



Mapping of Campus Da'wah and Its Supports for Rejang Lebong as Religious Regency

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ABSTRACT

This study aims to describe the role of da'wah mapping performed by the faculty of da'wah at IAIN Curup in supporting the program of Rejang Lebong as a religious regency. This study uses a qualitative approach with the data collection techniques are observation, interview, and documentation and the steps in the process of data analysis are carried out by data reduction, data display, and verifying conclusion. The finding obtains that due to support the program of Rejang Lebong as a religious regency, IAIN Curup contributes through the mapping of da'wah such as Safari Jum'at, Safari Ramadhan, and also Jum'at Barokah. In addition, IAIN Curup provides well-programmed guidance for majlis taklim located in some villages in Rejang Lebong Regency.

Keywords: dakwah mapping; Rejang Lebong; religious regency

ABSTRAK

Penelitian ini bertujuan mendeskripsikan pemetaan wilayah dakwah yang dilakukan Fakultas Dakwah IAIN Curup dalam mendukung program pemerintah kabupaten Rejang Lebong yang religius. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data yaitu observasi, wawancara, dan dokumentasi, dan langkah-langkah analisis data dilakukan dengan reduksi data, menampilkan data, dan penarikan kesimpulan. Penelitian menemukan bahwa dalam rangka mendukung program Rejang Lebong sebagai Kabupaten yang religius, IAIN Curup memberikan kontribusi melalui pemetaan dakwah seperti Safari Jum'at, Safari Ramadhan, dan juga Jum'at Barokah. IAIN Curup juga melakukan pembinaan secara terprogram pada majlis taklim yang berada di desa-desa di wilayah Kabupaten Rejang Lebong.

Kata Kunci: pemetaan dakwah, Rejang Lebong, kota religius

INTRODUCTION

In the big picture, Islamic da'wah is affiliated with three things namely da'wah concept, *Ummah's* potential, and the actions of organizations that carry out da'wah. First, the concept of da'wah is a basic character of Islam. Da'wah has a very close relationship with Islam. Even more specifically, Islam can be said as the religion of da'wah (Quthb, 1986, p.129; Al-Faruqi, 1998, p.220; Ali, 1987, p.71; Arnold, 1985, p.1). Islam is a religion calling on each adherent to present the truth originated from Allah SWT so that Islamic values are embedded and continue to develop in the lives of individuals, families, and society. Da'wah is also affiliated

with the nature of *nubummah*, namely the nature of prophecy as the person Allah SWT chose to induce people to follow the teachings of Islam (Qur'an, 33: 45-46). Such a task continued to be carried out by the followers of the prophet as revealed in Islamic da'wah history. The historical evidence that Islam was spread to Indonesia through traders shows that the enthusiasm of da'wah and the understanding of da'wah have been instilled into Muslims regardless of their professions (Hamka, 2005, p.681-682). This is the strength of da'wah in the aspect of the concept.

Concerning da'wah in an effort to make changes from evil deeds to good deeds, it has been guided by the Prophet Muhammad (PBUH). This guidance can be seen in the following hadith:

“Whoever amongst you sees evil deeds, then change it with your hands. If it does not work, then do it verbally. If it cannot be done, then do it with your heart, and the foregoing is the weakest of faith” (Muslim bin Hajjaj, 45-46).

If da'wah concept as explained in the above hadith is applied in people's lives, then it will truly become the strength of Islamic da'wah. In fact, the concept of da'wah can give greater propaganda power when applied by groups whose management focuses on the orientation of da'wah. The concept of da'wah will also be a great force when applied by da'i in the general sense.

Basically, the implementation of da'wah is not only done by institutions that are oriented towards da'wah for community. There is also one da'wah concept known as *fardiyah*. This is da'wah done by a preacher to an individual or a number of people called *mad'u* in informal way. Da'wah in terms of *fardiyah* possesses some advantages in comparison with da'wah by means of congregation (Mahmud, 1995, p.30). *Fardiyah* da'wah operations can be done anywhere, anytime, and with anyone because they are not bound by protocols. Thus, if da'wah is discerned in a general way, this will be the strength for social changes concurring with Qur'anic ideals. In so doing, Muslims will be the best people (*khaira ummah*).

