



Dakwah Bil Hal: Economic Empowerment Muslims in Garut

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ABSTRACT

This study aims to determine the role of da'wah bil things that Muslim traders do to employees, customers, and the general public in their daily trading activities. This research uses the uses and gratification theory with descriptive qualitative methods that collect data by observation, in-depth interviews, and focus group discussion. The results showed that the form of preaching if what is done to employees is to apply the principles of professionalism in work, both in the way of providing welfare and increasing the skills and education of employees. The form of da'wah bil hal that are done to customers is with excellent and maximum service, as a reflection of the spirit of Islam to continue to benefit others. The form of preaching bil hal to the general public is by giving compensation to them, as part of the spirit of carrying out orders to help people who are less able and less empowered. Da'wah verbally and bil hal can be done in the economic field as an effort to increase the ability and independence, as well as increase the human resources of Muslims.

Keywords: *Dakwah bil hal; ummah economy; real sector.*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui peran dakwah bil hal yang dilakukan oleh saudagar muslim terhadap para karyawan, pelanggan dan masyarakat umum dalam kegiatan perdagangan sehari-hari. Penelitian menggunakan teori *uses and gratification* dengan metode kualitatif deskriptif yang mengumpulkan data dengan observasi, wawancara mendalam dan *focus group discussion*. Hasil penelitian menunjukkan bahwa, bentuk dakwah bil hal yang dilakukan terhadap karyawan adalah dengan pemberlakuan asas profesionalitas dalam bekerja, baik dalam bentuk pemberian kesejahteraan maupun peningkatan skill dan pendidikan para karyawan. Bentuk dakwah bil hal yang dilakukan terhadap pelanggan adalah dengan pelayanan prima dan maksimal, sebagai cermin dari semangat Islam untuk terus memberi manfaat kepada orang lain. Bentuk dakwah bil hal kepada masyarakat umum adalah dengan memberi santunan kepada mereka, sebagai bagian dari spirit menjalankan perintah untuk membantu orang yang tidak mampu dan kurang berdaya. Dakwah bil lisan dan bil hal dapat dilakukan di bidang ekonomi sebagai upaya untuk meningkatkan kemampuan dan kemandirian, serta meningkatkan sumber daya manusia kaum muslim.

Kata kunci: *Dakwah bil hal; ekonomi ummat; sektor riil.*

INTRODUCTION

The condition of Muslims in various parts of the world, in general, is still in a powerless position. Many Muslim countries in the world are in poor condition. One of the problems that surround many Muslim countries, as well as countries with a majority Muslim population, is poverty. As happened in Muslim countries in Asia and Africa (Islam et al., 2017), (Syed & Gaute, 2019).

Indonesia as a country with a Muslim majority is plagued by various problems. One of them is the problem of poverty, which automatically, because the majority of Indonesia's population is Muslim, the majority of Muslims are in a poor condition (Yolanda, 2017), (Reid, 2019). This fact cannot be denied or refuted. It is important to find a solution to the condition of the Muslims who are still in such dire condition. So that Muslims in Indonesia, both in quality and quantity, have increased (Nansadiqa et al., 2019), (Majid et al., 2019).

The large number of Islamic mass organizations in Indonesia and Islamic figures who have started to take important positions does not automatically solve the problem of poverty of Muslims in Indonesia in general. There is a clear gap between Islamic organizations, Muslim figures and Muslim celebrities, and the majority of Muslims. Political elites, figures, celebrities and Muslim activists are on one road, while Muslims in general are on another (Gamon & Tagoranao, 2018). Muslim figures and elites, are in adequate living conditions, but the majority of Muslims are still in a condition of deprivation, poverty, economic powerlessness, unable to meet their needs independently. There is a huge chasm (Fauzia, 2017).

West Java is a province in Indonesia which has the largest population. The majority of the population of West Java is Muslim. The number of poor people in West Java is large (Nurjanah et al., 2019). Garut is one of the districts in West Java which has a majority Muslim population. Even Garut Regency was once known as an area that became the basis of the movement Darul Islam and Tentara Islam Indonesia (DI TII) lead by Kartosuwiryo (Suryana, 2019). The poverty rate in Garut Regency, West Java, was in the range of 241 thousand people in 2018, or the equivalent of more than 9% of the total population of 2.2 million people. The potential of human resources in Garut Regency is fairly qualified, for example, when viewed from the average length of education, Garut Regency residents have an average of 7.5 years of education or the same as second grade junior high school (SMP). Likewise, if measured by literacy rates, as of 2018, it reached 99.86%. As for the natural resources owned, Garut Regency is fairly large. Starting from the potential of agriculture and animal husbandry, fisheries, tourism to energy resources in the form of geothermal energy in Garut Regency (Andriani & Fatimah, 2018).

