



## **Islamic extension counseling da'wah strategy in an effort to change community attitude patterns in Bantaeng regency**

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### **ABSTRACT**

This study discusses the strategy of da'wah Islamic extension workers in an effort to change the pattern of community attitudes in Bantaeng Regency with the aim to: 1) Describe the duties and functions of Islamic extension workers of the Ministry of Religious Affairs of Bantaeng District; 2) Describe the Pattern of Community Attitudes in Bantaeng District; 3) Describe the Characteristics and Models of Da'wah Strategies for Religious Extension in Changing Community Attitude Patterns in Bantaeng Regency. In answering this goal, the author uses methodological approaches, namely, positivistic-qualitative and sociological and psychological science. This research is classified as Field Research (*File Research*) data is collected using several ways that are considered relevant to the research, including observation, interviews, documentation, data analysis methods and informant determination methods. The results showed that Islamic extension workers used several da'wah strategies that were effective in changing the attitude patterns of the people of Bantaeng Regency. First, they adopt an effective communication approach, including the use of easy-to-understand language and a friendly and open approach. Second, they utilize social media and information technology to convey da'wah messages to the wider community. Third, they organize da'wah activities such as lectures, studies, and training so that people can gain a better understanding of Islam. Fourth, they act as exemplary examples in practicing Islamic religious values so that people can be inspired and motivated to change their attitude patterns. In the context of Bantaeng Regency, this Islamic extension strategy has brought significant changes in the pattern of community attitudes. Society becomes more open and accepts da'wah messages better. They also began to practice religious values in their daily lives, such as maintaining cleanliness, behaving fairly, helping each other, and instilling religious moderation. In conclusion, the effective Islamic

extension strategy in changing the attitude pattern of the people of Bantaeng Regency involves an effective communication approach, the use of social media and information technology, organizing da'wah activities, and being an exemplary example. It is hoped that the results of this study can provide input for Islamic extension workers and other related parties in designing more effective da'wah strategies in Bantaeng Regency and surrounding areas.

**Keywords:** Da'wah strategy; Islamic extension counselor; community attitude pattern

## 1. INTRODUCTION

### Background of the problem

Da'wah is all deliberate and planned efforts and activities in the form of attitudes, words and deeds that contain invitations and appeals, both directly and indirectly. This is aimed at individuals, communities or groups to be moved by their souls, called to the teachings of Islam to further study and live and practice them in everyday life.<sup>1</sup>

Apart from that, da'wah is also a method handed down by the Holy Prophetsa to convey Islam to humans. It was with this da'wah that Islam quickly spread to all corners of the world, touching the recesses of every human being's heart and mind so that he could feel the essence of faith. All this is evident that the Holy Prophetsa conveyed Islam to the companions, then continued to the tabi'in, and then to the tabiut wa tabiin, then to the scholars, and to this day Islam reaches us.

In the postmodern era as we feel today where information flows so quickly without looking at the boundaries of space and time, it is certainly very unlikely that anyone can be said who does not know Islam. In other words, we can say that the number of people who know Islam as a religion in which it contains truth is greater than those who do not know it at all.

The essence of da'wah since the time of the Holy Prophetsa and his companions has certainly not changed, namely conveying the truth of Islam. It's just that most facts that we currently encounter in people's lives are slightly different from the facts during the time of the Prophet Saw. This difference lies in the object of da'wah faced by each dai (Islamic Extension Counselor). In *the Prophet's shirah* it has been clearly described that the objects of da'wah faced by the Holy Prophetsa were those who bore the title of polytheists or even infidels. However, the fact that we currently encounter many objects

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<sup>1</sup> Musthan, Zulkifli. *Da'wah Science Its Application in Society* (Makassar: Fatiya Foundation, 2002) p. 2.

of da'wah of a da'i, in this case, Islamic extension workers are those who have the status of Muslims, but the behavior and actions he displays are deviant and far from the behavior he should display as a Muslim.

