

Obstacles of Parmusi Da'wah Communication in Border Areas**Usamah Hisyam¹, Sihabudin Noor², *Novi Andayani Praptiningsih³**E-Mail: novi.ap@uhamka.ac.id^{1,2} Master of Islamic Communication and Broadcasting, Faculty of Da'wah and Communication Sciences, Syarif Hidayatullah State Islamic University Jakarta, Indonesia³Communication Department, Social and Political Science Faculty, University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta 12510, Indonesia

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The purpose of this study was to find out the dynamics and problems of Parmusi's preaching communication on the NTT-Timor Leste border, Parmusi's efforts to overcome the problems of da'wah communication at the NTT-Timor Leste border, and Islamic quality improvement after the Da'i overcome the problem of da'wah communication on the NTT-Timor Leste border. The research method used is a qualitative approach with an interpretive research paradigm. The sources of primary data were obtained from observation, Focuss Group Discussion (FGD), interview with the mandalam on 6 (six) da'i Parmusi and 9 (nine) worshipers. Secondary data sources were obtained from the Qur'an & Hadist, documents and literature studies on journals, e-books, books, web, and online media. Data analysis techniques use the Interactive Model Miles & Huberman. The results showed that the dynamics and problems of da'wah communication in the NTT-Timor Leste border area are the lack of quantity of preachers, the low level of education and the religious quality of Muslims, especially converts, the lack of mosques which hinders congregational/Friday prayers. The activities of the Parmusi Da'wah Caravan in Rote Island and Kera Island, as well as the Rainmanuk subdistrict Belu, in the context of the inauguration of the construction of the Islamic Center and the formation of the Parmusi Madani Village running smoothly. Parmusi's efforts to overcome the problems of da'wah communication on the NTT-Timor Leste border are by increasing the preaching schedule through lectures, recitations and Friday sermons. Islamic quality improvement after the Da'i overcame the problem of da'wah communication on the NTT-Timor Leste border significantly increased. Many muslims pray in mosques, the recitation assemblies are crowded with worshipers, and converts are increasing in number.

Keywords: dynamics, communication, da'wah, border area

INTRODUCTION

The Islamic social organization Parmusi (Indonesian Muslim Brotherhood) prioritizes Islamic da'wah programs in border areas and outer islands throughout Indonesia, including the border area of NTT (with East Timor) where the majority of the population is Christian (*Safari Dakwah Parmusi Tembus Delapan Lokasi Pedalaman NTT*, 2017). Parmusi is a social organization which was declared on September 26, 1999 at the Ambarukmo Hotel Yogyakarta (Muktamar Kedua Parmusi, 2018).

In fact, Parmusi is a continuation of the struggle of the Indonesian Muslim Party (Parmusi) which was founded on August 17, 1967 based on a charter signed by 16 Islamic organizations, namely Muhammadiyah, Djamijatul Waslijah, GASBINDO, Islamic Unity, Nahdatul Wathon, Mathla'ul Anwar, SSNI, KBIM, PUI, Al-Ittihadjah, PORBISI, PGAIRI, HSBI, PITI, Al Irsjad, and Women of Islam, and supported by 3 (three) other mass organizations, namely HMI, PII, and MASBI (Muktamar Kedua Parmusi, 2018).

At first, Parmusi was a political party, which was declared by the Indonesian Muslim Charity Agency, on August 17, 1967, as the

reincarnation of the Masyumi Party, which was dissolved by the Old Order government in 1960. After the 1971 elections, Parmusi, who won 24 seats in the Indonesian Parliament, fused politics into the United Development Party, along with three other Islamic parties, namely the NU Party, the Indonesian Islamic Union Party, and the Perti Party, according to New Order government regulations to simplify political parties (*Sejarah Persaudaraan Muslimin Indonesia (PARMUSI)*, 2015).