Before this article was written, articles that came from the results of research that discussed the preaching of bil hal already existed. Aziz (2010)

which explores the concept of empowerment of Islamic society in the perspective of da'wah. Aziz found that the preaching of community empowerment was not only limited to the concept of istinbath, but also iqtibas and istiqra as a process of adapting the development of science and technology. Setiawan (2012) who explored the importance of economic empowerment da'wah as an effort to improve the welfare of madh'u. Setiawan took a case study of empowerment da'wah carried out by Islamic philanthropic institutions such as DPU DT through the program Desa Ternak Mandiri (DTM). Shobron, Rosyadi & Zaki Suaidy (2015) which examines the dakwah bil hal Walisongo Islamic Boarding School in an effort to empower the community's economy. The results showed that there were variations in the empowerment movement through labor empowerment, agriculture and animal husbandry, public health, Islamic broadcasting communication and home business. Aliyudin (2016) who discovered the importance of da'wah bil hal in the process of community empowerment. Aliyudin found out how the concept of da'wah was done by the Harja Mukti Village farmer group in Majalengka as a productive effort in the process of empowering and developing the Islamic community.

Another article was written by Rahmah Hakim who conducted research on dakwah bil hal with a focus on the value of trust in zakat management organizations to reduce length and poverty. (Hakim, 2017). In addition, Zakiyyah and Arif Abdul Haqq researched dakwah bil matters related to the mosque-based posdaya program (Zakiyyah & Haqq, 2018). Meanwhile, Cintami Farmawati examined the influence of the spiritual behavior of dai on mad'u motivation (the object of da'wah). (Farmawati, 2017). As for the article that is raised from the results of this research, it is proposed to describe the importance of da'wah in terms of empowering the economy of Muslims. This article also describes the importance of the spirit of religion in advancing the economy of Muslims which is packaged in the dakwah bil hal.

This article has an important purpose as part of an effort to reveal the importance of da'wah bil hal. In fact, it is as important as the preaching of oral bil. Or it could be that the da'wah bil hal, in certain conditions and situations is more important than the verbal bill. Even though in practice, the preaching of the oral bil cannot be dichotomized by the da'wah bil hal, both must go hand in hand and together. Oral da'wah gives religious knowledge to Muslims, while dakwah bil hal gives the ability for Muslims both socially and economically.

In general, this article is useful for da'wah activists, religious leaders and Muslim mass organizations. That the existence of dakwah bil matters is as important as the preaching of the oral bil. So that in carrying out the da'wah program, Islamic organizations and figures need to synergize between oral speech with oral speech. In particular, oral dakwah, especially those related to economic empowerment, answers the problems of Muslims in fulfilling physical

needs, as one of the goals of Islamic sharia, namely to maintain the survival of the human soul. (Rusdi, 2017). So that Islam is not only considered as a theory and science alone, but also a solution to the problems of life faced by Muslims.

Data collection is carried out in various ways. *First*, observation. Researchers made direct observations in the field of various activities carried out by a network of traders in Garut, West Java. Both activities carried out at the secretariat office, as well as activities carried out by business activities carried out. Observations were made many times, during 2019-2020.

Second, in-depth interviews. In addition to making observations, researchers conducted in-depth interviews with various informants who were directly involved in the dakwah activities of bil hal. Both those who become administrators, actors, and parties who are the object of da'wah activities, namely Muslims who are involved in various economic empowerment activities. To obtain accurate and objective results, in conducting in-depth interviews, the researcher triangulated so that the interviewee did not only consist of one or two informants. The researcher interviewed several members of the merchant network, as well as the activity actors who were interviewed were not only one person. The same is done with some people as the object of preaching bil hal.