This difference must certainly be fully understood by Muslims, especially Islamic extension workers whose activity is to call humans to the way of Allah Almighty. The difference in the object of da'wah will certainly change the perspective of religious extension workers in conveying Islam. This is where it is important for Islamic extension workers to formulate what strategies are most appropriate to use to deal with the object of da'wah which is the main target of da'wah itself. It is unlikely that we will use bad strategies in conveying Islam to those who hold the title of non-Muslims while the object of our da'wah is those who have Muslim status but have not obeyed, or may even be very obedient to carry out worship routines but the embodiment of worship in social life has not been maximized, even the application of morals, daily ethics has not been reflected as a Muslim who is aware of his Islam. Islamic extension workers, but broadly speaking, are only focused on three functions, namely informative, educative and advocacy functions.

The difference in strategies in dealing with the object of da'wah certainly also applies if the object of our da'wah is different both in terms of age, type of work, educational background, gender, even the area of the object of da'wah itself which can also affect the characteristics of the community. In other words, Islamic extension workers must be good at strategizing according to the object of da'wah for the success of da'wah. Because strategy according to Prof. Din Syamsuddin is an art in getting around the implementation of plans or programs to achieve goals.<sup>2</sup> In addition, he also added that the essence of strategy is an adjustment or adaptation to the environment to display important functions and roles in achieving gradual success.<sup>3</sup> For this reason, it can be said that 70% of the success of the plan is in the implementation strategy.

Based on the initial observations that the author made, namely in Bantaeng Regency, the author found many facts about the pattern of attitude of the Islamic community that is not Islamic. One example is the existence of community groups from among teenagers who form motorcycle gangs, drinking alcohol, promiscuity, drugs, lack of awareness of distributing zakat professionally, lack of attention to studying the

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<sup>2</sup> Din Syamsuddin. *Da'wah Strategy Among Students* In Suriyansyah 'The Strategy of Islamic Religious Leaders in Developing Da'wah in the Community in Asunde Village, Besulutu District, Konawe Regency. Student Thesis STAIN Kendari, 2012., p. 8.

<sup>3</sup> *Ibid.*

Qur'an as the Holy Book he believes in, lack of social care, even just to step foot into the mosque most of them are reluctant.<sup>4</sup>

Although it is undeniable that the task of da'wah is not only pinned to one individual or a group but an obligation for all Muslims. However, in the social structure of society there are certain figures who have or have the authority to carry out intensive da'wah and coaching movements. Especially at the location where the researcher will conduct research, he is known as a religious counselor. The role of the da'wah movement of religious extension workers greatly determines what and how the pattern of community attitudes, therefore researchers are very interested in researching the "Islamic Extension Extension Da'wah Strategy in an effort to change the attitude pattern of the Kab community. Bantaeng

### **Problem Statement**

Based on the above background, the author formulates the problem as follows:

- 1) What is the picture of the pattern of attitude of the people in Bantaeng Regency?
- 2) What is the strategy of religious extension workers in fostering Islamic attitudes in the community in Bantaeng Regency?

## **2. METHODS**

### **Type and Location of Research**

Methodology is a study in learning the rules of a method. So research methodology is a study in studying the rules contained in research and from the point of philosophy of research methodology is the epistemology of research. And as for the series of methodologies used by the author as follows:

#### **1. Types of Research**

This research is a qualitative research that in collecting data using a descriptive method, namely collecting data from respondents.

Qualitative research is research that holistically intends to understand the phenomenon of what the research subject experienced, be it his behavior, perception, motivation or action, and descriptively in the form of words and language, in a special natural context and by utilizing various natural methods.<sup>5</sup> Among them is the use of

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<sup>4</sup> Initial *observations* in February – March 2015.

<sup>5</sup>Lexy J. Moeleong, *Qualitative Research Methods* (Bandung: Remaja Kerta Karya, 1998), p. 6.

descriptive case studies in this research intended to be able to reveal or obtain information from research data thoroughly and in depth.<sup>6</sup>

## 2. Method of Approach

The approach method used in research is a management, Medotological, and Psychological approach, which is directly getting information from informants. Researchers will use this Management, Medotological, and Psychological approach method to parties who are considered relevant as resource persons to provide information related to the research to be carried out. The management approach is essentially very complete because it includes elements of management which broadly cover everything. This indicates that every discipline and element of life requires management, especially in the discipline of da'wah in this study, which contains Islamic symbols in it.