Second, da'wah's strength is viewed from the quantity, quality, and Muslims' potential in Indonesia. Most Indonesians or 87% of them are Muslims, and even Indonesian people are the largest Muslim population in the world (Madjid, 1992, p.160). If the quality, participation and potencies of Muslims can be managed and mobilized properly for the goodness of Islamic da'wah, then this condition will be a strong supporter for the development of Islamic da'wah. Elites' potencies of politics, economics, and education at every society's level call for empowerment. Conversely, this big number can backfire as well if it is not supported by adequate quality.

Third, the existence of da'wah-oriented organizations in Indonesia also represents the power of dawah. In Indonesia, all Islamic organizations take part in da'wah. This is based upon the broad terminology of da'wah, which includes da'wah in the fields of economics, politics, social endeavors, artistic creations,

scientific and technological activities, legal codification, and so on. For Muslims, these components become the means of da'wah (Rais, 1991, p.27).

Islamic organizations have already existed before Indonesia's independence. The largest Islamic organizations today are Muhammadiyah (1912), Nahdlatul Ulama (1926) and Al-Washliyah (1930). Additionally, other organizations have also existed such as Ittihadul Muballighin, Mathla'ul Anwar, Al Irshad, and many others. Muhammadiyah for instance said that the issue of da'wah is a very basic matter. The intention and purpose of the establishment of Muhammadiyah's association is to establish Islamic religion so that a true Islamic society can be embodied.

Specifically, among scholars, there is Indonesian Muslim Scholar Association (in Indonesian abbreviation commonly known as ICMI) which was born in 1990. In the meantime, among students there are several organizations naming themselves Islamic organizations such as the Islamic Student Association (HMI) born in 1947 (Tarigan, 2008, p .65), Muhammadiyah Student Association (1964), Indonesian Islamic Student Movement (1964) and the Al Washliyah Student Association.

All Islamic organizations, at either national or regional level, have significant presences because they have the same vision and missions, which are to advance the lives of religious people in the country. Apart from respective weaknesses affiliated with those organizations, however, it cannot be denied that they play a pivotal role in fostering religious quality among Muslims. Each organization has a role in accordance with the program and priority scale, which refers to a reflection of the goals beyond the organization's establishment. The multi-dimensional and integrative da'wah will certainly become stronger and better able to solve actual and strategic problems among the people. The most important thing is how those organizations could be cooperative with one another. Then, if there is a kind of competition taking place among them, it of course occurs in the context of "*fastabiq al-khairat*". However, the attitude required from *da'i* and da'wah organizations is not only reactive but also proactive, or an attitude which is not only to pose criticisms but also to propose and even to offer alternative programs for people's betterment.

Even so, the government through the Ministry of Religion always monitors, supervises, and provides guidance in religious broadcasting so that interreligious conflicts do not occur in Indonesia for the sake of creating religious harmony trilogy. More explicitly, the Minister of Religion has issued a decree concerning guidelines on religion broadcasting. One thing that is emphasized is that religion broadcasting is not justified to be aimed at people who have embraced a diverse religion (Masy'ari, 1993, p.155).

Islamic da'wah in Indonesia does not yet have mapping in a clear and systematic way, especially in the area of Rejang Lebong regency. As a result, the rate of da'wah progress is not optimal, and there are many obstacles to da'wah.

Several programs of da'wah in Rejang Lebong comprise religious lectures in mosques, *Tabligh Akebar*, *Majlis Ta'lim*, Friday sermon, short religious lecture, and so forth. In addition, da'wah activities executed in a way of the cooperation between State Islamic Institute (IAIN) of Curup and Rejang Lebong government are such as *Safari Jum'at*, da'wah goes to School, and lecturers' community services. Anchored in several forms of da'wah as the foregoing, this paper would like to present the results of a study on the role of da'wah mapping by IAIN Curup in Rejang Lebong regency, the strength of da'wah and its problems, and the proper solution so that Rejang Lebong becomes a religious regency.