Third, focus group discussion (FGD). Data collection was also carried out by conducting limited discussion groups involving various groups discussing topics related to the issue of the merchant network in Garut, West Java. The FGD activity was carried out once during the research. Fourth, document search. Data collection was also carried out by offline and online document searches related to various problems faced by the people of Garut, West Java, human resource potential, natural resources and various matters related to the community's economy.

Researchers analyzed what the merchants did in Garut Regency, West Java with the use and gratification theory initiated by Elihu Katz, Jay G. Blumler and Michael Gurevitch. This theory rests on interactions involving actors and objects in using communication media and measuring the satisfaction of actors and communication objects.

RESULT AND DISCUSSION

Da'wah bil hal is an effort made by individuals or groups to develop a better community life, economically, socially and in other areas of life. Far from poverty, ignorance, backwardness, and other negative things in social and religious life. Performed through real deeds or actions that are directly felt by the object of da'wah (mad'u), or bring changes to the object of da'wah (Sagir, 2015). Referring to this, the activities in the form of economic empowerment for Muslims carried out by the Muhammadiyah Merchant Network (Jaringan Saudagar Muhammadiyah/ JSM) in Garut, West Java are da'wah bil hal.

Muslim economic empowerment activities carried out by merchant networks by building and running businesses such as building shops, dodol factories, selling rice, laundry, opening satay stalls, traveling, selling in public markets, selling accessories needed by Muslims such as batik clothes and so on. In addition, there is also building a cooking oil sales network that is intended for residents at the village, sub-district and regional levels. This method is done to cut the distribution channel of cooking oil directly to the branch level so that it is hoped that prices can be competitive, or directly to markets at the sub-district level through the established network. The cooking oil distribution activity carried out is the first step taken to empower the community's economy. Part of the profits are channeled to fund dakwah; such as money for transportation of dai, training costs, motor vehicle inventory, research costs and organizational operations.

Other activities of economic empowerment for the Muslims are in the leather crafts sector and fostering students for agribusiness. Previously, there were tens of merchandises given to underprivileged people, but they wanted to sell street vendors. There is also leather craft training and others. Activities carried out by merchant networks target lower class Muslims to be empowered, namely those who want to progress and develop but have limitations both in terms of expertise and capital (Interview with Ismail Satriyanto Angapraja, January 5, 2020).

In addition, there is also a laundry service business that was founded on July 18, 2006. The establishment of Qu Cuci started with a gathering of several people who care about being independent and developing economically. The establishment of this laundry service was followed up by sending three children of prospective workers who are residents of Kulon City Village, Garut City, Garut Regency to study laundry to Bandung, West Java. Laundry services that run have an added value, namely picking up laundry using a cart, this minimizes transportation costs, but at the same time loads a lot of laundry to be picked up and delivered. However, the efforts made did not advance immediately, it took about four years before they could progress. Only in 2010, this laundry business can generate income of IDR 48,000,000 per month. This amount was collected from several locations that have been opened, making it easier and closer to residents who need laundry services. Whereas initially the income from this laundry service was only IDR. 80,000 per month.

Along with the development of laundry services, carts have changed to three-wheeled motorbikes and two-wheeled motorbikes. Each motorbike is held by four people, so the motorbike is never idle. The laundry staff maintains a list of consumer cell phones that can be contacted at any time via text message and the internet. Intensive promotion was carried out by printing leaflets which were distributed and posted twice a week.

Laundry services can now employ 12 people in one unit, attracting workers who are involved in laundry services to improve their educational abilities. The main managers of laundry services, employees and their families are encouraged to have higher formal diplomas, including to take package education, if it is not possible to study formally. Those with high school (SMA) certificates are given the opportunity to continue their education, study at existing universities (Interview with Yuliani, 8 November 2019).

This laundry service then established many branches, namely in Ciledug, Kerkop, Karangpawitan, Hospitals, Wanaraja, Cibatu, Sukawening, Bayongbong, Leles, Kadungora, Cikajang. The services provided by this laundry service are unique, because they are open 24 hours, with three workers working alternately every day.

There is also a culinary business, namely dodol. One of the trademarks of dodol Garut which is very popular in Indonesia, namely Dodol Garut Picnic, which is produced by PT. Herlinah Cipta Pratama, a company operating in the food industry and general trading sectors. Until now, this company has produced Garut dodol in various flavors and packages. There are flavors of milk, chocolate, sesame, durian, and different flavors of lunched that are packaged in small cardboard boxes or economical plastic sizes. Not only is it spread in most locations in Indonesia, this dodol Garut Picnic has also been marketed to neighboring countries, such as Malaysia and Singapore.