After this political fusion, Parmusi turned into an Indonesian Muslim organization, and on September 26, 1999, Indonesian Muslim exponents declared the Indonesian Muslim Brotherhood, also abbreviated as Parmusi (Rahman, 2018). In the 15 years of Parmusi's journey, this mass organization has focused more on politically oriented activities, which are oriented towards da'wah politics at the level of fighting for Islamic sharia regulations in the life of society, nation and state through the United Development Party, so that Parmusi cadres at all levels tend to do political work to provide voting support for the victory of the United Development Party (*Sejarah Persaudaraan Muslimin Indonesia (PARMUSI)*, 2015). After the Parmusi III Conference on 28 February to 3 March 2015 in Batam, Riau Archipelago, the Chairperson of Parmusi was elected for the 2015-2020 period, Drs. H. Usamah Hisyam proclaimed a new Parmusi paradigm shift, from politically oriented to Parmusi as connecting Muslims based on da'wah in the imtaq, social, economic, and educational dimensions. This paradigm shift was stipulated in the Parmusi II National Work Meeting on 1 – 4 October 2016 at the Grand Sahid Jaya Hotel Jakarta (Suryandika, 2016).

One manifestation of this paradigm shift was marked by the formation of the Parmusi Da'wah Institute (LDP), led by Ustadz Suhada Bahri, Ustadz Farid Ahmad Okbah, and Ustadz Taufik Hidayat, each as Chair,

Deputy Chair, and Central LDP Secretary, as well as the formation of LDP area in each province. The main task of the LDP is to carry out da'wah Islamiyah, by recruiting, training, and sending preachers to various regions, especially in border areas, underdeveloped areas, and areas of the outer islands. The main objective of this Islamic Da'wah is to provide complete knowledge to the community about faith, Islam and ihsan, so that the community can carry out and practice Kaffah Islam in their daily lives (Haryanti, 2020). Thus, since 2015 Parmusi has become an Islamic social organization that fully implements the da'wah program, by changing its da'wah strategy from political da'wah to political da'wah. Parmusi's da'wah communication strategy was carried out using the da'wah bil oral, bil hal, and dakwah bil kitaba methods. With this method, Parmusi's da'wah activities are more directed at increasing knowledge of faith and piety, social movements, economic empowerment, and education (*Refleksi Akhir Tahun 2017, Parmusi Hadapi Tantangan Dakwah*, 2017).

The purpose of the formation of Parmusi is "the realization of an Islamic civil society both physically and mentally to achieve the pleasure of Allah SWT". Six months after the Batam III Congress in March 2015, the first Parmusi Mukernas decided to change the orientation of the struggle. From before it was politically oriented towards da'wah oriented, namely making da'wah a priority for Parmusi's struggle. Because of that, a new Parmusi paradigm was established as Connecting Muslims, with a strategy of managing, greeting and defending the ummah. The da'wah movement focuses on four things, namely increasing faith and piety, economic, social, and education. Mukernas II Parmusi 2016 and Mukernas III Parmusi 2017 have provided guidelines for the realization of the Parmusi National Work Program for the 2015-2020 service period. To accelerate the achievement of the National Work Program

with Parmusi's new paradigm as Connecting Moslem, the Central Management has taken a number of steps: Organizing, Greeting, Defending the Ummah (Hisyam, 2018).

Islamic da'wah activities aim to build harmony in social interactions between people through building ethics and akhlakul karimah, looking after each other, respecting each other, and working together for the common good (Tajuddin, 2014; Ummatin, 2014). Three models of the da'wah movement, which involve young people, namely the Synthetic Da'wah Movement, the Da'wah Movement that is oriented towards internal improvement, and the Da'wah Movement through structural channels (T. M, 2017). Many problems and obstacles faced by the perpetrators of da'wah. Islam's openness to all traditions reflects the harmonious formulation of Islamic da'wah itself in the midst of people's lives (Saputra, 2012). Da'wah of modernity is preaching whose implementation adapts the materials, methods and media of da'wah to the conditions of modern society (Rajab, 2014; Tun, 2015). Da'i communication in managing impressions in front of the stage can be divided into, among others; management of situational, planned, and spontaneous impressions (Sulaeman et al., 2018). Social changes that occur in the long term consist of relationship patterns, settlement patterns, lifestyles, and education levels. Islamic da'wah carried out by the Muslim community in utilizing online media (A. Ahmad, 2013; Ihsan, 2018; Jamalie, 2015; Yefni, 2016). da'wah strategies that have been carried out by the da'is are da'wah bi al-lisan and da'wah bi al-hal with the composition of the main material of Islamic teachings, both matters of faith, sharia, and morals, in the form of an Islamic study approach, social, and family relationship approaches (Renel, 2017; Susanto, 2015). da'wah is not enough with rhetoric alone, but requires methodical tools, namely management (Dermawan, 2016).

