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Dai Panpanpan's Strategy in Islamizing the Community in the Wana Tribe in the Interior of North Morowali

Strategi Dai Penjuru Negeri Dalam Mengislamkan Masyarakat Di Suku Wana Pedalaman Morowali Utara

Rukmini¹, Aswar², Arinal Hidayah Amsur,³ Muh. Imran³

UIN Alauddin Makassar

1 | miniruk198@gmail.com

UIN Alauddin Makassar 2 | aswarnawawi96@gmail.com

UIN Alauddin Makassar 3 | arinalhidayah98@gmail.com

UIN Alauddin Makassar 4 | imamimrank@gmail.com

Abstract

Keywords: Dai, Interior, Corner of the Country, Tribe, Wana

This study explores the strategies used by the dai in Islamizing the Wana tribal community in the interior of North Morowali. The research approach used is qualitative with a descriptive design, involving observation, in-depth interviews, and secondary data collection. The results of the study show that the success of da'wah in the Wana tribe depends on adaptive and dialogical strategies, which are able to bridge cultural differences and build strong connections with local communities. The Islamic education programs implemented, including Qur'anic literacy classes and religious training, play an important role in strengthening the understanding of religion and integrating it into the daily lives of the people.

Abstract

Kata Kunci: Dai, Pedalaman, Penjuru Negeri, Suku, Wana

Penelitian ini mengeksplorasi strategi yang digunakan oleh para dai dalam mengislamkan masyarakat suku Wana di pedalaman Morowali Utara. Pendekatan penelitian yang digunakan adalah kualitatif dengan desain deskriptif, melibatkan observasi, wawancara mendalam, dan pengumpulan data sekunder. Hasil penelitian menunjukkan bahwa keberhasilan dakwah di suku Wana bergantung pada strategi yang adaptif dan dialogis, yang mampu menjembatani perbedaan budaya dan membangun koneksi yang kuat dengan masyarakat lokal. Program pendidikan Islam yang diterapkan, termasuk kelas baca tulis Al-Qur'an dan pelatihan agama, memainkan peran penting dalam memperkuat pemahaman agama dan mengintegrasikannya ke dalam kehidupan sehari-hari masyarakat.

INTRODUCTION

On November 7-8, 2020, the National Mualaf Center AYA SOFYA, in collaboration with other social institutions, succeeded in assisting and leading the Wana tribal community to pledge the Shahada of more than 40 families or approximately 200 to 300 people. It is recorded that until now at the conversion coaching location, there have been more than 150 families. This activity is still ongoing to this day.

DAI's success in Islamizing 150 families in the Wana tribe is the result of the implementation of a careful and adaptive strategy. Through a dialogical approach, Dai is able to build connections with the local community, create open discussion spaces, and understand the specific values and needs of the Wana people. From this discussion, it became a forum to explain Islamic principles in a relevant way to the local context. The Islamic education and literacy program organized by DAI provides a strong foundation for religious understanding to the community. By providing Quranic literacy classes and religious training, DAI ensures that the process of Islamization is not only theoretical, but also practical and integrated in people's daily lives and strengthened by the existence of locations and routine programs for the development of converts.

One of the things that is raised in the discussion about the Wana tribe at this time is the existence of Dai in the midst of the Wana tribe community who

always make a real contribution not only in the religious field but also in social life. In recent years, several social and religious institutions have been quite active in paying attention to the Wana Tribal community, the National Mualaf Center AYA SOFYA, AMCF, IZI, Basnaz, North Morowali Da'wah Council, Isa Bin Maryam Foundation, and even large mass organizations such as Muhammadiyah are also routinely sending remote Dai in collaboration with other social institutions, in addition to this there are many other institutions that take part in the da'wah project that taking place in the interior of northern Morowali. This area is also inseparable from the target of missionaries who are also intensively evangelizing in residential areas of the Wana Tribe.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research design. The types of data used are primary and secondary data. Primary data sources were obtained through participant observations, in-depth interviews with dai, and direct observation of da'wah activities in the field. Meanwhile, secondary data sources are in the form of literature related to da'wah strategies and religious development in the area concerned. Data collection techniques are carried out through field recordings, interview recordings, and written documentation. Data analysis is carried out inductively with the stages of reduction, display,

and data verification. The variables studied include da'wah strategies, the level of public acceptance of da'wah, and the resulting impact. Variable measurement is carried out through direct observation, content analysis, and data triangulation. The research flow is represented in a chart that describes the stages of the research process from data collection to analysis to clarify the relationship between variables and expected results.