Dodol Garut Picnic was started by entrepreneur H. Iton Damiri in 1949, starting as a household business with five employees. In 1969, the marketing of dodol Garut Picnic began to reach several areas outside Java. In 1972, the company was registered with the Food Hygiene Committee of the Ministry of Health of the Republic of Indonesia. In 1979, there was a rapid development in the company, which led to the building of a relatively larger factory in order to increase production. The factory was built with an area of approximately 5000 square meters. In 1986, the company was changed to a limited liability company under the name PT Herlinah Cipta Pratama. Since 2000 the company has been led by H. Hermanto. Dodol Garut Picnic continues to improve and improve the quality, production and marketing, so that it can absorb a workforce of 230 people, with the production of about four tons of dodol per day.

PT Herlinah Cipta Pratama with its product Dodol Garut Picnic has contributed a lot to Muslims in Garut Regency, through various financial assistance and others. H. Iton Damiri and his family are part of a network of merchants who have succeeded in empowering the community's economy because of the large number of workers absorbed in their business in Garut Regency. In addition, there are also many business partners who are also able to be empowered economically directly, both traders, distributors, suppliers of goods, and others (Interview with Hermanto, 1 December 2019).

Dakwah Bil Hal to Employees

Da'wah bil hal to employees is carried out in the form of internalizing values, strengthening morality, integrity and motivation. By way of saying kind words (*kalimah tayyibah*), which alternates every morning before doing work, such as *Bismillah*, *Astaghfirullah*, *Subhanallah*, *Walhamdulillah*, *Allahu Akbar* which is repeated. *"This is known as a mental declaration that is practiced for 30 days."* (Interview with Angga, 8 November 2019).

The declaration instills feelings, optimism, for the help of Allah SWT, is grateful for the blessings that Allah SWT has given. All achievements, progress and successes are a gift and help from Allah SWT. Even though everything has provisions from Allah SWT. However, humans are obliged to try to change these provisions, *"Insha Allah I am Muslim, can advance my efforts to become an example of the Islamic missionary movement for my friends and for people around the company."* (Interview with Suci, 8 November 2019).

Efforts to instill the internalization of religious values through da'wah bil hal things to workers and employees in business units shape the character and personality of the workers. They always guard and maintain their prayers and try to understand and understand the reading, feel special and enjoy praying in congregation. *"The management of the company is completely left to the employees, God willing, it will be carried out as a mandate that must be carried out properly and honestly."* (Interview with Halim, 9 November 2019).

In addition to the aspect of cultivating moral and spiritual values, employees and workers are also in the professional aspect of their work. As happened to the Raja Sate business which also went quite well. This culinary business, which was initiated in 2009, is a development after success with the laundry service business. Apart from laundry, one of the existing businesses is a culinary business, because people need food every day. Raja Sate's business is located on Jalan Oto Iskadar Dinata, Garut Regency. The concept of this satay stall is a family restaurant that has an inner bond, is full of brotherhood, understands each other, makes sacrifices to understand differences, fellow employees. Such friendship creates a sense of comfort and at home for customers to always come to the satay shop, and feel at home for a long time at the satay stall. The music that is served in the food stall is also music that adds to the familiar and harmonious atmosphere of customers and workers, nostalgic and memorable music. Employees are always emphasized to serve customers as much as possible, including escorting guests who come to the vehicle. The comfort of the taste of food is supported by the cleanliness of all tableware and all the facilities at the satay stall. What is certain is that thanks and apologies if there are things that are less pleasing to convey to customers.

For employees who work and have business activities run by a dakwah merchant network if this is done in the form of recruiting them to become

employees and workers. After working in the business they are running, they are given welfare guarantees, compensation for work and running business activities. At the same time, their abilities are also enhanced, both through formal and non-formal education. For workers who have graduated from Senior High School they are given the opportunity to continue their studies to higher education. Apart from formal education, workers are also given training and non-formal education. This was done so that the skills and expertise possessed continued to increase. Increasing skills, will automatically be more professional at work. Da'wah bil is another thing to workers in the form of building a good Muslim character and personality, through daily declarations carried out for one month, with words and determination to apply Islamic values and teachings to their work. So that a sense of trust and confidence in Allah SWT's help emerges, is grateful for the blessings given, and is increasingly convinced of the truth of the teachings of Islam that have been adhered to.