This is a qualitative study with a descriptive approach whose nature is to describe the condition or status of a phenomenon (Arikunto, 2010, p.243). The condition in this sense is the real situation present in the field or the study location. The data referring to the object studied extent to how the mapping of da'wah potential in supporting Rejang Lebong as a religious regency. In this study, the data collection techniques are observation, interview, and documentation. The steps in the process of data analysis in this study are carried out based on Miles and Huberman's model, namely through the processes of data reduction, data display, and drawing conclusions (or verifying conclusion) (Sugiyono, 2013, p.338-345).

RESULT AND DISCUSSION

Islam is a religion brought by Prophet Muhammad (PBUH) to all humans until the era of end-time people. Islam cannot progress if the adherents do not proactively take part in the development of Islamic broadcast. The efforts to develop, broadcast Islam, and embody its doctrine amid humans is a kind of missionary efforts that are continuous, full of sacrifice, sustainable, and struggle (Yakam, 1990, p.14).

Islamic da'wah has commenced since the first revelation was given or since the Prophet Muhammad (PUBH) was appointed as a Prophet until he passed away, passing through many eras, from the period of *Hulafa al-Rasidin*, Banu Ummayah, Banu Abbasiyah, classical dynasties, until the next generation up to present. Islamic da'wah is still ongoing and will not stop.

The activity of da'wah is an *ibtiyar* process (making efforts) to convey at the same time invite people towards the treatise of Islamic teachings in a continuous way as has been done throughout the history. Thus, it requires wise management, using arguments with good coverage of data and information. Da'wah messages should ideally provide guidance and guidelines of life which freshen up the heart. Those who carry out da'wah must pay attention to the ways used as references for purifying religious teachings in accordance with the Qur'an and Hadith.

Da'wah is generally defined as an activity that is persuading, inviting, and calling people to believe and obey Allah SWT according to the lines of *aqidah*,

shari'ah, and Islamic morals (Amran, 2015, p.68-86). Da'wah, according to etymology (language), comes from the Arabic word: *da'a - yad'u - da'watan* which means to invite, persuade, and call (Amin, 2008, p.3). Some literal meanings of da'wah are: *An-nida* which means to call; *da'a filanun Ika fulanah* which means that the *fulan* invites *fulanah*. Calling, *ad-du'a ila syai'i* which means to call and push on something (Aziz, 2011, p.1).

With respect to da'wah, the person who conducts da'wah is commonly called *da'i*, and the person who receives da'wah is called *Mad'u* (Saputra, 2011, p. 1). According to the terminological definition, da'wah is interpreted as follows: (1) Toha Yahya Oemar states that Islamic da'wah as an effort to invite people in a wise way to the right path in accordance with God's command for the benefits in the world and the hereafter. (2) Shaykh Ali Makhfudz, in his book *Hidayatul Mursyidin*, gives the definition of da'wah as follows: Islamic da'wah is to encourage people to do goodness and follow the guidance (*hidayah*), to call on them to do goodness, and to prevent them from negation so that they get happiness in this world and the hereafter. (3) Hamzah Ya'qub said that da'wah is inviting humanity with wisdom to follow Allah's guidance and His Messenger's. (4) According to Hamka, da'wah is a call for adhering to a standpoint which basically has a positive connotation with the substance with respect to activities directing to *amar ma'ruf nahi mungkar*. (5) Shaykh Muhammad Abduh said that da'wah in the sense of calling for goodness and preventing from negation is *fardlu* required for every Muslim.

Anchored in some definitions above, it can briefly be summarized that da'wah is an activity carried out by informants (*da'i*) to convey information to the listeners (*mad'u*) about goodness and prevention of evil deeds. These activities can be done by calling, inviting, or other persuasive activities.

Da'wah makes Muslims' behavior in practicing Islam as the religion of *rahmatan lil'alamin*, which must be preached to all humans, which in the process involves elements such as *da'i* (subject), *maaddah* (material), *thoriqoh* (method), *wasilah* (media), and *mad'u* (object) in achieving *maqashid* (goal) of da'wah that is inherent to the Islamic goal of achieving happiness in life in the world and the hereafter (Saputra, 2011, p. 4-5).