More and more prominent foreign-oriented da'wah began to appear in Saudi Arabia, in an effort to realize a new missionary impulse. This research focuses on the potential impact of Sino-Saudi relations given the developing nation's efforts to control religion (Turki & Al-Sudairi, 2018). The case in Malaysia regarding the learning of spoken Arabic among students and its correlation with the use of resource management strategies shows that collaborative learning activities must involve students (Yusri et al., 2011). Malay women learn to lead using an informal learning framework. Six female deans from state universities in Malaysia were interviewed to gain an understanding of how they learn to lead in a socio-cultural context and experience (Unin, 2014). Da'wah interpreters in various events created songs based on local culture as a cultural-based education and da'wah strategy that remained popular in the millennial era (Mulyono, 2020) Islamic tertiary institutions as da'wah institutions are also required to have a good image. Various communication strategies were carried out to improve the image through accreditation of study programs, transformation into a university. green campus, and international journal publications (Fathan & Saifuddin, 2019).

Da'wah is not only to internalize Islamic values in a person, but also to advance Muslims in all aspects of life, be it educational, economic, political or social (Rahmawati, 2016). The application of da'wah with the story method can also be applied by preachers. Through the story method, a preacher will be able to generate motivation to learn and provide exemplary stories to be absorbed by the congregation. Da'wah is not only understood as an activity to spread Islam among the general public, but also how to spread Islam with a set of values in the midst of life that has an impact on the wider community (N. Ahmad, 2016). Organizational da'wah management strategy in organizational success, seen from educational media, tabligh akbar, environment and social that support the development and construction of an organization

(Perdana & Panambang, 2019). Religious guidance through the Dauroh Qolbiyah program cannot be considered successful in shaping Muslim personalities. However, it is able to train habituation that can shape Muslim personality (Usman et al., 2019).

Efforts to change attitudes, characteristics, opinions, and behaviors, are nothing but the principle of the main purpose of communication. While the Islamic atmosphere referred to as da'wah efforts, is the specific goal of efforts to communicate Islamic teachings, namely people who carry out da'wah both orally, in writing, and actions that are carried out either individually, in groups, or through organizations/institutions (Suhandang, 2013). In general, the word da'i is often referred to as a mubaligh, a person who conveys Islamic teachings, but actually this term has a very narrow connotation, because people tend to interpret it as a person who conveys Islamic teachings orally, such as a religious preacher, khatib [a person who preaches]. Anyone who claims to be a follower of the Prophet Muhammad should become a da'i. Thus, it is obligatory for him to know the contents of da'wah both from the point of view of aqidah, sharia, and from morals. With regard to matters requiring special knowledge and skills, the obligation to preach is borne by certain people. Nasaruddin Lathief defines that da'i are Muslims and Muslimat who make da'wah as a main practice for the duties of the clergy. Da'wah experts are wa'ad, preachers mustama'in [informers] who call, invite, give teachings, and teach Islamic religion. Da'i must also know how to convey da'wah about Allah, the universe, and life, as well as what da'wah presents to provide solutions' to the problems faced by humans, as well as the methods it presents to make human thinking and behavior not wrong and not deviated (M. M & Illaihi, 2006). Da'wah requires a method, so that it is easily accepted by the community. The method chosen must be correct, so that Islam can be

accepted correctly and produce the correct image (Aziz, 2004). The Da'wah method (Thariqah) is the way or method used by preachers in conveying Islamic da'wah material (AB, 2016).