Da'wah to employees becomes the entrance for da'wah organizations and da'wah actors who make employees not as objects or targets for job giving. However, it also makes employees a part of empowering human resources so that there is an increase in performance and directly improve the quality of work of employees that is built on the spirit of worshiping Allah SWT, to support themselves and their families. Not solely for looking for material (Bahri, 2019).

Motivation is an important part for employees who work at a company or institution. Motivation will encourage employees to work optimally and produce good and quality performance. Employee performance cannot be separated from the motivation that drives them to do their daily work and activities. The behavior while working in a company or institution is greatly influenced by motivation. A company, organization or institution must be able to motivate the employees who work in it. Motivation will direct, arouse and retain employees to work in accordance with the ideals and goals of the company (Ernawati, 2014).

Employees are a core part of the company that requires development and improvement of resources. Efforts to develop and increase the capacity and capability of personnel within the company are the most important part of the activities of the company or organization. Professional employees are an important asset of the company. So organizations and companies make employees the main concern in carrying out business activities. Coaching and improving the quality of employee human resources is a priority in the company's journey (Madya, 2018).

Dakwah Bil Hal to Customers

Along with the progress of the business being carried out, the services and practices of da'wah are increasingly visible from the activities carried out. Business and economic empowerment run by merchant networks are not solely

for running businesses that improve the welfare of employees and employees. However, in business activities that are carried out the principles of da'wah are carried out well and consistently. The principle of preaching that is carried out is like what the Prophet Muhammad SAW said, "the best human being is a human being who always tries to benefit others.

This is realized by building cooperation or synergy with everyone to give joy to partners and satisfaction with the services provided to customers. Laundry, satay and other businesses are managed to make contact with customers easier. So that almost all communication media channels are provided, starting from contacts via cellphones and social media. In the aspect of services provided, it also improves the order shuttle service needed. And certainly leave a good and positive impression on customers, through the friendly attitude carried out by officers who are dealing with customers. So that customers continue to survive and there are additional new customers. "*The principle is to touch the human heart with kind words as part of the starting morality taught by the Prophet Mubammad.*" (Interview with Ismail, 18 November 2019).

This has positive implications. Qu Cuci and Raja Sate customers, who consist of middle to upper class, become loyal customers and are often willing to pay more than the existing price because they are happy and satisfied with the services provided. Not satisfied with the achievements that have been achieved, economic empowerment activities with existing businesses, continue to be improved.

Da'wah bil things are done to customers through workers who have already received dakwah bil hal from a network of merchants who set up businesses and economic empowerment. The workers in these business activities, who apply Islamic teachings in their lives in the form of professional work, excellent and maximum service, make sympathy for the customers who come. The sympathy that comes is part of the sympathy for business management based on Islamic teaching values that have been instilled by the merchant network. The customers are then loyal to the business that is being carried out for the services provided. Many of them do not hesitate to pay more for the services they receive.

Customer satisfaction is an important thing in running business activities. Customers who are satisfied with the goods purchased or the services obtained will be sympathetic to companies that provide goods and services. Henceforth, customers will become loyal customers, not only consistently providing goods and services in one place, but will also provide recommendations to people they know to buy goods and services from where they buy. On the other hand, customers who are not satisfied or disappointed will run away from their place of purchase, and will even convey to others not to buy goods and services from that place. At this point, it becomes important to continue to maintain customer

satisfaction (Alfin & Nurdin, 2017).

Customer satisfaction that is served maximally and professionally will be able to touch both inner and outer satisfaction. Physically, customers get the goods purchased as expected. If food and drinks taste good, a place to sell that is clean and tidy, it can also be in the form of a good appearance and packaging. In addition, the behavior of serving employees gives a sense of comfort and satisfaction. Customers seem to be valued and appreciated by their existence as consumers, partners of the company. Here the importance of the appreciation of the head of the customer becomes an important part in providing services to business partners, customers (Nur'aini & Fatimah, 2015).

