

MANAGEMENT OF DA'WAH OF THE SOUTHEAST ACEH ISLAMIC SHARIA OFFICE IN STRENGTHENING THE FAITH OF MUSLIMS IN BORDER AREAS

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ABSTRACT

Faith is a firm and definite belief or faith, without the slightest doubt, which includes faith in Allah, angels, books, apostles, the Day of Judgment, and qada and qada. This study aims to analyze the management of the Southeast Aceh Islamic Sharia Office in strengthening the faith of Muslims in the border area, Southeast Aceh Regency. The research method used in this study is qualitative which describes and analyzes findings in the field. The type of data used is primary data from interview results and secondary data is in the form of previous books or journals related to the title of this research. The data collection techniques used in this study are interviews, observations and documentation. The results of this study show that the da'wah management of the Southeast Aceh Islamic Sharia Office has carried out planning, organizing, movement and supervision in strengthening the faith. The da'wah programs carried out include routine recitation, da'i placement in border areas, da'wah safaris, wirid yasin, commemoration of Islamic holidays, appeals to wear Islamic clothing and training da'i and da'iyah cadres. In addition, the Islamic Sharia Office also fosters ustadz and border da'i to provide Islamic religious education to the local community so that their faith is maintained.

Keywords: Da'wah Management, Islamic Sharia Office, Faith, Border Areas, Southeast Aceh.

INTRODUCTION

Southeast Aceh is one of the areas located at the tip of the province of Aceh and directly borders the province of North Sumatra, namely Karo regency. Southeast Aceh is a multicultural district because it is rich in ethnicity, culture, customs, race and religion. With a geographical location that is directly adjacent to Karo regency, which incidentally adherents of the majority of non-Muslim religions, so that people in border areas are vulnerable to external influences, modernization and secularism that can weaken the values of Islamic faith. This includes challenges in maintaining the faith of Muslims. (Idris, 2020)

Maintaining faith or belief is an important pillar for Muslims that must be built firmly. However, the lack of public awareness related to the urgency of the faith in daily life is also the main factor in the weakness of the faith of Muslims who are there, so it is feared that it can have a dangerous impact until it can occur outside of Islam (Apostasy). (Asrori et al., 2022; Wulandari & Ridho Sullam, 2020)

In addition, the lack of access to da'wah to border areas that are located far from urban areas and roads that are not good makes it one of the challenges for Da'i-da'i or ustadz - ustadz in applying their da'wah to Muslim brothers and sisters on the border. The author took several similar previous studies to be a literature review, through Indrawansyah and Farhan Indra with the title Management of Supervision of the Islamic Sharia Office Towards the Da'i of the Border of Lake Paris, Aceh Singkil. The results of the study stated that the Islamic Sharia Office must take proactive steps by going directly to the community. And involving all elements of the community to enable them to respond to changes and the needs of the local community more responsively is an important effort in strengthening the spread of Islamic teachings in the midst of changing times. To achieve this, strong

synergy is needed between elements of the government, religious institutions, community leaders, and young people so that Islamic values can continue to be upheld and implemented in daily life. This action is a form of commitment to ensure that religious services can meet the demands and aspirations of the people in the border areas. Furthermore, research conducted by Nur Azima et al shows that the implementation of da'wah management in the routine women's Taklim Council on Thursday afternoon at the Al-Hidayah Plenary Mosque is effective in improving Islamic values. This success is supported by good planning, organization, mobilization, and supervision. The main supporting factors are human resources and infrastructure, while the main obstacles are budget limitations and differences in understanding of pilgrims. (Indrawansyah & Farhan Indra, 2024) (Nur Azima+ et al., 2023)