RESULTS AND DISCUSSION

Overview of Dai Strategy

Strategy is generally meant as an organized plan to achieve a goal or success. In the context of da'wah, this strategy involves the process of arranging strategies that are very important in determining the course of the da'wah process. Therefore, the dai strategy refers to an orderly design to spread religious teachings or orders that will be conveyed by the dai so that the da'wah carried out can be more effective and on target. This involves the use of methods, approaches, and methods that are in accordance with the demands and needs in da'wah efforts.

A da'wah strategy is a well-prepared plan so that the messages conveyed can be accepted, understood, and followed by mad'u. According to Asmuni Syukir, da'wah strategy is a method, strategy, tactic, or maneuver used in da'wah activities. The development of da'wah strategies must pay attention to the situations and conditions in which da'wah strategies

will be applied in a society. To achieve the goal, the strategy is not only a way to show the way, but must be able to show how the operational tactics are. New strategies and methods will be able to be prepared after knowing the four elements of da'wah, namely da'wah actors (da'i), da'wah targets (mad'u), da'wah materials, and da'wah media to be used. There are several theories of da'wah strategies that are commonly used, such as sentimental da'wah strategies, rational da'wah strategies, sensory da'wah strategies, wasathiyah da'wah strategies, and communication da'wah strategies. Choosing the right strategy can help in achieving the desired da'wah goals.

According to Al-Bayanuni in Moh Ali Aziz, he divides the da'wah strategy into the first three forms of the Sentimental Strategy (Al-Manhaj Al-'Athifi), namely da'wah that focuses on the heart aspect, moving the feelings and mind of the da'wah partner. The second Rational Strategy (Al-Manhaj Al-'Aqli) is da'wah with several methods that focus on the intellectual aspect, and the third Sensory Strategy (Al-Manhaj Al-Hissi) can also be called an experimental/scientific strategy.

Of the three da'wah strategies put forward by Al-Bayanuni and Moh Ali Aziz, in the context of the dai strategy, it can be explained that, the Sentimental Strategy (Al-Manhaj Al-'Athifi) is more of a dai strategy in giving da'wah advice that is impressive, calling with gentleness, or providing satisfactory service in terms of GG. This strategy is

more relevant to mad'u or da'wah partners who are marginalized and considered weak, such as women, children, laymen, mu'alaf (weak faith), the poor, orphans, and so on. Then the Rational Strategy (Al-Manhaj Al-'Aqli) this strategy encourages the mad'u to think, reflect, and take lessons. The use of the law of logic, discussion, or appearance. Examples and historical evidence are some of the methods of rational strategy. And the last is the Sensory Strategy (Al-Manhaj Al-Hissi), which is da'wah that is oriented to the five senses and adheres to the results of research and experiments. Among the methods collected by this strategy are religious practice, example, and drama performance.

This sentimental strategy was applied by the Prophet PBUH, when facing the polytheists of Makkah. There are not a few Makiyyah verses (verses that were revealed to the Prophet while in Makkah or before the Prophet Muhammad moved to Medina) that emphasized the aspect of humanity (humanism), a kind of togetherness, concern for the poor, affection for orphans and so on. It turns out that the followers of the Prophet Muhammad in the early days generally came from the weak class. With this strategy, the weak feel appreciated and the noble feel respected. The Qur'an encourages the use of rational strategies with several terminology, including: tafakkur, tadzakkur, nadzar, tammul, I'tibar, tadabbur, and istibshar. The Prophet Muhammad (PBUH) used this strategy

to deal with Jewish leaders, who were famous for their ingenuity. Today they have proclaimed the death of God pioneered by Friedrich Nietzsche and Jean Paul Sartre and consider this material world to be eternal. In addition, we also face schools of samdal that are fundamentally different from the teachings of Islam. They claim to have a new Prophet, the incarnation of God, knowing the certainty of the Day of Resurrection and so on. To them, a rational strategy is the most appropriate strategy.