Da'wah to customers does not only touch physical or material aspects, but also non-physical and non-material aspects. Moreover, companies or service providers, non-physical and non-material aspects are more dominant. Fulfilling satisfaction with the psychological aspects of customers makes customers not only loyal to the company, but also believes that the company is a solution to their problems or needs. Thus, companies not only sell services, but also build trust in consumers or customers who become partners (Riyadi, 2014).

Dakwah Bil Hal to General public

Da'wah bil things to the general public carried out by the merchant network is in the form of providing compensation and social assistance provided to underprivileged people, preachers who are in charge of giving religious direction, as well as teachers in schools around the business activities carried out. This da'wah bil is right on target, because economically and socially the citizens get attention from the merchant network.

Da'wah to the general public in the form of social assistance is also called philanthropic activity. Activities carried out by companies are usually in the form of corporate social responsibility, or another term referred to as corporate social responsibility. Companies that are located in an area, or areas usually create social responsibility programs, to help the community. By helping the local community, the company is not only helping, but also benefits in the form of sympathy and support from the people who are being assisted. So that social responsibility programs run by the company will be tailored to the needs of local residents. Some are purely in the form of social activities, but some are in the form of providing facilities that are really needed by local residents. Even on a certain scale, it can be in the form of development assistance and provision of infrastructure and infrastructure that are directly related to the livelihoods of local residents (Hidayaturrahman, 2017).

Philanthropy activities to the general public are a form of da'wah bil hal, because they share the wealth and resources owned by the company with the people around the company. Companies that do this are part of real activities in conducting da'wah in the form of providing assistance taken from company

assets or assets. The implementation of philanthropic programs helps improve the condition of the ummah in the form of education, health, welfare, and prevents the ummah from poverty and improves their standard of living as part of Islamic teachings. (Razzaq, 2014).

Philanthropic da'wah activities which are part of the dakwah bil hal, are not only carried out in normal situations and conditions. But it can also be done in a crisis. For example, by helping residents who have experienced disasters and disasters. Like what was done to residents who were hit by floods (Mualimin, 2017).

Table 1. Object of *Da'wah Bil Hal* Network of Merchants in Garut

The Object	Action	Type
Employee	Providing salaries and welfare, increasing expertise, education and internalizing values.	Internal public
Customer	Excellent and professional service.	External public
General public	Economic benefits as partners and social in the form of social activities.	External public

(Source: From the interview results of the informants in 2019-2020).

In the context of communication, there are two types of communication objects. Other names are internal public and external public (Afkarina, 2018). *First*, internal objects. Included in the public or internal objects are employees who work daily to carry out business activities (Purwandini & Irwansyah, 2018). To the internal public, da'wah bil hal is also carried out, in various forms and types, as previously explained. *Second*, the object / external public. The external public consists of sections, customers and the general public (Dimiyati, 2018). Customers are those who become customers or who become part of the business activities carried out by the merchant network. Meanwhile, the general public are the parties in the vicinity of the business activities and economic empowerment being carried out. The general public consists of local residents who are less well off economically, preachers and teachers who are not well off economically. They are the external public of the dakwah communication carried out by the merchant network in the form of da'wah bil hal.

Da'wah bil hal that are done by a network of merchants in Garut, West

Java can be analyzed by the uses and gratification theory. This theory was initiated by Elihu Katz, Jay G. Blumler and Michael Gurevitch. With this theory, Katz and friends see that the communication that occurs rests on interactions involving actors and objects in using communication media and measures the satisfaction of actors and communication objects. This theory considers that objects in communication are not passive, as happens in one-way communication. Communication occurs in two directions, and involves psychological factors from the object of communication (Kania & Agatha, 2011).

The merchant network is a preacher who conducts da'wah activities in the Garut area, West Java. They do da'wah bil hal, not dakwah verbally. Doing da'wah with real actions to carry out economic empowerment activities for Muslims in the Garut region. The empowerment activities carried out involve full interaction between the dai and the object of da'wah. The object of da'wah, in this case the business actors empowered by the merchant network, which consists of workers in business activities, partners and administrators who are also part of the business activities carried out. Their involvement in the da'wah bil is totally. It does not only involve knowledge aspects, but also physical and psychological aspects as well as financial. So that the interaction is very tight.