## 3. Location, Object and Time of Research

The determination of the location of this research is in Bantaeng Regency, the resource persons in this study are several people who are considered competent and have knowledge about the object to be studied.

## 4. Data Collection Methods

A researcher must carry out data collection activities. Data collection activities are procedures that determine whether a research is good or not. Data collection methods are techniques or ways that parisets can use to collect data.<sup>7</sup> The data collection methods used by researchers are as follows:

### a. Library *Research*

Library Research is an activity to find and manage appropriate literature data to be used as a reference and used as a basic reference to explain research concepts. Based on this form of research, the literature data in question is in the form of books, encyclopedias, scientific papers and other data sources obtained in various libraries.

### b. Field *Research*

This type of data collection uses several ways that are considered relevant to the research, which are as follows:

#### 1. Observation

Observation is the systematic observation and recording of the symptoms studied.<sup>8</sup> . The use of observation methods in the above research considers that the data collected is effective when carried out directly observing the object under study. This technique the author uses to find out the reality in the field. Data collection tools

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<sup>6</sup>Sugiyono, *Statistics for Research* (Bandung: Alfabeta, 2006), p.35.

<sup>7</sup>Rachmat Kriyantono, *Practical Techniques of Communication Research*, with foreword by Burhan Bungin, First Edition ( Cet. IV; Jakarta: Kencana, 2009), p. 93.

<sup>8</sup>Husaini Usman Poernomo, *Social Research Methodology* (Jakarta: Bumi Aksara, 1996), p. 54.

are carried out by observing and recording, analyzing systematically. This observation will be used by the author to obtain data on the Da'wah Strategy of Islamic Extension Counselors in an effort to change the pattern of attitude of the people of Bantaeng Regency

## 2. Interview

The interview method is a data collection technique that is carried out face-to-face, questions are given orally and the answers are received orally as well.<sup>9</sup>

The type of interview used in this study is an in-depth interview, which is a way of collecting data or information by directly meeting with informants in order to get complete and in-depth data<sup>10</sup>.

## 3. Documentation

The documentation method is a method of collecting data with written objects such as books, magazines, documentation, regulations, meeting minutes, daily notes, and so on.<sup>11</sup> Based on this understanding, the author in collecting data with documentation techniques means that researchers search and retrieve all information that is text explaining and describing its relationship with the direction of research.

The data to be obtained from the documentation method is data about the general description of the research location, and its history.

## 4. Data Analysis Methods

In this study, researchers use qualitative data analysis methods that are inductive, namely by analyzing specific data (empirical facts) then drawing conclusions in general (concept level).<sup>12</sup>

According to Kirk and Miller, qualitative research is a tradition from the social sciences that fundamentally relies on observing humans within their own regions. Similarly, Lincoln and Guba say that qualitative research conducts research in a natural setting or in a context and need<sup>13</sup>.

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<sup>9</sup> Nana Syaodih Sukmadinata, *Curriculum Development Theory and Practice* (Bandung: Remaja Rosdakarya, 2009), p. 222.

<sup>10</sup> Husaini Usman and Pornomo Setiady Akbar, *Social Research Methodology* (Cet. IV; Jakarta: PT. Earth Aksar, 2011), p. 73.

<sup>11</sup> Sutrisno Hadi, *Research Methodology* (Yogyakarta: UGM Press, 1999), p. 72.

<sup>12</sup> Burhan Bungin, *Qualitative Research* (Cet I; Jakarta: Kencana, 2007), p. 196.

<sup>13</sup> Lexy J. Moleong, *Qualitative Research Methods* (Bandung: Remaja Rosdakarya, 2001), p. 24.