In the past, the Prophet Muhammad Saw practiced Islam as a manifestation of sensory strategies witnessed by the Companions / The Companions could witness the miracles of the Prophet Muhammad Saw directly, such as the splitting of the moon, and even witness the Archangel Gabriel in human form. Now, we use the Qur'an to strengthen or refute the results of scientific research. Interpretation experts call it Tafsir 'ilmi. Adnan Oktar, a prolific writer from Turkey who goes by the pen name Harun Yahya, uses this strategy in delivering his da'wah. M. Quraish Shihab, a well-known interpreter from Indonesia, also often describes the results of scientific discoveries when explaining the verses of the Qur'an.

In the practice of spreading Islam, of course, the most important role is a Dai. Dai is the subject of da'wah. Dai, etymologically, refers to a word in Arabic that describes a person who does da'wah, namely an effort to convey the teachings of Islam to others.

Terminologically, a dai is any Muslim who has reached intellectual maturity (aqil puberty) and has the responsibility to spread Islamic values to others, both fellow Muslims and non-Muslims. A dai is expected to have adequate knowledge of the teachings of Islam, allowing him to provide a clear and correct understanding to others. The duties of a dai involve activities such as giving lectures, teaching, leading worship, and setting an example through daily behavior. The role of dai is very important in spreading the message of Islam, strengthening the faith of the people, and building a proper understanding of religion. They are expected to build a positive dialogue, embrace diversity, and spread an inclusive and tolerant understanding of Islam to the wider community.

The existence of Muslims as da'wah practitioners in society requires them to carry out their duties and responsibilities of da'wah, which involves proclaiming good (amar makruf) and forbidding bad (nahi munkar), as well as fighting for the truth and opposing the wrong.

Becoming a Dai is actually a duty for every individual believer, who always preaches and spreads goodness, happiness, peace and prevents things that are wrong. Referring to the words of Allah in the Qur'an (QS. Ali Imran/ 3:110).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ

Translation:

"You (Muslims) are the best people born for humans, (because you) tell (do) to the ma'ruf, and prevent from the unrighteous, and believe in Allah. If the Scribes had believed, it would have been better for them, some of them had believed, and most of them were wicked people."

In this verse of the Qur'an Surah Ali Imran, Muslims are praised as the best people born for humans. This praise is given because Muslims have a huge moral responsibility in society. They are given the task of practicing the teachings of Islam in their daily lives, as well as inviting others to truth and goodness (ma'ruf) while preventing bad deeds (munkar). In other words, Muslims are expected to be exemplary examples in behavior, morality, and adherence to the teachings of Islam.

Therefore, the message that I want to convey is the importance of Muslims and people from various religious backgrounds to practice religious teachings correctly, believe in Allah, and practice goodness in daily life. In addition, Muslims have a responsibility to set a good example and spread positive values to society, in the hope that all people can live in purity, justice, and peace in accordance with the teachings of the religion adhered to.

In another verse whose meaning is almost similar to the verse above, Allah says in the Qur'an (QS. Ali Imran/ 3: 104).

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

Translation:

"And let there be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked; they are the lucky ones."

The message contained in this verse is in line with the message in Surah Ali Imran verse 110 which has been discussed earlier, namely the importance of practicing religious teachings correctly, believing in Allah, and playing an active role in spreading goodness and preventing evil in society. These two verses underscore the importance of concrete actions and positive contributions of Muslims in creating a clean, just, and peaceful environment.

