

A STUDY OF TGH. MUHTAR AMIN'S PREACHING STRATEGY IN ADDRESSING COMMUNITY BEHAVIOR IN TERENGAN HAMLET, EAST PEMENANG VILLAGE

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ABSTRACT

This study aims to determine the da'wah strategy of TGH. Muhtar Amin in responding to the behavior of the community in the hamlet of Terengan, East Pemenang Village . The results of the study show that a strategy does not have to be written but can come directly from the mind and then realized. TGH. Muhtar Amin did not make a da'wah strategy in writing or through meetings, but in practice there are several actions that he did. He paid attention to four very important elements in making a strategy, namely strengths, da'wah opportunities, weaknesses and threats. So that several actions emerged that he took, including: a) Proportionalization of Da'wah Material; b) Material Directly From the Book; c) Effectiveness and Time Efficiency; d) Bringing Other Tuan Gurus to his Ta'lim Assembly; e) Separating Da'wah Among the Community. To strengthen his da'wah strategy, of course there are supporting factors in carrying out da'wah. There are at least two supporting factors for TGH. Muhtar Amin in carrying out his da'wah, namely: a) Strategic da'wah location; b) Founder of the First Majlis in Terengan Hamlet, Pemenang Timur Village; c) Has a congregation from various levels of society; d) TGH. Muhtar Amin is one of the oldest religious figures so that by implementing several strategies, as well as the existence of several supporting factors as well as obstacles and efforts related to his da'wah in Pemenang Timur Village, where the nature of the community is heterogeneous or diverse, it can be carried out well and evenly.

Keywords: Strategy, Preaching, Society.

INTRODUCTION

People's behavior and lifestyles continue to evolve over time, even within the village community. It's no surprise that villages, once characterized by their local wisdom, are now being infiltrated by outside influences, gradually changing the structure (Mustafa, 2012) . This has resulted in the erosion of all forms of values, which will soon be replaced by new, more appealing values. Gradually, social change occurs, and differences or developments in structure, thought patterns, and behavioral patterns begin to emerge. in society (Yoga, 2019) . This means that interactions, social relationships, and relations change little by little. In the Al-Quran, Surah An-Nahl, Allah SWT says;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

" Call (humans) to the path of your Lord with wisdom 424) and good teaching and debate them with a better way . Indeed, your Lord is He who knows best who has

gone astray from His path and He (also) knows best who is guided" (QS. An-Nahl, verse 125)

In this modern era, the religious values that have been embedded in society have begun to be displaced by the presence of foreign cultures that can damage the moral behavior of the nation, here and there we hear various kinds of delinquency, fights, drug abuse, loss of enthusiasm for learning, disobedience to parents and so on, it cannot be denied that currently society has increasingly declined in morality (Indriono Hadi, et.al., 2017) . In today's social life, moral values are no longer considered, because of free association in society. Allah SWT has explained in the Qur'an, Surah Al -A'raaf, verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"Do not cause harm on the earth after it has been properly arranged. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good." (QS. Al-A`raf, Verse 56).

In this verse, Allah explains that Allah will always pour out His mercy on His servants who have good morals and character, because if someone does not have good morals, it will be able to damage themselves and the environment, and can even damage the morals of this nation, because of bad behavior and actions that no longer consider the values and norms in society (Abdul Basit, 2012) . Islamic law was revealed to protect human dignity and honor. Any behavior that degrades human dignity and honor, both personally and as members of society is certainly prohibited by Allah SWT (Juliansyahzen, 2023) . In the Criminal Code XVI concerning insults, criminal acts against honor are included, which are closely related to honor and good name , such as: Complaints of slander (Article 311). The application of this law cannot be used as a step and effort to prevent crimes by someone who attacks the honor or damages the good name of others.

Every human behavior is a manifestation of several needs and is intended to fulfill those needs. In other words, every human behavior is directed towards a particular object or goal. Wrong behavior can result in tensions and inner conflicts, which can cause anxiety in each individual. Then, the da'wah strategy that must be implemented with the conditions and situations such as providing education to the community or showing a video lecture followed by a question and answer process so that what is the obstacle in our lives, the problems in our lives we can ask the preachers (Hatta Abdul Malik, 2010) .