Islam is a continuation of previous religions brought by previous prophets such as Judaism and Christianity. The reason Islam was revealed was to perfect previous religions. The followers of previous religions made many changes to their religions resulting in religious distortion. In Christianity, for example, until now, no original scriptures were found. In the case of Islamic da'wah, there are three patterns that can be understood as follows:

The first is cultural da'wah. It is an activity of da'wah that approaches the cultural Islamic approach, namely one of the approaches seeking to revisit the links of formal doctrine between the state and Islam. Cultural da'wah is one approaching *mad'u*, the da'wah object, by paying attention to the socio-cultural

aspects prevalent in society (Bungo, 2014, p.209-219). As was done by the *muballighs* in the past (the so-called *walisongo*), they preached Islam by using local traditions and customs. Such a cultural approach of da'wah made many people attracted to Islam. Up to now, this cultural da'wah is still maintained by several Muslims in Indonesia.

The second is da'wah politics. Political da'wah is an invitation for political purposes, while da'wah politics is a strategy in carrying out Islamic da'wah. Therefore, communication as political da'wah is a way of communication for certain political objectives (Rosa, 2014, p.57-82). So, political da'wah is a da'wah movement carried out by using (governmental) power; the activists of da'wah move to preach Islamic doctrine in order that Islam could be made the state ideology, or at least every governmental policy is always anchored in the values of Islam so that Islamic doctrine underlie the nation's political affair. The state is also viewed as the most strategically convenient tool of da'wah. Political da'wah is also referred to da'wah-based structures. The power of structural da'wah in common lies in the doctrine propagated. Several Islamic groups are determined to maintain this type of da'wah grounded in their understanding.

The third is economic da'wah. It is Muslims' da'wah activities that try to undertake Islamic teachings associated with economic processes for the sake of improving Muslims' welfare. Community's interests and tendencies towards Islamic economic discourse are quite diverse, and it can even be said that the public interest in Islamic economic services is increasingly higher (Imama, 2008, p.309-317). Economic da'wah strives to call for Muslims to make better their economy and welfare. Islamic teachings in this aspect comprise; buying and selling, orders, alms, donation, and others.

Da'wah meaning in some way is also proximate to the concepts of *ta'lim*, *tadzkiir*, and *tashwir*. *Ta'lim* means teaching. The aim is to enhance the knowledge of those who are taught. The activity is promoting, namely to increase knowledge, and the objects are those who lack knowledge. *Tadzkiir* means to remind people with the aim of helping to make better and to remind those who have forgotten their duties as Muslims. Hence, this activity is reparative or correcting behaviors and attitudes damaged by unfavorable familial and socio-cultural environment. The objects are obvious; those who forget their duties and roles as Muslims.

Tashwir means to give something as input in one's mind. The aim is to trigger understanding of something by means of giving explanations. This activity is propagative in nature, which is to instill religious doctrine into humans so that they are engaged into following it (Saputra, 2011, p.6). Da'wah which is obliged is oriented towards several objectives: (1) Da'wah builds an Islamic society as the Messenger of Allah began his da'wah amid *Jabiliyah* society. He invited people to embrace Allah's religion, conveyed Allah's revelations to people, and warned people from being *yirik*. (2) Da'wah makes improvements to the Islamic community affected by the disaster, such as deviations and various denials as well

as the community's neglect of all obligations. (3) Da'wah maintains its continuity among people who have held to the truth by means of continuous teaching, remembrance, soul purification, and education (Aziz, 2011, p.45-46).

Da'wah is a shiar'i obligation. This is as stated in the Qur'an and As-Sunnah such as some verses and hadith below:

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Q.S. An-Nahl [16]: 125).

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (Q.S. Ali Imran [3]: 104).

The Messenger of Allah once said: “Whoever amongst you sees evil deeds, then change it with your hands. If it does not work, then do it verbally. If it cannot be done, then do it with your heart, and the foregoing is the weakest of faith” (Hadith).