In terms of its activities, the da'wah method is divided into three categories. First, da'wah bil oral. This da'wah activity is carried out by conveying messages orally in the form of taushiyah, lectures or direct communication between the subject and object of the da'wah. Some examples of oral dakwah include Friday sermons, Eid al-Fitr and Eid al-Adha sermons, taushiyah or lectures at taklim assemblies, or providing transfer of knowledge to individuals. The oral dakwah method includes wisdom, mau'idhah hasanah, and discussion in a good way, in the form of precise and correct utterances, or according to interpretation. Wisdom is strong and convincing arguments. Meanwhile, mau'idhah hasanah are utterances that contain good advice where it can be beneficial to those who listen to it, or according to interpretation, mau'idhah hasanah are satisfying arguments so that the listening party can justify what was conveyed by the carrier of the argument. Whereas discussion in a good way is discussing in the best way of the existing discussion methods (Yaqub, 2000). Second, da'wah bil hal. This da'wah model is carried out in the form of deeds. Like the purpose of da'wah in general, da'wah bil hal is done so that the recipient of the da'wah gives feedback by following the da'i's actions. This type of da'wah is generally more effective and has a wider influence, and leaves more impressions than oral da'wah. The method of da'wah bil things prioritizes real deeds. This is intended so that the recipient of the da'wah (al-Mitra da'wah) follows in the footsteps and matters of the da'i (proselytizer). This type of da'wah has a great influence on the recipient of the da'wah. When the first time the Prophet Muhammad arrived in the city of Medina, he exemplified this da'wah bil this by establishing

the Quba Mosque and uniting the Anshor and Muhajirin in the bond of Islamic ukhuwah. This da'wah is an action or real action, so da'wah bi verbal al haal is more directed at activating or activating da'wah partners, so that this da'wah is more oriented towards community development. Third, da'wah bil kitabah, which calls on people to uphold Islamic teachings or law through writing, has an extraordinarily broad reach. Especially in the current era, da'wah bil kitabah can not only be channeled through newspapers and magazines, but also through social media and chat applications. Apart from being wider in reach, this da'wah model is also considered effective considering that people are already literate in digital media. Although divided into three types of activities, in reality the three types of da'wah are often carried out simultaneously (Altajdidstain, 2011).

In order to be influenced by persuasive communication, one must understand, accept, and save the persuasion message. In the process of persuasive communication, there is a stage where the recipients learns the message from the persuader. In the learning process there are several stages, namely attention, comprehension, learning, acceptance, and retention (Perloff, 2003). Taking a role is the ability to see each other's attitudes and tendencies that underlie actions or deeds. Role taking can occur partly because the actors of interaction already know each other and because of past experience (Littlejohn & Foss, 2011).

METHOD

Researchers use an interpretive paradigm that tends to create patterns of theory, networks or interrelationships as temporary, local, and specific working hypotheses. Epistemologically, the interpretive paradigm shows a relationship (interaction) between the researcher and the research object. Because it is subjective, researchers try to understand

existing phenomena by looking at the symptoms of the relationship that arises between researchers and their research objects (Denzin, Norman K, and Lincoln, 2011). This study uses a subjective approach that seeks to reveal a problem, situation or event as it is, to explain symptoms and phenomena accurately. Researchers want to explore how people communicate and communication patterns of preachers with the community. According to the subjective view that individuals play a very important role in the process of forming social reality. It is further said that individuals can work together to create a shared reality, but that reality is still a subjective construction that can disappear when its members do not accept it (Pace & Faules, 2000).

