DA'WAH ECOLOGY: THE CONCEPT OF EDUCATION AND DEVELOPMENT DA'WAH IN A WHOLE

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Abstract

Purpose: This study aims to unravel the concept of da'wahecology (preaching) in contemporary Indonesia regarding the Moslem activity and its social change.

Methodology: This is a qualitative research where the data was obtained from documentation, observation, and interview. Participants of the study were from the North coast community in Central Java.

Findings: Da'wah activities had been part of people's life as a regular basis is still monotonous without any new approaching in its implementation. This problem causes that da'wah do not have much effect on changing the Moslem's behavior. Moreover, the activity of da'wah activities did not have an ecological interaction in the community.

Implications: The result of the study can be practiced to developing the quality of da'wah which directly affects solving social problems. Furthermore, this research educating the preacher and people to contribute in solve da'wa problem in the community.

Novelty: This research has focused on the concept of da'wahecology as a new approaching.

Keywords: Da'wah Activity, Da'wah Ecology, Coastal Community, Social Change, Moslem Behaviour.

INTRODUCTION

Today, the ecology term has influenced scientific paradigms without limits. Ecology is no longer a monopoly of biology but has been adapted into other sciences, such as; politics, economics, and social science with it more specific on da'wah (Asmaji, 2003). There are several reasons as the basis for the use of ecology term in da'wah; first, the objects of da'wah study are humans and all the problems that arise from them. Second, the science of da'wah is part of social science that develops continuously, in line with the development of civilization. Third, da'wah has the same scope as it is in the other social sciences (Zaidi, 2003).

The term da'wah ecology consists of two words that have different meanings, namely; da'wah and ecology. Ecology is the science of reciprocal relationships between living things and their natural surroundings (Kristanto, 2004). The term ecology was first introduced by German biologist Ernest Haeckel in 1866. The term comes from the Greek word (Oikos which means "house" and logos means "science").

The definition of Da'wah Ecology is a knowledge of Da'wah that is related between organs (the Da'wah component) with the environment or the object as a whole and it's reciprocal or take and give.

Haeckel describes the ecology of knowledge relating to relations or the total relation between organisms and their surroundings which are organic or inorganic. According to Otto Soemarwoto, the central concept of ecology is ecosystems, namely an ecological system formed by reciprocal relationships between living things and their environment (Soemarwoto, 2003).

Ecology has its legal provisions built on empirical formulations. Ecological law states that if two ecosystems that have different stages of development are related to one another, then there is a process of exchanging material income, energy, and information between the two. But the exchange process is in the form of asymmetry, which is the movement of the ecosystem that develops in the direction of the less developed and the smaller ones to the larger ones (Soemarwoto, 2003).

In other parts, da'wah is an attempt to convey Islamic teachings so that this religion is followed and used as a handle and a view of life for its followers. There have been many formulas or definitions given by the scholars about the interpretation of da'wah, even though in general they are still oriented towards the religious-centric dimension, and do not touch other aspects of the current problem (Bandarsyah, 2016; Luqiya, 2004).

This formulation covers all dimensions of life along with all aspects without exception. If Islam is defined as the teachings handed down by Allah, both world-oriented and hereafter, to build human life based on faith and submission, then this formulation has removed the dichotomy that separates between worldly and ukhrawi interests (Hatta, 2016; Luqiya, 2004).

Starting from the two different interpretations, the so-called ecology of da'wah is knowledge about the relationship between each relation in da'wah or also the total connection between da'wah organisms and the environment of the object. What is meant by da'wah organisms in the context of this conversation is that all components contained in da'wah include: *da'i*, *mad'u*, massages preaching, media, and methods of approach to da'wah.

This interpretation gives an understanding that the study of the ecology of da'wah is centered on da'wah as an activity institution and the community becomes an object of being integrated. This is because da'wah and *mad'u* are integrated ecosystems that cannot be separated from other (Zaidi, 1997).

This study aims to build a new paradigm of the meaning of da'wah. The way that the preaching pattern is not monotonously delivered by preachers only touches on the issue of ukhrawi, but also invites people to concern about their world based on sharia through the touch of da'wah. This paradigm is expected to be a breakthrough step that has a strong influence on the success of da'wah. Because the presence of da'wah is not only offering symbols of happiness ukhrawi, but also offers worldly success as a path to ukhrawi. So, this propaganda model can be used as a solution to solve social problems.