Invite them to embrace Islam and tell them what is obliged for them where Allah's rights therein. By Allah, Allah guides someone because of you, it is better for you than you have a red camel” (Hadith).

If it is said "Islamic da'wah", subsequently, what is meant is "The last treatise revealed to the Prophet Muhammad PBUH as a revelation from Allah in the form of a book that has no sleaze in it, either in front of or behind it, with His words that are worth miracles, and accompanied by the manuscripts narrated from the Prophet PBUH with *muthawatir sanad*. Everyone who reads it has the values of worshipping.

With the description above, Islamic da'wah has several characteristics that makes it different from other kinds of da'wah. They include: (1) *Rabaniyah*, that means coming from the revelation of Allah SWT, (2) *Wasathiyah*, which means intermediate or balanced, (3) *Ijabiyah*, which means being positive in looking at nature, humans, and life, (4) *Waqi'iyah*, which means realistic in treating individuals and society, (5) *Akhlaiyah*, which means full of truth values, both in meaning and purpose, (6) *Syumuliyah*, which means intact and comprehensive in *manhaj*, (7) *Alamiyah*, global meaning, (8) *Syuriyah*, relying on the principle of deliberation in determining everything, (9) *Jihadiyah*, meaning that it continues to fight anyone who dares to hinder Islam and prevent the propagation of da'wah, and (10) *Salafiyah*, which means maintaining originality in understanding and *aqeedah* (Aziz, 2011, p.59).

Da'wah cannot succeed if the preacher does not fully surrender himself to fight in the way of Allah. Successful Da'wah is an effective Da'wah that guides humanity to *amar ma'ruf nabi mungkar*. Many factors support the success of da'wah, including: deep understanding, strong faith, strong love, perfect awareness, and continuous work.

In an effort to achieve the goal of da'wah, a Muslim must be willing to totally surrender to Allah SWT. In this regard, he makes the world only important for his da'wah to get the afterlife success as a reward for his sacrifice (Poerwadarminta, 2002, p.747).

With a good da'wah concept, Da'wah activists try to implement the concept to manifest in real life, and the principles and influence of da'wah can be witnessed and felt by humans. This is done through efforts to realize the following targets: (1) *Ishlah An-Nafs* (soul enhancement), so that a person can be physically strong, morally good, broad-minded, able to work, faithful, worship in the right way, and useful for others. Such an increase causes humans to become *absan takwim*. (2) Fostering Islamic households so that the impact on the harmony of life within the scope of the family and the wider community. (3) *Ersbad Al-Mujtama'* (giving direction to the community) by instilling the principle of *amar ma'ruf nahi mungkar*. (4) Doing da'wah to the government to implement the sharia of Allah with all wise and Islamic methods. (5) Conducting da'wah to realize Islamic unity by means of for instance consolidating with Islamic countries.

The means to embody this target is through propaganda conveyed with wisdom, good advice, and good denial as well, and with Islamic education based on the Qur'an and the teachings of the Prophet SAW. Islamic education building is where they are educated with Islamic education.

The map can generally be interpreted as a description of the location of the sea, mountains, and so on. Map definition can be grasped as follows: (1) Map can be interpreted as a picture of the environment, location, and geographical boundaries of an area in graphical form. (2) Maps have meaning as descriptions of social, economic, religious, and political conditions in the form of narratives or descriptions supported by figures, tables, and statistical data (Mulkhan, 1993, p.245).

According to the head of Religion Ministry of Rejang Lebong, a da'wah map is a visual description containing various notes, information, and data which can be used to take account of the preparation of da'wah activity plans in a systematic and detailed way about regions or geographical boundaries. This series of report is a product of Da'wah management. In the meantime, according to the MUI, the Da'wah map is complete information about the objective conditions of the elements and components of the Da'wah system comprising raw input, conversion, output, feedback, and environment (Majelis Ulama Indonesia, 2004, p.6).

Hence, da'wah map is an area's description that contains the potential from various points of view, illustrated by certain symbols as the work of Da'wah management in one of the da'wah systems for achieving the ideals of da'wah in an efficient and effective manner.