Sources of data in this study are primary data and secondary data. Primary data are sources or informants whose data are collected through in-depth interviews and observation. While secondary data is by conducting literature studies and document reviews, which consist of journals, books or e-books, as well as documents related to this research. The informants of this study were Parmusi preachers who preached, people who were targeted for Islamic da'wah (jamaah), priests, religious leaders/servants of non-Muslims, and non-Muslim residents in the border areas of NTT and Timor Leste. The informants in this study were 15 (fifteen) preachers, consisting of 6 (six) preachers, 9 (nine) congregations. The selection criteria for preachers as research informants who were interviewed were only Parmusi preachers who had been preaching for more than 1 (one) year.

RESULTS AND DISCUSSION

Based on observations and in-depth interviews with informants, several fundamental problems faced by PARMUSI preachers in carrying out da'wah in the NTT-Timor Leste border area, especially Attambua, Belu, P. Rote, and Central Malacca, could be

identified, including: First, limited mosques. The land that Muslim residents have lived in for dozens of years is not permanent land because there is no licensing letter/certificate. So there could be a possibility of eviction/relocation. Even if there is a mosque, there are not many people who come to pray or recite the Qur'an. Friday prayers are held at the Ustad's house because there are no mosques or prayer rooms in the village. However, clashes often occur with Catholic residents when praying at the Ustad's house, so the prayers are carried out at mosques in other villages with a distance of about 1 hour to the mosque. Mosques are empty, Muslims rarely pray and many cannot recite the Koran. One of the reasons congregations rarely pray is because the environment is predominantly Catholic, so they are sometimes afraid to be seen and cause conflict. The community, especially mothers who are still illiterate, cannot read. Recitation is only for children, for adults (fathers and mothers) there is not yet. It is difficult to grow and raise the spirit of the community, both ladies and gentlemen, to attend recitations and pray at the mosque.

Second, the fact that Muslims are a minority population (the percentage of people in this village are 90% Catholic, 5% Protestant, and 5% Muslim), then the issue arises that Parmusi recruits residents to convert to Islam with the lure of money and their house is used as a gathering place. to attract people to embrace Islam. So that sometimes friction or clashes occur due to certain problems with non-Muslim residents, although they can often be mitigated and overcome. Third, people's religious awareness is still very low. Many Muslim women do not cover their genitals, especially many women who wear short skirts and do not wear headscarves/hijabs.

Fourth, coaching for converts is still not intensive. The distance is very far from the location of the converts, so preachers rarely visit them. Even though they need a preacher

still there, so he can guide them. For converts, preachers have not fully helped them to understand Islam, and they need regular preachers to guide converts. In fact, in each area there is only one Ustad and no one is there to help. There were converts who, when they converted to Islam because they followed their husbands, were initially approved by both parents and families who were Catholics. All three of his children also became converts. But in the last month, one of the brothers who is a Catholic wants to take his children back to follow Catholic teachings. The converts who remained firm in their stance with Islam decided to run away from home taking their children and husband to hide and live temporarily in a small hut.

To overcome the above problems as part of Parmusi's efforts to foster preachers, a Madani Village assisted by Parmusi was formed which embodies the ideals and goals of the organization, namely the realization of a civil society that is Islamic both physically and mentally to achieve the pleasure of Allah SWT, so that a society will soon be realized. the baldatun thoyyibatun warabbun ghafur with the majority of regional, provincial and national leadership held by Islamic leaders who side with the interests of the Muslim community (Hisyam, 2018). In building a Madani Village there are four aspects/pillars that are prioritized, namely:

1. Increase the faith and piety of the community members to form noble morals so that they can achieve the pleasure of Allah SWT, by placing at least one permanent preacher Parmusi in the village. The uatama dai's task is to teach the community to be able to read the Koran, recite the Qur'an, procedures for ablution and prayer, pray five times a day, organize recitations and taklim assemblies, fill in the morning prayer cult, become the imam of the mosque, pray the loudest prayers, Eid al-Fitr and Eid al-Adha, preaching Friday

prayers, teaching washing the bodies, as well as other obligatory and sunnah worship activities. In another sense, the main task of the da'wah is to provide knowledge of Islamic law to citizens based on the Qur'an and As Sunnah, in accordance with da'wah guidelines from the Parmusi Da'wah Institute, so that every Muslim community understands and practices the teachings and becomes Islam, faith, and ihsan (ahlussunnah). wal jamaah) who are kaffah.