Goals of Da'wah Ecology

The difference between da'wah as a science and other social sciences is that da'wah is firm of faith and religiosity which is related to the factors of guidance, while another science is empirical which are often measured using scientific reasoning. It does not mean that the science of da'wah cannot be applied with empirical scientific concepts. Because the space between them is related to humans (Zaidi, 2003). The direction of the concept of da'wahecology is a combination of the concepts of pure ecology, social ecology, and religious ecology. The more complex scope of the ecology of da'wah studies makes the ecology of da'wah more flexible because it can affiliate the realm of other sciences such as sociology, anthropology, psychology, and communication.

Indeed, da'wah cannot be separated from these sciences, because the object of da'wah is human, wherein the process of preaching there is communication. To find out the character of the da'wah object *(mad'u)*needs psychology, which contains the dimension of anthropology and sociology. The symbols introduced by Allah to His Prophets in carrying out da'wah mission provided knowledge for them which included the four scientific dimensions (Ali, 2017).

Da'wah and its objects must be ecologically interactive and mutually interconnected. The success of the preaching of the Prophet Muhammad, in addition to the factor of guidance, was because he was supported by his understanding of the aspects of sociology, psychology, and anthropology of the Quraisy, as well as strong communication support (Meijer, 2009). This is where the ecological basis of da'wah is built.

The formulation made by scholars about the purpose of da'wah generally has a similar understanding. The ideal purpose of da'wah is to change the state of human sociology, both changes that are outward or inward, material and spiritual (Asmaji, 1997). Bisri Afandi said that what is expected by da'wah is a change in human beings, both personally and family, society, as well as changes in thinking and way of life (Afandi, 1984).

The other purpose of da'wah is to bring people to Islam, improve the quality of understanding and appreciation of Islam, and towards salvation and happiness in the path of Allah (Hafiduddin, 1998; Shaleh, 1977; Zin, 2005). That perspective shows that da'wah should not be separated from the psychological, social, economic, demographic and object conditions (Muhammadiyah, 2004). Da'wah should able to change the personality of a Muslim rather than a static and weak profile, to be strong, dynamic, creative and productive (Hafiduddin, 1998).

In this context, Asep Muhyiddin and Agus Ahmad Safei made a simpler concept that the purpose of da'wah is to bring people to a better and more "advanced" condition than before (Safei, 2000). The meaning of "forward" relates to two places of development. First, developments in the upper structure (called human consciousness) about oneself and the natural surroundings. Second, the development of the lower structure (called socio-material conditions) in human life.

Human development through da'wah is expected to be able to produce the quality of human beings who have the ability of science and technology, broad religious insight and high faith and piety (Altwaijri, 2009). In this context, the purpose of da'wah which leads to the development of progress requires a more active role. To achieve the ideals in that direction da'wah must not stand alone without involving other components ecologically, because humans are social beings whose lifestyle is not at all free from the environmental influences of their environment (Asmaji, 1997).

METHODOLOGY

This research is qualitative, using the case study method of da'wah in the north coast community in Central Java, Indonesia. Data were collected through documents, observation, and interview toward 25 fishermen. Finally, the direct interpretation of the data was analyzed in giving the meaning of investigation on the case (Baidan, 2000).

RESULTS AND FINDINGS

The Component of Da'wah

The components of da'wah are elements that must exist in every da'wah activity that is not much different from the ecosystem components which consist of objects, power, circumstances, behavior, space and the process of interaction. *Da'i* elements (organisms) or also called pillars of da'wah consist of five components, namely: *da'i* (subject), messages, media, method, and *mad'u* (object) (Zin, 2005). To complement these components, AsepMuhiddin added one other component unit in it, which consisted of objectives, dimensions, space and time (Safei, 2000, p. 212). All these components are

inherent and are outside the nature that is inseparable from the essence. These also interact ecologically with each other following the pattern of approaches and ongoing conditions. Therefore, the effect and result of da'wah cannot be known in a short time, except to make an analysis based on the number of objects present.