Seeing these conditions, appropriate and directed steps are needed in the implementation of da'wah, especially in border areas. Da'wah is not only enough to be carried out with lectures or religious activities alone, but also must be managed properly so that it can touch the needs of the community directly. Strengthening the faith in border areas requires the active role of religious institutions such as the Islamic Sharia Office, as well as strategies that are in accordance with the conditions of diverse local communities. Therefore, it is important to know and understand how the Southeast Aceh Islamic Sharia Office regulates and runs its da'wah programs in order to provide a positive influence and maintain the faith of Muslims in the area. Therefore, religious institutions have an important role in this matter, especially the Southeast Aceh Islamic Sharia Office which must take the role of being at the forefront of strengthening the faith of Muslims in border areas through systematic, effective and efficient da'wah strategies and programs. As well as good da'wah management, institutional support, community involvement and the provision of Islamic education, as well as the development of the ummah so that the community can uphold the faith of the Islamic religion.

With good da'wah management, it is hoped that every program that is carried out is not only temporary, but sustainable and will have a real positive influence. Therefore, it is important to research and understand how the Southeast Aceh Islamic Sharia Office manages its da'wah, especially in border areas that are vulnerable to various outside influences. The purpose of this study is to analyze the Da'wah Management of the Southeast Aceh Islamic Sharia Office, especially those in border areas in an effort to strengthen the faith of Muslims.

METHODS

A qualitative method with a field research approach (*Field Research*) that takes data through the field systematically, the research was carried out for three months from December 2024 to February 2025. Conducting observations in the border areas of Southeast Aceh regency, by interviewing the head of the Southeast Aceh Islamic Sharia Office, Mr. M. Rasadi, S.Pd, M.Pd, Head of the Da'wah Division, Mrs. Suci Abadi, S.Ag, and Head of the Personnel sub-division, Mr. Zulfan Husni, S. Pd, and looking for supporting documents as a data collection technique in research. Analyzing data using the Miles and Huberman Technique by reducing data, presenting data and drawing conclusions. (Scott, 2017) (Salim & Mhd Ikhsan Rifki, 2021)

RESULT AND DISCUSSION

Southeast Aceh is a regency located at the end of the island in the Sumatra area, namely the province of Nanggroe Aceh Darussalam. This regency is located in the southern part of Aceh Province bordering Gayo Lues Regency to the north, North Sumatra Province to the east, Subulussalam City to the south, and South Aceh Regency to the west. One of the ethnicities that inhabit this area is the Alas tribe, which is commonly called Batak Alas and there are also other tribes such as the Gayo, Batak, Karo, Singkil, Javanese and others. The district consists of a mountainous highland area and tropical rainforest, with an altitude of 1,000 meters above the surface and this area is part of the Mount Lauser National Park. Southeast Aceh Regency has an area of 4. 242 km (Yassir et al., 2021) ² with a population of 233,627 people. Southeast Aceh has 16 sub-districts and has 385 villages. The majority of people in Southeast Aceh district are Muslims with a population of 82.31% and 17.69% Christian, namely 16.70% Protestant 0.99% Catholic, this area has 249 mosques and 109 mushallas. And the Aceh government also sent 39 border da'is with the aim of providing Islamic religious education and teaching Aqidah, fiqh, worship, educating TPA children, practicing religious teachings in daily life, and teaching social society such as wirid yasin and walimah events to communities in border areas. Through these various programs, the Southeast Aceh Islamic Sharia Office actively seeks to strengthen the faith of Muslims in its area, especially in border and remote areas that are vulnerable to negative influences on faith.

Da'wah Management of the Southeast Aceh Islamic Sharia Office in Strengthening the Faith of Muslims in Border Areas

Aqidah is a Muslim's belief in the teachings of Islam, without any doubt in his heart. To maintain the faith of Muslims in the border areas, the Islamic Syriac Service designs effective and efficient da'wah programs and adapts da'wah to the community. Da'wah activities are very influential in maintaining the faith of Muslims. The application of da'wah management in the Southeast Aceh Islamic Syriat Service can be seen from the main function of management consisting of planning, implementation, organizing and supervision Each component of this management is designed in such a way as to increase the understanding of the community's religion, especially in border areas that have their own challenges in maintaining Islamic values. This research will outline how the Islamic Sharia Office implements da'wah management to have a positive impact to improve the understanding of religion, especially in the people of Southeast Aceh. (Muhammad Munir & Wahyu Ilaahi, 2006)