In the theory of use and satisfaction, several assumptions are described. *First*, the success of communication is measured by the satisfaction of individuals and groups who are the objects of communication (communicants), when communicating and interacting with message givers (communicators). (Sembiring & Munthe, 2019). The more satisfied the recipient of the message, the more successful the communication. The satisfaction referred to in this case is the fulfillment of the needs of the communication object. Then the more fulfilled the needs of communication objects, the more successful communication is considered (Sianturi et al., 2019). The more successful the da'wah program if it is carried out by the merchant network in empowering the economy of Muslims in Garut, the more successful the da'wah communication activities are carried out.

Second, there is motivation that leads to better and more positive behavior towards messages received from message recipients (Nur, 2017). Fulfillment of the needs received from the dakwah bil hal activities raises a strong positive impression of the da'wah activities carried out. This motivates the object of da'wah (mad'u) to be more active to carry out goodness as the mission desired by the preacher or the messenger.

Third, be aware of the positive and negative consequences of the actions and attitudes taken (Hidayah & Sumiyarsih, 2018). Then repeat the attitudes and actions that lead to positive, and avoid actions and attitudes that lead to negative. Because positive actions will bring good consequences, and negative actions

bring consequences to the opposite.

In communication theory, when someone gets information only from the media, and at the same time does not have information to compare with the information received in the media, the information received will be considered as truth (Noor, 2018). This means that the object of communication (communicant) will receive the information received. This is the case as conveyed by those who claim that lies that are repeatedly told will be considered as truth (Mahatma, 2019). In this situation, what becomes the truth may not be the substance of whether something is true or not, but the aspect of repetition so that it is considered a truth that is recognized by the recipient of the message. (Ko et al., 2005).

There are also conditions where the recipient of the message gets different information from the experience of interacting directly with the parties obtained through the information. When this happens, the most powerful influencing of perceptions, attitudes and actions is the direct experience of interacting with the informed party (Ray et al., 2019). The object of communication will reject the information it receives through the media or other parties. What is more powerful for the recipient of the message is the experience directly interacting with the person concerned (Korhan & Ersoy, 2016).

The third condition is where the recipient of the message gets the same information as the experience he is going through. Then the perceptions, attitudes and behavior will be stronger formed. So it is difficult to change the attitude and behavior of the object of communication that is formed with these conditions (Setiawaty, 2017). Any information that will change his perception or attitude will have a violent collision. Only two conditions can change his perception and attitude. First, his experience was different from previous experiences. Second, at the same time there is information that is different from previous information, or information that is relevant to his latest experience (Liu et al., 2020).

In this context, da'wah bil hal, as part of the da'wah activity, becomes strong in shaping the attitude and behavior of mad'u (the object of da'wah) (Hidayat, 2019). So that a knowledge system, political system, legal system, and ideology is built to strengthen and legitimize. At the same time, society is empowered and independent. This empowered and independent society gives birth to a society that is free and does not depend on the various forces that will intervene (Ansori, 2019). This is also part of the purpose of preaching, which is to get people out of darkness, ignorance, backwardness, towards light and progress, physically and mentally, both physically and spiritually.

Judging from the uses and gratification theory of Elihu Katz, Jay G. Blumler and Michael Gurevitch, an important aspect that can be analyzed is that the use and satisfaction of one communication object creates new uses and

satisfaction in other communication objects. This social need is met through the exchange of messages which serves as a bridge to unite humans through communication in social interactions (Mughtar et al., 2016)

The ability to manage good and professional business activities generates satisfaction in the internal public, in this case employees who are in business activities run by a network of merchants. This satisfaction is achieved or obtained by providing provisions for the ability, expertise, professionalism in work and the welfare received.

This internal public satisfaction in turn creates satisfaction for the internal public (Ridho & Susanti, 2019). Officers and employees who are involved in economic empowerment business activities are satisfied with what they feel and experience. Then do the job responsibly, professionally and work as much as possible, providing the best service to customers. Customers in this case are categorized as external public (Mahanani, 2017).

Furthermore, professional, prime and maximum service performed by employees generates satisfaction to customers, so that they become loyal customers, and provide more value for the services and services received. Customer loyalty, which is obtained from excellent employee service, generates income that continues to increase to the business being run. So that the income continues to increase. Part of the increased income to the company is used by the company to carry out social activities for the surrounding environment, especially the poor and economically weak as an external public. Providing assistance, compensation to underprivileged residents or preachers, teachers and socio-religious activists gives birth to another satisfaction.