The process of interaction between these da'wah components is not even classified as a component or element of da'wah as contained in ecosystem components, but ecologically still has functions that must not be ruled out at all. Because with the interaction process a da'wah activity will be formed and take place in synergy and balance. In the process of ecological interaction da'wah, each component has a balanced function (Zaidi, 2003). This means that no one component has a function that exceeds the other components. In addition, every single component must not be left out because each part concentrates on the other components. The theoretical descriptions of the five components are as follows:

First, da'i. The meaning of *da'i* is a person who carries out da'wah with all the interpretations included in it. Either done by individuals, groups or organizations and so on. In general interpretation, *da'i* is often called a preacher, namely someone who conveys the teachings of Islam. But if it is called a muballigh, there is a tendency for people to confine their meanings narrowly, namely those who work as religious speakers. This definition limits the meaning of da'wah which has a broader meaning, where its activities can be carried out with various approaches. Tabligh is only one of the terms of several other terms used to refer to da'wah (Bensaid, 2013).

Although the meaning of the muballigh is closer to interpreting the interpreter of Islam, ideally the muballigh must master the problems around the community that need resolution. The muballigh may not limit himself as a paramedic specialist, because in Islam itself contains various teachings which are broad in scope, both those which are *diniyah* (religious) and *duniawiyah* (worldly). The position of the muballigh is the same as the ustadz, which functions as fatih (mind opener), *musahhil* (counselor) and *tahsil* (successor)(Al-Ghazali, 1995).

Second, mad'u. The object of da'wah or also called *mad'u* is the society in general without being limited by background, race, social class and so on. The object of da'wah is human. If it is called human, it means covering all levels of age and social class, including those who are religious or unreligious. Da'wah to people who are religious aims to improve the quality of their religion or also to free them from an unfavorable condition towards better conditions.

In the Quran, the da'wah objects are grouped into three human groups, namely; believers, infidels, and hypocrites. The believers have grouped again into 3 groups, namely; *zalimunlinafsih* (one who mistreats oneself); *muqtasid* (mid/moderate group); *sabiqun bi al-khaerat* (one who rushes to work on virtue).

Shaykh Muhammad Abduh said that the da'wah objects are classified into three groups (Natsir, 1981): first, smart intellectuals who can think critically and are quick to respond to problems. The approach method uses wisdom. Second, the lay group, namely people who have not been able to think critically and have not been able to accept deep thinking. The method of approach uses *mauizahhasanah* (good advice). Third, a group of people whose level of intelligence is between the two previous groups. These people have not deserved to be called scholars, but they are also not worthy to be called laypeople. The method of approach is to use *mujadalah bi allati hiya ahsan* (discussion in a polite manner).

Hamzah Ya'qub classifies da'wah objects according to their level of thinking ability (Zin, 2005): first, people who can think critically, Second, people who are easily influenced, they are also called laypeople. Third, people who tend to practice; they are fanatics and strong holders of deeply rooted traditions. In the view of sociology, the people consist of several classifications, including urban communities, village communities, fishing communities and so on. These community groups are then divided according to the type of work such; farmer communities, merchant communities, professionals, the rich, the poor, and so on, including people with different religious understandings. These are objects of da'wah that have different typologies and characters with different problems and conditions of life. Therefore, the approach method must also be adjusted to different conditions and their social levels.

Third, the da'wah material is one component of da'wahwhich has a strategic meaning to attract the public's interest in da'wah. Da'wah material is generally contained in the Qur'an (Ahmad, 1992). In it, there are various lessons and teachings, ranging from faith, worship, syari'ah, family, economy, commerce, agriculture, maritime affairs, education, history, social, politics, culture, and technology.

In its development, all the teachings contained in the Qur'an produce too many scientific branches whose names were adjusted to the theme of the discussion taken. A *da'i* needs this grip as a scientific treasure to teach a pluralistic and complex society.Da'wah material is a part that must not be separated from the components of da'wah. The messages conveyed must be adjusted to the conditions of the *mad'u*. This adjustment becomes an ecological guide that influences the success of a da'wah. It is not appropriate if a highly educated society is given da'wah messages that should only be conveyed to low-educated people (Asmaji, 2001).

To get the sympathy of the people so that they follow a doctrine is not as simple as drawing objects at a destination. The interest of people, who listen to a lecture, should not be used as a guarantee that he agrees and agrees to the messages delivered then practiced in everyday life. They will weigh, digest and appreciate what is heard, and then be selectively assessed whether the contents of the messages are correct.

The ecological formula applies which requires a *da'i*'s sensitivity to the material of his da'wah, which means that he must balance his sensitivity with who is the object of da'wah. The ecological law formulation of da'wah is built based on the balance between subject and object. If the da'wah material is not balanced with the intellectual capacity of the community (*mad'u*) and is not in line with the problems faced by them, it will lead to the failure of da'wah (Sulaiman, 2000). This is a new paradigm that requires the rearrangement of its formulation that in da'wah activities also applies ecological law, wherein each component has an important meaning in a networking system.