At least, by mastering the Da'wah map, one is able to draw up a work plan, expertly analyzing regional potential data, and carefully orienting towards targets

having not been explored by *ulama / kyai / da'i*. Last but not least, it also enables one to have an ability to compile and determine media-based guidance materials, both print and electronic materials, by optimizing the socio-cultural strength of the local community.

The instructor is also envisaged not to forget to compile and send reports on each extension activity regularly and on time every month. The report will later become part of the physical evidence for accountability. The activity report will also be an instrument to measure the success and failure of Islamic information and educational activities.

Da'wah Mapping in Rejang Lebong

Da'wah is Islamic doctrine socialization, institutionalization, and efforts to make human lives better based upon Islamic demands. Therefore, da'wah must be handled in serious and professional ways. Appertaining to the activities of da'wah, it has to begin with social fluctuation and objective conditions of community. To obtain an obvious depiction of the da'wah's field, this could be done through scrutiny and reviews of the conduction as well as formulation of the da'wah currently in use. The other crucial thing is to conduct studies on da'wah regularly. Actually, in prior to preaching activities to be carried out, there must be a clear map of propaganda.

Da'wah map is the description of social reality in the community presented in systematic and narrative ways, in which this will be utilized as a da'wah field. The depiction comprises the aspects of social, economics, culture, politics, and so on. In addition, it also concerns human resources, natural resources, and the portrayal of priority scale issues of da'wah required to be immediately addressed (Mulkhan, 1993, p.245). The weakness of da'wah so far seems not to exist yet because there is no da'wah map that gives an objective picture of the things mentioned above. Without the da'wah map, da'wah activities frequently face collisions, which later on become challenges to the advancement of Islamic da'wah.

Additionally, studies and intelligence are not merely the orientation da'wah objects. The da'wah system must be comprehensive, namely: preachers, teachers, materials, methods, media, and missionary organizations. Furthermore, preaching officials and da'i organizations are needed to grasp well in terms of strengths, opportunities, weaknesses, and challenges of preaching. From this understanding, there will be constructed an attitude to take advantage of strengths and opportunities so that weaknesses and challenges can be anticipated.

In coping with technology and science advancement alongside the impact of globalization, those who carry out da'wah should consider revising the current implementation and concept of da'wah. Subsequently, reformulation of da'wah concept needs to be adjusted to science and technology advancement. Da'wah will be put aside from social progress if that is not done.

Empirically, those of non-civil servants Islamic Religious Instructors in the field are expected to be the frontline in helping KUA and local Ministry of Religion in fostering society, and to always establish the image of the Ministry of Religion in Rejang Lebong regency, given that the functions of religious instructors are informative, consultative, educative, and functionally advocating.

At present, the expansion of the Islamic religion must be ready to face the conditions of vast change in society that leads to technological, functional, scientific, and open societies. Therefore, each of the religious instructors needs to continue to improve knowledge, insight, and self-development.

Therefore, Da'wah maps and reports can be prepared and formulated especially for the format and system of Da'wah that is appropriate and effective for a particular community. Thus, an instructor in carrying out their duties does not feel like entering new and unfamiliar territory. These are the main provisions for professional and qualified religious instructors. All stakeholders, in the future when this da'wah map is well organized, will find it easier with accurate data so that systematic steps to improve society in the future will be achieved.

Taking into account extensive studies on the da'wah map, indicators are needed as a reference for the preparation of da'wah maps. Da'wah map indicators can be classified into: (1) Geographical description, including: data collection on the condition of Banyumanik district, regional description, and description of land conditions. (2) Demographic descriptions, including: description of population according to age and sex, description of population according to their livelihood, and description of education according to their level. (3) Description of religious life, including: description of population according to religion and its distribution, description of places of worship and its distribution, description of meeting places that are of a general nature (meetinghouse) and government officials. (4) Description of the implementation of da'wah, including: a description of da'wah activities in terms of da'wah subjects or preaching human resources; da'wah and da'wah objects or *mad'u*, media descriptions, methods, reference books (material) and implementation of Da'wah management functions used by da'wah subjects or Da'wah human resources; preach to the da'wah object or *mad'u* in carrying out the da'wah activity. (5) Description of religious organizations related to da'wah activities.