External public satisfaction with business institutions creates support in various forms for the continuity of the business being carried out and all related activities. This support further strengthens the sense of security and comfort in the work atmosphere of employees who are running a business. Henceforth, the business being run is able to increase income and expand the types and networks of businesses.

The flow of strengthening the use and satisfaction that was born from the da'wah bil thing that was done by the merchant network in Garut, West Java can be described briefly and clearly in the image below.

Figure 1. Plot of Use and Satisfaction of *Da'wah Bil Hal* in Garut



(Source: Bahtiar, et al, 2020).

Professionalism of preachers in an effort to provide satisfaction is very important. This is related to community assistance and empowerment efforts. In the context of da'wah bil hal, this professionalism shows the vision, commitment and excellent service provided, thus strengthening the bond between preachers and madh'u. In this case, Hendra (2017) states that one of the concepts of da'wah bil hal is tahrif, which is a missionary effort that is carried out to help ease the burden of mad'u in facing various real problems. The concept of proselytizing for Muslims in Garut which is carried out through business empowerment shows that there are significant efforts in providing excellent and professional service.

Da'wah in rural communities such as in Garut Regency requires the existence of da'wah activities that are not limited to the preaching of oral bills, but also da'wah bil hal. Da'wah bil matters for rural communities as an effort to empower and develop Islamic communities in various aspects of life. Synergy from various elements such as the government, preachers and the Muslim social community must be carried out in the implementation of community empowerment (Zaini, 2017). What the Garut Merchants Network does is proof of the importance of collaboration and synergy of various elements, so that this important role can strengthen networks in the development of Islamic society.

Da'wah bil hal is a social engineering effort that is oriented towards change not only in the physical condition, but also in the inner condition of the madh'u. Da'wah when done refers to the conception of da'wah activities which are not limited to conveying (tabligh), but also mobilizing and awakening. The role of the da'i in this case is to act as mubaligh, uswah and guide (irsyad). These three roles are carried out by da'i in the framework of building people's awareness to continue to develop and empower. These three roles are also performed both at the micro madh'u (individual) scale and the macro madh'u (community, social group and community) scale (Ramdhani, 2018).

Da'wah bil, which is done by Muslim merchant networks, is done as an agent of change in society. This da'wah emphasizes the professional aspects of each of its activists in mapping the needs of the people, conveying Islamic treatises and strengthening the interests of the people so that awareness, responsibility and independence from the community arise. Technically, the community empowerment process can be carried out either through a consumptive or productive approach. Both of these approaches require the participation of da'wah actors. Participation positions the community as both the subject and the object of preaching. So, through da'wah activities carried out, a balance based on the principles of help to help, equality and social justice will be realized (Ansori, 2019).

In the view of da'wah, society as an object of da'wah is positioned as a human being whose human dimension must be understood and strengthened

through the activities of *taklim*, *tabligh*, *irsyad*, *tathwir* and *tamkin*. Professionalism of da'wah when it is oriented towards the realization of a society that has benefits and peace of mind and body (Masrial, 2018). A society that is blessed by Allah SWT. People whose needs and services are satisfied in the process of approaching themselves to Allah SWT.

CLOSING

Da'wah bil hal carried out by Muslim merchants consists of three types of da'wah objects. *First*, the form of preaching when things are done to employees and prospective employees by applying the principles of professionalism at work, both in the form of providing welfare and increasing the skills and education of employees and prospective employees. In addition, there is an internationalization of Islamic values for employees who are already working. *Second*, the form of da'wah if what is done to customers is with maximum excellent service, as a reflection of the spirit of Islam to continue to benefit others. *Third*, the form of da'wah bil hal to the general public which consists of local residents, poor people, preachers and teachers is to provide compensation to them, as part of the spirit of carrying out orders to help those who are less capable and less empowered.

Customer satisfaction has a positive impact on community responses, thereby attracting public attention to further generate sympathy and support for merchants. Da'wah bil things need to be done systematically, both by Muslim figures and Muslim mass organizations, because oral da'wah has limitations in giving impact and influence on the object of da'wah.

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