The Concept of Islamization of Rural Tribal Communities

The concept of Islamization of rural tribal communities usually focuses on fostering the basics of understanding Islam, namely several very important points in socialization, including, a concept of taharah (purifying oneself), the concept of cleanliness or tharah is a concept that applies the principles of cleanliness and purity or taharah as the first step to starting Islam. Secondly, the concept of monotheism (the oneness of Allah), the concept of monotheism is the main basis in Islam. The inland tribal people need to understand the oneness of God, that there is only one God who must be worshipped and made the

center of worship. The third concept of akhlaq (morals and ethics): moral and ethical education in Islam is very important. Rural communities need to be given an understanding of the importance of behaving well, being honest, fair, and respecting others. and the fourth and last is the concept of prayer and ritual worship: Introduction to prayer, fasting, zakat, and worship is an important concept in rural tribal communities. Rural communities need to be given an understanding of the importance of behaving well, being honest, fair, and respecting others.

1. Taharah (Purifying Yourself)

Islam is a belief that teaches comprehensive principles that cover all aspects of life. Therefore, a Muslim must practice holistic Islamic teachings every time he performs his worship. Every believer who has committed to Islam should be willing and fully committed to accept and follow all the teachings of his religion, be it in terms of belief, worship, social interaction, or behavior. One should not choose to follow only aspects of faith without paying attention to worship, transaction ethics, or morals, including the principles of purity (taharah).

2. Tawhid (The Compassion of Allah)

Tawheed is a fundamental concept that must be a priority in the learning of a Muslim. As a basic teaching of Islam, monotheism discusses the essence of Allah, as well as His Name and Nature, becoming a bridge for a servant to get closer to Him.

The concept of monotheism is divided into three important points that must be understood and socialized in efforts to Islamize the inland tribal communities, namely:

- a. Tawhid Rububiyah, refers to the belief that Allah is the Creator, Owner, and Ruler of the universe. Allah is the source of all things, Giving sustenance, Turning on, Turning off, Giving instructions, and Regulating and setting rules.
- b. Tawhid Uluhiyah, emphasizes that Allah is the only one who has the right to be worshipped and worshipped without associating Him with something or someone. Allah SWT is the highest authority that must be obeyed absolutely by humans.
- c. Tawheed asma' wa traits refer to the belief that only Allah has the most perfect attributes. Ibn Taymiyah argues that a Muslim should believe in and determine the attributes of Allah as stated in the Qur'an and the hadith of the Prophet Muhammad, both in the rejection and the determination of these attributes

3. Morals (Ethics and Morals)

Akhlak in Arabic means a person's inner form and in this context refers to a person's inner character or nature. The

word "akhlak" is the plural form of the word "khuluq", which in Arabic means ethics, behavior, or character. In Greece, the word "khuluq" is considered equivalent to "ethicos", which means manners, habits and the tendency of the heart to act. The Qur'an also mentions the word "khuluq" to refer to the behavior of the Prophet PBUH.

4. Prayer and Ritual Worship

Prayer comes from several words in Arabic such as shollaa, yusholli, tashliyatan, and sholatun which have the meaning of mercy and prayer. In the context of Islamic law, prayer is worship to Allah SWT which is carried out with certain words and actions, starting with takbir and ending with salam, and fulfilling special conditions and intentions. Sheikh Najmuddin Amin Al Kurdi in his work, Tanwirul Qulub, emphasized that prayer has a very important position as physical worship, even above other worships, except for shahada. Prayer is considered the foundation for good deeds and is the first worship required by Allah. The Prophet (peace and blessings of Allaah be upon him) stated that prayer is a pillar of religion, which if it is upheld, then religion is upheld, and if it is abandoned, then religion collapses.

CONCLUSION

The success of da'wah among the Wana tribe in the interior of North Morowali shows the importance of a thorough, adaptive, and contextual strategy.

Through a dialogical approach and relevant Islamic education programs, the dai managed to build strong relationships with the local community.

They were able to introduce Islamic principles gradually and contextually, so that they were accepted and practiced by the Wana community. Da'wah strategies that combine sentimental, rational, and sensory approaches, as well as emphasizing practical religious education, have provided a solid foundation for people to embrace and practice Islamic teachings in their daily lives. This research emphasizes that the success of da'wah is highly dependent on the ability to understand and respect local values as well as the specific needs of the communities targeted by da'wah.

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