Fourth, the media. Media is included in one component of da'wah that has a strategic value to attract the attention of the public of *mad'u*. In the decade when the people did not know the correspondence, the Prophet Muhammad had used this media to preach. Areas that were far from the center of Islam (Medina), such as Ethiopia, Byzantium, and Parsi, were targeted by the Prophet's da'wah. What the Prophet did was a genius move that had never been done before by a religious development mission. In the latest developments, da'wah media continues to progress in line with the development of culture and technology. Da'wah is not just conveyed using a conventional approach (lecture), without involving other media that can be used as a tool. For example, through visual media, audio-visual and other media that try to attract the attention of viewers and readers.

Media is a *wasilah* (intermediary) that is likened to an industrial form that produces a variety of products. To attract people to buy this product, it requires beautiful, beautiful, neat, nice and awesome packaging, so the people are affected and tend to buy (Anshari, 1991). Da'wah carried out through the media is likened to a product that requires an attractive and good appearance. It will be facing great competition selection to attract *mad'u* targets and influence his mind and heart. So, it is not impossible that *mad'u* will leave the missionary activity if it is felt to be incorrect, unattractive and there is nothing special.

Fifth, method. The term method originates from Greek 'methodos' which means way (Koentjaraningrat, 1977). This word has been adapted to the Malay language which means "how to do something". In full, it may be withdrawn as a system that summarizes the rules and principles used in an activity (Baharom, 2004). W.J.S. Poerwadarminta defines this term as an orderly and thoughtful way to achieve a purpose (1983).

Habib describes the method as a way that can be taken or a determined way to achieve and complete a goal, plan the system and regulate the human mind (Habib, 1992). In the conclusion made by Nasruddin Baidan, the method is a medium that is very important to achieve the stated goals (Baidan, 2000).

Some of the formulas provide inspiration for describing the meaning of the da'wah method, which is a method used by *da'i* to convey Islamic teachings with an approach. The direction of the methodology is to aim as an approach, where the direction of the goal lies in networking; the same is in the organization or the other. Da'wah requires the right method so that the messages conveyed *da'i* regards the target (Abdullah, 2010; Anshari, 1991).

The da'wah approach is not always done with lectures. The da'wah method needs to be adapted to the condition of *mad'u* in line with the main problems being faced by them. That method of da'wah was also carried out by Prophet Muhammad. He has taught farmers not to leave the land without producing crops. This means that the Prophet wants productivity for every inch of land and high human resources (Masturi, 2017).

These statements indicate that the method of da'wah carried out by the Prophet SAW was not merely a lecture that was not followed by real practice but also contained an invitation to do something through practice. Thus, the picture can be concluded that something message of da'wah is good but if it is delivered according to an inappropriate method, then the message has the potential to be rejected by the recipient of the message.

The Qur'an divides the da'wah method into three parts: *bi al-hikmah* (wise action), *mauizahhasanah* (good advice), *jidalah bi al-lati hiya ahsan* or argues in a better way. The three da'wah approaches conveyed by the Qur'an do not mean negating other approaches that are compatible with the times. Even da'wah can be done through various other approaches that are easily accepted and attract the attention of the public if they do not conflict with the principles of sharia and the purpose of da'wah (Asmaji, 2001).

Ecological Interaction Pattern of Da'wah

In each *da'wah* activity, interactions will arise that involve *da'i* and *mad'u*. This interaction will take place ecologically which the process that continues to move and affect each other between the components contained in it. The components include subject, object, material, media and method (approach). Each of these components has a very precise function, not only useful for itself, but also for other components.

Based on these functions, the ecological chain of da'wah is formed, where each component requires a notice to maintain its function. While there are regularities between functions and interactions, the interaction process will be controlled so that the form of balance (Siahaan, 2004).

The ecological concept that emphasizes the aspects of balance and reciprocal relations concludes that the interaction between the subject and the object of da'wah will experience asymmetry when the two ecosystems contained in it are not balanced. The imbalance occurs because of different views and unequal interests.

For example, a *da'i* who is a Hanafian, Malikian or Hambalian, will never be accepted by a Shafi'ian community or similar. That is the opposite. In this case, the problem will arise if the prosecutor imposes the will without understanding the state of the psychology of the audience that is being faced.