The da'wah management carried out by the Islamic Sharia Office is certainly inseparable from the management functions, namely regulating all da'wah activities made before the start to the end of the activity. The functions of da'wah management are da'wah planning, organizing da'wah, implementing da'wah, and supervising da'wah. The explanation is as follows: (Sarja & Udin, 2023)

- 1. Planning.** Planning is one of the most important management functions and in order to achieve something that an organization wants. This, management activities require a plan. An important planning is carried out so that the planned goals can be carried out properly. The da'wah planning carried out by the Southeast Aceh Islamic Sharia Office is to compile interesting da'wah programs. The results of the interview conducted with Mr. M. Rasadi, S. Pd, M. Pd as the Head of the Southeast Aceh Islamic Sharia Office, stated that the planning carried out to strengthen the

faith is as follows: (Damayanti et al., 2023)

- a. **Compiling Da'wah Programs.** Compiling a da'wah program is the first and most basic step in the implementation of planned da'wah activities. This process involves identifying the purpose of da'wah, understanding the needs of the people, and determining the right method so that the message of da'wah can be well received by the community. The da'wah program must cover various aspects, ranging from oral da'wah (lectures, sermons), da'wah bil hal (social action, community empowerment). The preparation of this program must also pay attention to the grouping of audiences, both in terms of age, education, and socio-cultural conditions, so that the content of da'wah is relevant and on target. This implementation includes the preparation of programs. In addition, it is important to compile success indicators so that the program can be evaluated periodically. In the planning stage, the Islamic Sharia Office has prepared a number of da'wah programs such as da'wah safaris, wirid yasin, raids in Muslim clothing, training of da'i and da'iyah cadres, routine recitation, and the celebration of Islamic holidays as the main step to strengthen the faith of Muslims in Southeast Aceh. In addition, the agency also involves religious leaders and other related parties to ensure that the program designed is truly in accordance with the socio-cultural conditions of the people of Southeast Aceh.
- b. **Setting a Target.** Determining da'wah targets is a strategic step that aims to focus da'wah activities on certain community groups that need more attention. The target of da'wah can be an individual, group, or community that is considered to need a better understanding of religion. Target determination must be done by considering the conditions of the surrounding community, the religious challenges faced, and the potential possessed by each community. For example, the target of da'wah can be focused on teenagers, converts, suburban communities, or other vulnerable groups. With a clear goal, the implementation of da'wah becomes more directed, effective, and has a significant impact.
- c. **Collaborating with the Regional Government and Law Enforcement.** Cooperation with local governments and law enforcement is an important element in the implementation of da'wah so that the programs carried out have full support from the authorities. This collaboration can be in the form of coordination in licensing da'wah activities, security during the implementation of events, to aligning da'wah programs with regional development policies. With good synergy, the potential for conflicts or obstacles can be minimized, and da'wah programs can run smoothly and safely. In addition, this collaboration can also strengthen the image of da'wah as an activity that helps increase peace, and contributes positively to the social life of Muslims in Southeast Aceh.
- d. **Prepare a schedule of activities.** The preparation of the schedule of activities is a very important technical step to ensure that all da'wah programs run as planned. The schedule should be made in detail, including the date, time, location, and person in charge of each activity. In addition, there must be adjustments in the schedule to anticipate changes or obstacles that may occur in the field. The preparation of the schedule also needs to be adjusted to the religious calendar and the social situation of Muslims so as not to clash with other Islamic holiday activities. A well-structured schedule will make it easier for all parties involved to prepare themselves, increase participation, and maximize the results of every

da'wah activity carried out by the Southeast Aceh Islamic Sharia Office.