The classification of Banyumanik sub-district in four levels of da'wah area falls into very good, good, developed, and under-developed categories which are then visualized with color on the map of Banyumanik sub-district area. The colors are visualized with the appearances of green, yellow, pink, and red. With this visualization, it will be known easily the priority of the area that will become the da'wah area.

Visualization is useful to determine the da'wah strategy for the da'wah subjects and objects in the Banyumanik sub-district. From this visualization it will be easy to provide a picture of the potential and social situation in the narrative

form supported by numbers and tables related to da'wah.

In structuring, there are 3 main points of work that are decisive for *da'i* to achieve the success of da'wah in an area. (1) In structural arrangement, ideal structures are: 1) Structures made can accommodate the needs of human resources (HR) of *da'i* and regions; 2) there is the highest policy maker that gives commands and can provide solutions to problems that occur; 3) there is a clear division of duties and responsibilities to personnel in the structure created; 4) the program activities in the structure are well-arranged and implemented. (2) For human resources (HR) arrangement, ideal HRs are: HRs get their rights in accordance with the *manhaj* of da'wah that has been determined; HRs can carry out their obligation to do the charity in a fair manner; HRs get comfort in doing da'wah as long as they have carried out their obligations; and HRs can develop themselves, both the development determined by the congregation and development based on individual considerations, as long as it does not have a negative effect on da'wah.

In structuring the da'wah region, an ideal da'wah region covers: 1) Each region has a da'wah concept established by the policy holder in that region; 2) Each region receives an adequate allocation of resources; 3) There is autonomy in the arrangement of territories granted to a certain *da'i* / groups; 4) In arranging the area, it must consider developing the potential / local resources of the region concerned; and 5) there is a da'wah network that can access all elements of community.

Da'wah in Rejang Lebong is carried out at mosques or *mushalla* in each region or village such as majlis ta'lim, risma, and short lecture. In addition, there is also da'wah which is collaboration between State Islamic Institute (IAIN) of Curup with the Regional Government of Rejang Lebong such as *Safari Jum'at*, *Safari Ramadan*, and also *Jum'at Barokah*.

Activities in mosques or *mushalas* in Rejang Lebong are similar. Firstly, *Majlis Ta'lim*. There are 359 *Majlis Ta'lims* scattered in various mosques and prayer rooms. The members consist of 779 male worshipers and around 900 female worshipers. *Majlis Ta'lims* in Rejang Lebong are usually held on Friday after Friday prayers and are filled with religious lectures by male and female Islamic religious teachers in Rejang Lebong. The lessons are as varied as the *fiqh* of women, prayer, zakat, inheritance issues, family problems, *talaq*, and so on.

The second, Risma (in Indonesian, abbreviation of *Remaja Islam Masjid*, Muslim Youth of Mosque) in Rejang Lebong is also filled with religious activities such as *fiqh*, worship, social relations, ethics, morals, character, and so on. Risma in Rejang Lebong did not spread as wide as the growth of *majlis ta'lim* because of several factors such as the lack of initiative from the mosque management to establish Risma, and the laziness of adolescents to follow Risma because most of them were from public schools so that the desire to study religion became less.

The third, *Kultum* (short lecture). *Kultum* are held by several mosques and

government institutions after midday prayer or in the morning after dawn prayer, this short lecture is usually filled by preachers who are deliberately invited to deliver religious talks.

CONCLUSION

Da'wah map is a description of an area that contains potential from various points of view, illustrated with certain symbols as the work of da'wah management in one system of da'wah in order to achieve the ideals of da'wah efficiently and effectively. When the da'wah map is well-structured, all stakeholders will find it easier to have accurate data so that systematic steps and goals to improve community in the future will be achieved. In support of the program making Rejang Lebong a religious regency, IAN Curup contributes through the mapping of da'wah such as *Safari Jum'at*, *Safari Ramadhan*, and also *Jum'at Barokah*. In addition, IAIN Curup provides guidance in a well-programmed way for *Majelis Ta'lim* existing in villages in Rejang Lebong regency.

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