## 5. Informant Determination Methods

Research that uses qualitative methods, the role of informants is very important. Determination of samples or informants in qualitative research serves to obtain maximum information.<sup>14</sup>

In addition to the five stages of the technique above, the author also continues to carry out data collection techniques through literature review to complete the relevant concept foundation. In this literature research, the techniques used include:

- a. Direct quotation, which is directly quoting a book or other scientific work without changing the authenticity of the words or editorial.
- b. Indirect quotation, which is quoting a book or other literature by changing its redaction and sentence without changing its meaning.

## 3. RESULTS AND DISCUSSION

### Overview of Community Attitude Patterns in Bantaeng Regency

The pattern of community attitudes in Bantaeng Regency is most likely influenced by various factors such as culture, tradition, religion, economy, geography, and social changes that occur in the community. Bantaeng Regency is located in South Sulawesi, Indonesia, which has a rich and diverse culture.

In general, people in Bantaeng Regency have an attitude that respects their traditions and culture. Social life and family life can also be an important part of people's daily lives. Religion, especially Islam, can also play an important role in shaping people's attitudes and values.

In addition, people's attitudes can also be influenced by economic and infrastructure developments in the area. Social change and modernization can affect people's mindsets and attitudes, including in terms of education, health, and technological advances.

However, keep in mind that the picture of community attitude patterns can vary among individuals and groups in Bantaeng Regency. There is diversity in attitudes, views, and preferences that can be influenced by factors such as age, education, occupation, geographic location and life experience.

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<sup>14</sup>Sugiyono, *Qualitative Quantitative Research Methods and R&D* (Bandung: Alfabeta, 2009), p. 221.

## **Da'wah Strategy of Religious Extension in Cultivating Islamic Attitude Patterns in the Community in Bantaeng Regency**

Referring to the role and function of religious extension workers as the front line in overcoming people's problems, it broadly has three functions, namely informative, educative and advocate functions, all of which require an accurate strategy in carrying out their duties. The da'wah strategy of religious extension workers can play an important role in fostering Islamic attitude patterns in the community in Bantaeng Regency. The following are some strategies that can be applied:

- a. Religious Education: Religious Counselors can carry out structured and planned religious education activities. This can include the study of the Quran, hadith, tafsir, Islamic history, ethics, and other Islamic values. Effective religious education will help people understand and practice the teachings of Islam better.
- b. Use of Social Media: Religious Counselors can use social media to convey Islamic messages to the community. They can create relevant and interesting content, such as lectures, sermons, and recitations, as well as share useful Islamic articles, quotes, and advice. Social media can be an effective platform to reach and interact with the public at large.
- c. Cooperation with Educational, Religious Institutions, government institutions both police, TNI, and youth organizations: Religious Counselors can cooperate with educational institutions, religious government institutions, the National Police, the TNI and youth organizations in Bantaeng Regency, such as schools, Islamic boarding schools, mosques, Polri, TNI and, Islamic community organizations, even youth organizations. They can hold religious lectures, trainings, and discussions, advocating for students, teachers, and the general public. This kind of collaboration will expand the reach of da'wah and strengthen its effect.
- d. Guidance and Counseling Program: Religious Counselors can provide guidance and counseling to individuals and community groups in dealing with daily problems and challenges. They can provide relevant Islamic advice, help people understand religious teachings in the context of daily life, and provide solutions based on Islamic values.
- e. Role Model Development: Religious Counselors can be role models in their own lives by demonstrating a good pattern of Islamic attitudes and carrying out religious teachings in daily actions. By being a good example, they can inspire and motivate people to adopt Islamic patterns of attitude and behavior.



- f. Islamic Studies Program: Religious Counselors can hold regular Islamic study programs in various areas of Bantaeng Regency. These activities may include understanding the Quran, hadith, jurisprudence, morals, and other Islamic topics. Islamic studies can be a means to explore religious teachings and open a space for productive discussion.
- g. Social and Humanitarian Activities: Religious Counselors can organize and engage in social and humanitarian activities, such as community empowerment programs, health services, assistance for the poor, and others.

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