2. Building community economic self-sufficiency which is carried out by Regional Administrators and Regional Administrators through the SKSP, Pedes, and social land programs managed by the Madani Village Cooperative with the supervision of the Parmusi Business Center in each region/region. In building this economic independence, Parmusi (regional/regional/central administrator) can play the role of supervisor management of community businesses, or as business managers with business entities that involve residents and are mutually agreed upon by residents.
3. Mobilizing Parmusi Savehelp as a form of social care or empowerment and Parmusi's humanitarian action for victims of natural or humanitarian disasters, as well as for residents around the village who are no longer productive, living below the poverty line, especially the elderly, orphans, and widows the helpless by providing regular compensation or other social assistance, which originates from business profits or zakat, infaq, and alms sourced from Lazis Muslims.
4. Improving the education and knowledge of residents, both formally and informally by utilizing and or building educational infrastructure or facilities, helping to improve the quality of existing educational facilities, or sending honorary teachers to

remote areas that are difficult to reach and do not yet have educational facilities, either through cooperation with third parties (Corporate Social Responsibility) companies and other parties that are lawful and non-binding. In the development of informal education, at least a TPA (Al Quran Education Park) was established which is managed by the preachers of Parmusi (Hisyam, 2018).

Parmusi's efforts to overcome the obstacles of da'wah communication on the NTT-Timor Leste border are by: increasing the method of da'wah which is carried out through lectures, recitation and Friday sermons with more schedules than before, intensifying recitation among children, youth, mothers and gentlemen. Regarding the da'wah method, the efforts made are divided into 3 (three) aspects, namely: First, verbal preaching : 1) Adding preachers, so that da'wah can touch all people. Da'wah is carried out by arousing non-Muslim faith to convert to Islam where converts claim to feel more comfortable and serene when listening to lectures and recitations. 2) Counseling the problems of the congregation, both household problems, faith issues, and muamalah. help build educational and worship facilities for Muslims. Second, action preaching : : 1) Extending the organizational structure to the branch so that it becomes an example/role model. Currently it is still up to the district. 2) Conducting visits to the congregation's home (home visit), which aims to maintain friendly relations while monitoring developments and increasing the level of Islam and faith of the congregation. 3) Developing CIVIL VILLAGE, which works on 4 (four) aspects: (1) Increasing faith in piety. (2) Community economic empowerment. (3) Social empowerment. (4) Education. Third, writing preaching : 1) Adding preachers so that they can guide all congregations to recite, read and write Arabic with more time. 2) Conduct

regular meetings with the congregation to discuss the contents of the Al-Qur'an and Hadith as a guide for worship. 3) Adding banners, scientific writings, literary writings, and stories with Islamic nuances, all of which encourage good and forbid evil.

CONCLUSION

The dynamics of da'wah communication in the NTT-Timor Leste border area are the lack of quantity of da'i, the low level of education and religious quality (faith and Islam) of Muslims, especially converts, and the lack of mosques that hinder the congregational and Friday prayer services. Parmusi's efforts to overcome the problems of da'wah communication on the NTT-Timor Leste border are by: increasing the da'wah schedule which is carried out through lectures, recitation and Friday sermons, increasing the quality of faith and Islam, and forming the four pillars of civil society. After the preachers were able to significantly overcome the problems of da'wah communication on the NTT-Timor Leste border, the mothers who initially liked to wear miniskirts have now covered their private parts by using the hijab, many Muslims pray at the mosque, the recitation assembly begins to be crowded with congregations, and more and more converts. The visit of the Parmusi da'wah caravan to four districts, namely Malacca, Belu, Kupang, and Rote Ndao was carried out to absorb aspirations, find out firsthand how the condition of Muslims in border areas.

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