The problems that exist in the community in Terengan Hamlet, Pemenang Timur Village, North Lombok Regency include several problems, namely mastery of knowledge and approaches to preaching. And the lack of continuous attention to preaching which can result in a lack of understanding of the community regarding

Islamic teachings properly and correctly. And less in spending time to seek and explore religious knowledge because most in Terengan Hamlet, Pemenang Timur Village are mostly farmers and laborers who spend more time in the garden or in the rice fields (*Field Observation Results* , 2024) . Based on a researcher's visit to Terengan Hamlet, East Pemenang Village and conducting an interview with one of the TGH study group members. Muhtar Amin, whose name is Mr. Munai'm, is also an influential person in the Terengan community. I found several problems, including: there are still some teenagers when the call to prayer arrives, many teenagers do not immediately perform congregational prayers but are busy gathering with other teenagers, and also the lack of enthusiasm among teenagers towards religious activities such as study groups or other religious activities. Efforts made by religious leaders and community leaders in the East Pemenang village can develop over time, the formation of study groups and other routines such as Yasinan and Serakalan and many parents put their children in Islamic boarding schools outside the Terengan area (*Field Observation Results* , 2024) . Evidence that the role of TGH. Muhtar Amin in the area began to increase the influence of Islamic teachings, although these activities and behavior were still followed by a small number of people in Terengan Hamlet, East Pemenang Village, but they still remained consistent in carrying out these activities and behavior.

Parental care is a fertile ground for the growth of children's feelings, creativity, and intentions (Muhyidin, 2002) . However, for children who have been abandoned by their parents since childhood so that they become orphans or live in poor families or other reasons so that children never get proper attention and affection, do not have time to get education, services, and touch of religious values since childhood that is what mostly happens around the Pemenang community, especially in the Terengan hamlet, North Lombok Regency. So based on the background of the problem above, researchers have an interest in conducting research related to the da'wah strategy of TGH. Muhtar Amin in responding to the behavior of the community in the Terengan hamlet, East Pemenang village.

METHODS

This study uses a qualitative approach with a case study method to explore in depth how TGH. Muhtar Amin's da'wah strategy in responding to community behavior in the Terengan hamlet of East Pemenang village . The qualitative approach was chosen because it allows researchers to understand the phenomenon holistically, contextually, and in depth through the perspective of the direct actors (Lexy J. Moleong, 2011) . This type of research is descriptive qualitative , with an intrinsic case study approach , namely a study conducted to understand in depth a particular case not merely for generalization, but because

the case is intrinsically important and unique to be studied (John W. Creswell, 2015).

Data collection techniques in this study include in-depth interviews and participant observation. In-depth interviews were conducted in a semi-structured manner to explore the informants' understanding, experiences, and perceptions of TGH. Muhtar Amin's da'wah strategy in responding to community behavior in the Terengan hamlet of East Pemenang village. Meanwhile, participant observation was conducted by the researcher being present directly (Sugiyono, 2017). Documentation study: in the form of training video archives, photos, training modules, and media documentation related to the research focus.

RESULTS AND DISCUSSION

1. Biography of TGH. Muhtar Amin

Tuan Guru Muhtar Amin was born in Terengan Hamlet, East Pemenang Village, North Lombok Regency on December 31, 1954. He was born to Mr. H. Samsudin and Mrs. Aminah. He first attended school at one of the Islamic boarding schools in East Pemenang Village and graduated in 1968. Then he continued his education at one of the Islamic boarding schools in the Gunungsari area of West Lombok, called Addinul Qayyim Islamic Boarding School and graduated in 1974. Then he continued his education at Mecca Al Mukarromah in 1978 after he finished in 1993. After Tuan Guru Muhtar Amin returned to his hometown, he founded a study group called Majlis Ta'lim Al Muhtariah which was located in Terengan Hamlet, East Pemenang Village, North Lombok Regency in 1993 because he saw the state of society at that time where moral and ethical values were still lacking and really needed religious guidance to improve the values. morals and ethics that exist in society (*Interview with TGH. Muhtar Amin* , 2024) .