2. Organizing

Organizing is an activity of grouping all administrators according to their respective fields. Organizing in this case can be interpreted as a grouping of people, tasks, tools of authority, and responsibilities so that an organization can be created that can be moved as a unit in order to achieve the goals that have been set. The organization carried out by the Southeast Aceh Islamic Sharia Office in drafting the structure of the division of tasks is in accordance with the expertise of their respective administrators so that it can be seen by how they carry out their duties properly.

Table 1 Management Structure of the Southeast Aceh Islamic Sharia Office

Yes	Name	Position
1	M. Rasadi, S.Pd, M.Pd	Head
2	Gunawansyah Putra, SE, MM	Secretary
3	Marwiah Br Panggabean	Treasurer
4	Suci Abadi, S.Ag	Head of Da'wah
5	Uguh Limpahri, S.Ag	Head of Empowerment and Religious Institutions
6	Husbandi Mamasta, SE, MH	Head of Islamic Sharia Law
7	Awaludin, SE	Head of Legal Development
8	Awaludin, SE	Head of Human Resources

The organizational structure of the Islamic Sharia Office has an important role in the implementation of da'wah activities in order to achieve effective and efficient da'wah and is useful for the people in border areas, especially about a deeper understanding of the faith. In this case, the Islamic Advisory Office has special roles in carrying out the programs that will be carried out. The da'wah field is responsible for regulating all da'wah programs, both the schedule and the place where a da'wah activity will be carried out. This da'wah program is filled by well-known ustadz both from inside and outside the region and border da'i.

In organizing da'wah at the Southeast Aceh Islamic Sharia Office, it also implements a clear division of labor and a cross-field coordination system to ensure the effectiveness of the implementation of the program. As has been revealed by the head of the Islamic Sharia Office, it is said that each field has interrelated responsibilities in supporting the implementation of da'wah activities continuously. For example, the Empowerment and Religious Institutions Division assists in selecting and fostering da'i-da'is who will be assigned to border areas. Meanwhile, the Islamic Sharia Law Division helps ensure that da'wah activities are in accordance with the applicable legal rules. With this inter-field cooperation, the implementation of the da'wah program becomes more targeted and professional. The Islamic Sharia Office also established a special field team tasked with supervising and reporting on da'wah activities directly, especially in remote or border areas. This team usually consists of da'wah officers and local community leaders, so that communication with residents is smoother and activities are easier to accept.

In addition, the organization of da'wah also involves external parties such as the Indonesian Ulema Council (MUI), the sub-district, and mosque managers or TPA. By involving many parties, da'wah activities are more accepted by the community and receive wider support. The Islamic Sharia Office also pays attention to the abilities and background of the da'is before they are assigned. They are selected and fostered first, then placed according to the needs of the local community, for example, there are da'i who can speak regional languages or understand the local culture. This aims to make the community feel closer and more comfortable with the da'is, and the da'wah message conveyed is easier to accept.

