociology discipline. This term refers to the dynamics of an individual's life both when dealing with others and when dealing with the surrounding nature. Social change is believed by experts in diverse perspectives. Some believe that change always runs in a linear context. Human life runs on certain, standard, fixed, and zero tolerance for change. Therefore, the social structure proceeds evolutionarily towards greater size, plurality, integration, and certainty, so that a society becomes a civilized nation.

When viewed from the perspective of da'wah, da'wah activities are very important to be carried out to awaken, motivate and empower all the potentials that exist in the Islamic community in a maximum and sustainable manner. Da'wah activities will be a very extraordinary thing, if carried out appropriately to overcome worldly problems and ukhrawi problems of the Islamic community, including marginalized communities who are experiencing worldly and ukhrawi losses.

The problem of Da'wah that occurs in marginalized communities in Makassar City is mostly about food welfare and education problems, and this fundamental problem can affect the level of weak intelligence and psychology. Poverty of the lower class of the suburbs is poverty that is very dangerous for their survival, both in terms of soul, religion, heredity and intellect. Poverty of marginalized communities is the most fundamental target of da'wah that must be approached with a comprehensive approach, especially in meeting primary needs, for example; food, shelter and education.

The sociological strategy of da'wah in marginalized communities is carried out through coaching in the form of guidance, direction and assistance in studying Islamic teachings, providing explanations for the correct understanding of Islam based on the Qur'an and the Prophet's hadith, establishing cooperation with religious organizations (Islamic organizations) and ulama/kyai in the context of developing Islamic da'wah. However, in an effort to develop da'wah strategies for marginalized communities, it can also be added with practical things, including:

The transformative da'wah strategy is to drive da'wah activities with a da'wah approach in solving problems such as poverty alleviation, limited access, and oppression conditions so that it is problem solving.

Da'wah bi al-hal is to carry out a da'wah approach through a social safety net program which is directed at meeting the basic needs of marginalized communities.

Transformative da'wah in the framework of community empowerment, namely the need for da'is and facilitators of community development in various professions by utilizing human resources.

Da'wah through mapping conditions and social analysis, namely the target of da'wah on the problems and needs of the community as an effort to transform society.

Creating models of community empowerment activities for marginalized groups that are more suitable for integrated "bottom up" and "participatory". This is intended as a model of empowerment through shelters, safe homes for abandoned children, and other transformative da'wah models that are compiled based on mapping and field experience and are community-based.

The strategy of da'wah in marginalized communities needs to be echoed as an effort and step in adjusting their needs and character. The right method is needed so that the da'wah conveyed can touch the problems in marginalized communities that are real to be followed up and used as a reference in preparing a more real da'wah agenda. So that the da'wah method in marginal communities can be a solution and input in building marginal communities both physically and psychologically if it is managed and implemented optimally and well.

From some of the descriptions mentioned above, the author considers that the success of a da'wah strategy development is supported by various factors, one of which is the da'wah strategy that hits the target. The most effective da'wah strategy is used in marginalized communities through coaching in the form of direction, guidance and assistance in understanding Islamic teachings, providing an understanding of Islam and its straightforward explanations based on the Qur'an and al-Hadith, establishing cooperation with religious organizations (Islam) and ulama/kyai in the context of developing da'wah through da'wah strategies, namely the al-hikmah method, the Bi al-Lisan, the al-Muj method is billati hiya ahsan and the bil-hal method.

Marginalized Communities

Basically, humans are born as creatures that need the help of others, which Aristotle described as *zoon politicon*: man is a social animal. This is driven by a person's strong desire to be a part of others. This desire forces humans to establish relationships with other humans so that a pattern of interaction between men's age is formed which then gives birth to a community of people. The presence of social groups is a manifestation of association in diversity. Soerjono Soekanto revealed that a community group can be said to be a community when each member of the community realizes that he or she is part of the community, there is a mutual relationship between members, the community has a pattern of behavior and there is a factor that is shared.

The birth of various groups in the community is the fruit of the increasingly strong globalization current. For example, from the economic level, upper, middle and lower class communities were born, as well as marginalized and virtual communities. Departing from this reality, a Muslim should have a new breakthrough in developing da'wah following the era and development of science, technology and globalization that remains in the flow of the goal of da'wah, which is to form individual-social righteousness that gives birth to a new religious and humanistic social order. Meanwhile, in developing education, efforts are made to develop the potential and intellect of human beings as a whole. Sociologically, community refers to a group of people with a certain social structure, a sense of belonging and being or having a certain geographical location and having a strong identity.

Marginal societies are often called "peripheral communities" or fringe people. Soengeng Sarjadi called it a "peripheral mass", namely a group of people who fail to take advantage of the results of development and they actually lose their rights as a result of development. Trimoko called it a society that is unable to adjust and involve itself in the development process. They are still struggling against suffering, hunger, injustice, alienation and discrimination.

Based on this definition, it can be said that marginal communities or marginalized people are a collection of marginalized communities, especially from the economic aspect. This occurs due to the impact of development policies that are too top-down (coming from government authorities) without considering what exactly the lower class wants and needs. Not to mention the problems that exist in the lower class of people who are unable to adjust and involve themselves in the development process. This inability is caused by educational factors and skills that are far from adequate.

CONCLUSION

Da'wah is an invitation to go to the path that Allah swt., whether done personally or organizationally, with the object of da'wah being the congregation or audience.

The success of a da'wah strategy development is supported by various factors, one of which is a da'wah strategy that hits the target. The most effective da'wah strategy is used in marginalized communities through coaching in the form of direction, guidance and assistance in understanding Islamic teachings, providing an understanding of Islam and its straightforward explanations based on the Qur'an and al-Hadith, establishing cooperation with religious organizations (Islam) and ulama/kyai in the context of developing da'wah through da'wah strategies, namely the al-hikmah method, the Bi al-Lisan, the al-Muj method is billati hiya ahsan and the bil-hal method.

Marginal communities or marginalized people are a group of people who are marginalized, especially from the economic aspect. This occurs due to the impact of development policies that are too top-down (coming from government authorities) without considering what exactly the lower class wants and needs. Not to mention the problems that exist in the lower class of people who are unable to adjust and involve themselves in the development process. This inability is caused by educational factors and skills that are far from adequate.

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