In addition to actively conducting da'wah in various community circles, he is also active in da'wah in the field of school education and even served in the 200s as the principal of a private school in the village of East Pemenang named Al Mubassyrun while also being active as a teacher at the Al Mubassyrun Islamic boarding school. Tuan Guru Muhtar Amin is also one of the Tuan Gurus who is still active in preaching Islam in various community circles, in addition to the majlis ta'lim he is also active in filling religious studies at mosques in other villages until now (*Field Observation Results* , 2024) .

2. TGH Da'wah Strategy. Muhtar Amin

In creating a da'wah strategy, there are four things that must be known first, namely strengths, da'wah opportunities, weaknesses, and threats. Strengths and weaknesses are known as internal factors, while opportunities and threats are known as external factors. These four things will not be separated from the strategy-making process because they will be interrelated at the same time (M. Munir & Wahyu Ilaihi, 2015) . TGH. Muhtar Amin in an interview conducted by

researchers, he did not think too much about what strategy to pursue, but in practice he actually carried out an extraordinary strategy that he applied indirectly and he carried it out as optimally as possible so that what became the goal of da'wah could be achieved in all levels of society. However, there are several strategies that he implemented according to the conditions that exist in the midst of the East Pemenang village community (*Field Observation Results* , 2024) .

a. Proportionalization of Da'wah Material

This means that in preaching, there are some religious topics specifically for men, such as the jurisprudence of Friday prayers and the obligations of a husband. There are also topics specifically for women, such as the jurisprudence of menstruation and the obligations of a wife. Therefore, TGH. Muhtar Amin strives to balance his preaching material to maintain balance (H. Haryono, 2020) . Regarding the timing of his preaching, he is also very attentive. By determining the starting and ending times of his preaching so that the congregation can adjust to other busy schedules. Especially during the fasting month, he shortens the time of his ta'lim assembly because he knows that women are usually busy starting at Asr time preparing the iftar menu.

b. Material Directly From the Book

This was to align understanding and thinking, and to assure listeners that what he conveyed was purely the words and opinions of scholars, not his own thoughts or assumptions. He chose to read directly from the scriptures because of the presumption that differences in social status (in this case, occupation) would lead to differing views and thoughts in how people received religious material. This way, listeners would be more focused on the preaching material and more easily absorb the content of the sermon.

c. Time Effectiveness and Efficiency

Because the people of Pemenang Village are very heterogeneous, especially in terms of profession (type of work), TGH. Muhtar Amin made the schedule of his ta'lim assembly on Fridays starting from 8 to 10 am. This is because of the consideration that Friday is sayydulayyam and people who have professions do not spend too much time at work, some even have a day off from work on Friday, and for male congregants can take time to prepare themselves for Friday prayers and are not constrained by thinking about anything other than preparing for Friday prayer.

d. Bringing Other Teachers to His Ta'lim Assembly

This is intended to create the impression of diverse speakers, diverse rhetoric, and diverse types of preaching material. This ensures that the congregation doesn't get bored. It can also attract interest in studying the Koran from people outside of East Pemenang Village.

e. Separating Preaching Among the Community

The goal is to separate specific Islamic outreach programs for groups outside the community, such as those for parents and youth. This is intended to maximize the community's specific needs, such as those for parents addressing family and household issues and those for youth addressing social issues that could undermine their future.

3. Obstacles and Strategic Efforts of TGH. Muhtar Amin's Da'wah

Every da'wah (Istiqomalia, 2022) that is carried out is certainly not free from obstacles in da'wah, as also experienced by TGH. Muhtar Amin towards the community in Pemenang Timur Village, including; the lack of consistency of the community in carrying out what is obligatory, namely seeking knowledge in places that have been provided such as in the Islamic study group, certain mosques that have existed for a long time, and some are indeed provided for certain community groups; Lack of public awareness of how important knowledge is as a basis for good and correct social interaction in the community; and there are still many people in society who still ignore the call to prayer when it is called and are still busy with their own personal affairs, and there are still some people who do not pay attention to the law and are still involved in the laws of usury. A preacher who is anywhere, the so-called obstacles in preaching are something that is definitely found in society, as stated in the following interview (*Interview with TGH. Muhtar Amin* , 2024) ;

" It's not only us who face obstacles in the preaching of the Prophet Muhammad SAW , the prophets and scholars of their time also faced obstacles in preaching, so how do we respond to these obstacles with goodness and truth?"