3. **Actuating.** Implementation also has an important role in the management process, in this part is the process of moving the parts contained in an institution or organization to achieve the goals that have been set. At the implementation stage, the Islamic Sharia Office has arranged da'wah activities, based on the results of an interview with the Head of the Southeast Aceh Islamic Sharia Office.
 - a. Safari Shubuh. Dawn Safari is a da'wah activity that is carried out at dawn by moving from one mosque to another usually carried out on Fridays, especially in border areas and remote villages in Southeast Aceh. This activity involved da'is, religious leaders, regional officials, state apparatus and officials of the Islamic Sharia Office. The goal is not only to deliver religious lectures, but also as a form of social-spiritual approach to the community. Through the Fajr Safari, the da'is convey Islamic messages, strengthen the faith of the people, and encourage the community to prosper the mosque. This program is also an effective medium to foster a sense of Islamic ukhuwah and strengthen the relationship between the local government and the community. In addition, the presence of religious leaders from outside the region also provides a new spirit in da'wah.
 - b. Wirid Yasin. Wirid Yasin is one of the routine da'wah programs organized by the Southeast Aceh Islamic Sharia Office. This activity is carried out every Friday night after Maghrib prayers, and is one of the religious traditions that has high spiritual value in the Acehnese community. This activity is carried out in congregations in mosques, mushallas, or other places of worship in border areas and city centers.
 - c. Muslim Clothing Raid. The Muslim clothing raid program is a form of supervision of Islamic sharia values in daily life in Southeast Aceh. This activity is carried out once a year in a full month of the Islamic Sharia Office in collaboration with Satpol PP – WH and law enforcement to regulate clothing in public places, especially against violations of dress that are not in accordance with Islamic norms, such as tight, transparent, or not covering the aurat. The purpose of this raid is to instill awareness in modest dress, maintain the dignity of the Acehnese people who are known to be religious, and foster a culture of shame towards things that are contrary to religious teachings. In addition to control, this raid was also accompanied by socialization about the importance of wearing Islamic clothes as a form of practicing faith in life.
 - d. Da'i and Da'iyah Cadre Training. The training of da'i and da'iyah cadres is one of the priority programs that aims to produce the next generation of da'wah who have a strong understanding of religion, good communication skills, and delivery methods that are relevant to the conditions of society. This activity is carried out in the form of training and guided by

experienced ustadz or resource persons. The participants were equipped with knowledge about faith, fiqh, morals, as well as contemporary issues related to da'wah. This training is especially important for da'i-da'is assigned to border areas, who face severe challenges such as religious diversity, local culture, and lack of da'wah facilities. The border d'ai sent by the Islamic Sharia Office in Southeast Aceh Regency is 39 da'i. Therefore, with this training, it is hoped that the da'is will be able to convey the message of Islam peacefully, wisely, and be able to answer the challenges of the times. This training is carried out three times a year.

- e. Routine Study. Routine recitation is a weekly da'wah program that is held every Thursday morning, usually in mosques or village meeting halls. The study material includes the study of Qur'anic interpretation, hadith, worship fiqh, as well as material on Islamic morality and domestic life. This program aims to provide a gradual and sustainable understanding of religion to the community. The presence of regular recitation is very important, especially for people who do not have sufficient access to formal religious education. In the context of border areas, this activity is a strategic means to fortify the ummah from negative influences that can weaken the faith and misleading beliefs. Thursday recitation is also a forum for friendship between residents and strengthens the solidarity of the people.
- f. Celebration of Islamic Holidays. The celebration of Islamic Holidays is one of the important programs that is carried out regularly by the Southeast Aceh Islamic Sharia Office. This activity not only aims to commemorate important events in Islamic history, but also becomes a strategic means in instilling the values of the faith, strengthening the Islamic ukhuwah, and increasing the religious awareness of the community, especially in border areas that are vulnerable to external influences. Some of the celebrations that are routinely carried out include Isra' Mi'raj of the Prophet Muhammad SAW, Birthday of the Prophet Muhammad SAW, Nuzulul Qur'an (17 Ramadan), Eid al-Fitr and Eid al-Adha, Islamic New Year (1 Muharram).

Implementation also has an important role in the management process, in this part is the process of moving the parts contained in an institution or organization to achieve the goals that have been set. In this case, a manager or leader must be able to provide support and motivation so that his members continue to have a high sense of confidence in carrying out their duties. The Head of the Service explained that the approach is carried out by embracing and always motivating his subordinates well and listening to the complaints that are always felt by his members in carrying out their duties so that the implementation of da'wah is achieved optimally and everyone can feel that the da'wah activities that have been carried out can be beneficial to the community.