If the illustration is brought into communication theory, it will become clear what Wilbur Schramm said when he presented a theory called "the condition of success in communication", which is a condition that must be fulfilled if people want a message to generate the desired response. The lack of conformity between the message delivered with the right conditions will cause a communication failure (Effendy, 1993).

According to Hartley, the *da'i* must maintain the whole mental realm (the ability to think power) contained in the recipient, or in his native language called the image of others. This includes understanding their interests, needs, experience, thinking skills, and difficulties (Effendy, 1993). For this, da'wahis requires dialectical correlation (true language relations) to the recipient community of da'wah appropriately and consistently.

It is inaccurate and even strange if a community that is at the stage of education, economy, and awareness is still low, is forced to accept holistic, elitist, intellectualist, Sufistic views massively. This interaction gives an understanding that all social problems, such as; poverty, education and living environment are part of the ecological area of da'wah (Asmaji, 1997). The separation between the two narrows the operational area of da'wah and causes this religious activity to become dry and rigid. Ecological awareness requires the existence of a dialectic between the subject of da'wah and its object so that the balance of interaction is maintained well and continuously.

In Islam, there is a concept that instructs us to talk to other people according to their abilities. This concept is not legitimate to lead to the formation of synergies between subjects and objects in communication, even theoretically it also affects the results to be achieved (Sulaiman, 2000). The balancing da'wah interactions are essentially dependent on the ability of *da'i* to read the condition of the people who are the target of da'wah. *Da'i* and *mad'u* are likened to humans and nature which are bound by the ecosystem balance. Each party becomes an ecosystem element that is bound by an ecological mechanism. The loss of ecosystem balance between the two (*da'i* and *mad'u*) causes interruption of interaction (Asmaji, 2001; Zaidi, 2003).

Communities with all their problems require a da'wah approach that conceptually complies with the prevailing circumstances. This means that the da'wah program must strive to meet the needs and desires of the community. The needs here are not only understood as the will of non-physically *(ukhrawi)* but also material (worldly) (Zin, 2005). This is what the contextual da'wah model means, where methods and approaches are carried out according to the needs of the da'wah object and not on the willingness of the subject of da'wah.

Amid poverty what is needed is an increase in the economy. Amid intellectual setbacks needed is education and amid unemployment what is needed is work (Ahmad, 1992). If this da'wah approach in the community is carried out by not paying attention to the context of the problem or the social conditions faced by the community in real terms, then da'wah will lose one part of the meaning and purpose. In a certain time, he has a great ability to treat a disease, but after that, it will return to its original condition. The da'wah approach model is theoretically not able to provide the problem solving faced by the community, except only as a medium to divert attention for a while. Da'wah which is expected to be an agent of change and the builder of public awareness cannot be achieved optimally. The potential of the community will decrease and the wealth of human resources they have cannot be used to advance them.

The mistake was rarely realized by the *da'i* and da'wah organizations because the parameters used to see the success of da'wah were based on many attendees. The da'wah orientation requires a new interpretation with a paradigm that is more in line with the latest developments. Changes in broad interpretations which are the objectives of da'wah must be used as the basis for all da'wah activities.

CONCLUSION

The concept of da'wah ecology so far has never been implemented. Even this term feels completely new, or even a term that needs to be introduced massively to the public in general, especially for fisherman communities. However, when the concept is applied consistently in each of the da'wah agendas, there will be a change in people's minds about the core of the da'wah itself.

The people in the coastal area have only known da'wah in the form of preaching. Whereas the method of da'wah is wide, followed by the changes and developments of the times. Therefore, with the classical method, the audiences just only find preaching narratives without their involvement together with the preacher to achieve the desired changes, so the mission is not infrequently passed so quickly along with the completion of the preaching. By the time, the community was made to forget again. But with the ecology of da'wah approaching, the community is involved in da'wah activities, so that the community understands the tasks that will be achieved for a change.

The results of this study can generally be applied in various other regions in Indonesia, due to a common understanding and need for social change. The reading method used by preachers in each of their da'wah requires a companion who can reach the target of preaching appropriately.

For da'wah to be on target, da'wah activists need to change their methods and models, from lectures to factual actions according to the needs of the community. For the next researcher to have attention to the needs of the people as the object of research. Focusing the research on the mindset changing of fishing communities that have backward connotations, having the same thought pattern as other communities.

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