There must be efforts when obstacles in preaching are encountered, as in several efforts made by TGH. Muhtar Amin related to preaching carried out in the village of East Winner, namely; By always providing understanding and understanding that never ends, when they start to get bored with meetings that remain in providing enlightenment, a preacher must remain enthusiastic and consistent in providing preaching and always show enthusiasm in order to provide a good effect on all levels of society; As a preacher, he always provides a good example to the community so that what he preaches can be accepted in all levels of society, both teenagers, parents and even children; And a preacher is not required to be able to convey only but how a preacher can also apply what he conveys to his congregation, as stated in the following interview (*Interview with TGH. Muhtar Amin* , 2024) .

"Let's start with us [Da'i] ourselves to set a good and correct example so as not to give the impression to the congregation that the preacher can only convey but cannot practice what he conveys, in fact this can also cause a lack of quality of da'wah among the community."

As an elder in the community and also a preacher, he must be ready to provide wisdom and solutions when problems arise in the community, so that these problems do not become a trigger for division in the community.

4. Public Response to TGH. Muhtar Amin's Preaching Strategy

Preaching in Islam is an activity that has a very broad scope (Nasruddin Nasrullah, 2023). Preaching in it contains important elements that cannot be separated from one another, namely da'i, mad'u, material, media and objectives. And in its implementation can be done in various ways, namely; through oral, written, and real actions (Ishaq, 2016). In delivering a lecture, of course the da'i must provide material that is liked by his mad'u that is appropriate to the existing circumstances and situations so that the preaching delivered is easy to understand and comprehend and the response of a mad'u or society in general to the preaching or a da'i is good and correct because each individual or group has a different point of view whatever comes or what he receives (Nurhanifah, 2016).

In this case, the public response was due to witnessing the preaching of Tgh. Muhtar Amin where he delivered his lectures with his own characteristics, material sourced from the Qur'an and Hadith as well as delivery that could touch the heart from the stories that have been written in the Qur'an and Hadith (Muhammad Nurhuda & Nurullina Wahidatus Salam, 2022). The preaching carried out by Tgh. Muhtar Amin in changing people's behavior must be supported and prayed for because there are still those who care or who guide us regarding our morals or behavior as servants of Allah who live in the world and we are also grateful not only for the preaching he did for the elderly but also for young people as provisions for the future and fields of worship for the hereafter (*Interview with Mr. Marsim Community or Congregation of TGH. Muhtar Amin*, 2024).

CONCLUSION

From the results of the research and description of the research results, researchers can conclude that a strategy does not have to be written but can come directly from the mind which is then realized. TGH. Muhtar Amin did not make a written da'wah strategy or through meetings but in practice there were several actions that he did. He paid attention to four very important elements in making a strategy, namely strengths, da'wah opportunities, weaknesses and threats. So that several actions emerged that he did, including: a) Proportionalization of Da'wah Material; b) Direct Material From the Book; c) Effectiveness and Time Efficiency; d) Bringing Other Tuan Gurus to his Ta'lim Assembly; e) Separating Da'wah Among the Community.

To strengthen his da'wah strategy, of course there are supporting factors in carrying out da'wah. There are at least two supporting factors for TGH. Muhtar Amin in carrying out his da'wah, namely: a) Strategic da'wah location; b) Founder of the First Majlis in Terengan Hamlet, East Pemenang Village; c) Has a congregation from various levels of society; d) TGH. Muhtar Amin is one of the

oldest religious figures so that by implementing several strategies, as well as the existence of several supporting factors as well as obstacles and efforts related to his da'wah in East Pemenang Village, which has a heterogeneous or diverse society, it can be carried out well and evenly.

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