At the implementation stage, the Islamic Sharia Office has arranged da'wah activities with a predetermined schedule. The Islamic Sharia Office has carried out various dakwah programs or da'wah activities that aim to strengthen the faith or Islamic values in the people of Southeast Aceh. The da'wah activities carried out by the Southeast Aceh Islamic Sharia Office such as tabligh akbar, dhikr akbar, isra' mi'raj, the prophet's maulid every year by inviting famous ustadz or da'i-da'is from outside the region, dawn safari on Friday, routine jinn every week on Sunday dawn, wirid yasin every night Friday ba'da magrib. The results of this activity have a very positive response from the community, as seen from the increase in the number of worshippers

who attended, as well as the increase in understanding of monotheistic or Islamic values, the better and the broader religious insight and the public hopes that da'wah programs will continue.

4. Controlling

Supervision is a process to find out whether the implementation of da'wah activities carried out is achieved in accordance with the goals and plans. Supervision is also an activity that requires all responsibility for the activities that have been carried out. The supervision carried out by the Southeast Aceh Islamic Sharia Office also includes periodic evaluations of every activity carried out and carried out at the end of the year.

Supervision in each stage of the implementation of da'wah activities by the Southeast Aceh Islamic Sharia Office is carried out systematically to ensure that all programs are in accordance with the plans and objectives that have been set. At the planning stage, supervision is carried out by checking the suitability between the program prepared and the needs of the community in accordance with the plan and goals that have been set. At the planning stage, supervision is carried out by checking the suitability between the programs prepared with the needs of the community and local government policies, including the completeness of documents, goals, and activity schedules. During the implementation, supervision is carried out directly in the field by related parties, to ensure that every activity such as dawn safari, wirid yasin, Muslim clothing raids, and routine recitation is carried out according to the procedures, times, and goals that have been set. In the budget aspect, supervision is directed at the effectiveness and transparency of the use of funds, by conducting internal audits and regular audits of financial documents. After the activities are completed, supervision continues through evaluation and reporting by each responsible field, where the report includes the constraints, achievements, and results obtained from each program. Furthermore, the results of the evaluation are discussed in the annual deliberation which is the basis for making a decision whether the program will be continued, adjusted, or terminated. With this structured supervision system, the Islamic Sharia Office seeks to maintain the quality, efficiency, and sustainability of da'wah in strengthening the faith of Muslims in border areas.

The results of the analysis show that the da'wah management implemented by the Southeast Aceh Islamic Sharia Office has proven to be beneficial for the people of Southeast Aceh in strengthening the faith of Muslims in border areas that are vulnerable to external influences. The implementation of management functions which include planning, organizing, implementing, and supervising is carried out in a structured and continuous manner. Various da'wah programs such as dawn safaris, wirid yasin, Muslim clothing raids, routine recitations, and training of da'i and da'iyah cadres are able to improve people's religious understanding. In addition, periodic evaluations are carried out to ensure that the da'wah program runs in accordance with the objectives, so that it is able to maintain the faith and Islamic values in the midst of external challenges faced by border communities.

CONCLUSION

Based on the results of the research, it can be concluded that the da'wah management carried out by the Southeast Aceh Islamic Sharia Office plays an important role in strengthening the faith of Muslims, especially in border areas that are vulnerable to external influences and secularism. The implementation of da'wah management functions, which include planning, organizing, implementing, and supervising, has been carried out systematically and effectively. Da'wah programs such as dawn safaris, wirid yasin, Muslim clothing raids, routine recitations, training of da'i and da'iyah cadres, and the celebration of Islamic holidays have been proven to have a positive impact on increasing the understanding and practice of Islamic values in the community. In addition, active community involvement and cooperation with local governments and law enforcement are also factors that support the success of the program.

With good da'wah management, the Southeast Aceh Islamic Sharia Office is able to maintain and strengthen the faith of Muslims in border areas, as well as being at the forefront of facing religious challenges in the midst of a multicultural society. Seriousness in developing programs, fostering da'i, and establishing synergy with various elements of society are the main factors for success. This shows that proper da'wah management not only maintains the faith of the people, but also strengthens the spiritual resilience of the community in facing the dynamics of the times.

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