



Volume 16 No. 2 Desember 2025

Page: 203-213

Received: 02-10-2025

Revised Received: 27-10-2025

Accepted: 03-12-2025

Online Available: 19-12-2025

DA'I MULTI-KOMPETENSI: IMPLEMENTASI DAKWAH BIL-HAL BAGI KEGIATAN PENDAKWAH DI LINGKUNGAN MASYARAKAT PEDESAAN

DA'I MULTI-COMPETENCE: IMPLEMENTATION OF DA'WAH BIL-HAL FOR PREACHING ACTIVITIES IN RURAL SOCIETY ENVIRONMENTS

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ABSTRACT

At this time, there are more and more challenges in da'wah activities. Da'wah is not enough through the pulpit and media sharing. People in rural and remote areas still have problems, including education and economic issues. Direct and intensive guidance from a da'i is very much needed by the community. This study aims to produce an applicable approach for da'wah activities in rural and remote communities in Indonesia. The research data was obtained through interviews and direct observation in the field. A descriptive qualitative research approach was used, with Miles and Huberman's analysis method. This research produced the concept of a multi-competent da'i, whose competencies include the following. First, religious competence, including the Quran, hadith and Islamic studies as the scientific basis that must be possessed. Second, social competencies include cupping therapy, ruqyah, and self-defence. Third, economic empowerment competencies include agriculture and animal husbandry. These findings imply that the activities of da'i must directly touch the community with various activities that must be mastered,



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not merely delivering religious messages to the community. More than that, a da'i must have complex competencies, especially since the target of these da'wah activities is the community in rural and remote areas or segments of society that are isolated from technology. This paper has limited scope, so further research is needed to provide more interesting and relevant studies related to da'wah bil-hal for rural communities in Indonesia.

Keywords: Da'wah; Competence; Da'i; Implementation; Da'wah Bil-Hal.

ABSTRAK

Pada masa ini semakin banyak tantangan dalam kegiatan dakwah, dakwah tidak cukup lewat mimbar dan *sharing* media. Masyarakat di pedesaan dan pedalaman masih mempunyai permasalahan diantaranya pendidikan dan ekonomi. Bimbingan langsung dan intensif dari seorang da'i rasanya sangat diperlukan bagi masyarakat. Kajian ini bertujuan untuk menghasilkan pendekatan yang aplikatif untuk kegiatan dakwah di masyarakat pedesaan dan pedalaman di Indonesia. Data penelitian ini didapatkan melalui proses wawancara dan observasi langsung di lapangan. Pendekatan kualitatif deskriptif dengan metode analisis Miles dan Huberman. Penelitian ini menghasilkan konsep da'i multi-kompetensi, kompetensi tersebut meliputi. Pertama kompetensi keagamaan meliputi quran, hadits dan Dirasah Islamiyah sebagai dasar keilmuan yang wajib dimiliki. Kedua Kompetensi sosial kemasyarakatan meliputi bekam, ruqyah dan beladiri dan. Ketiga kompetensi pemberdayaan ekonomi masyarakat meliputi pertanian dan perternakan. Temuan ini berimplikasi bahwa kegiatan da'i harus menyentuh langsung masyarakat dengan berbagai kegiatan yang harus di kuasai bukan semata memberikan pesan-pesan keagamaan bagi masyarakat, lebih dari itu seorang da' i mesti memiliki kompetensi yang kompleks apalagi target kegiatan dakwah tersebut adalah masyarakat di pedesaan dan pedalaman atau segmen masyarakat yang terasing dari teknologi. Tulisan ini mempunyai kajian yang terbatas sehingga dibutuhkan peneliti selanjutnya supaya memberikan kajian yang lebih menarik dan relevan berkaitan dengan dakwah bil-hal bagi masyarakat pedesaan di Indonesia.

Kata Kunci: Dakwah; Kompetensi; Da'i; Implementasi; Dakwah Bil-Hal.

1. Introduction

The above opinion illustrates that technology is not always an effective choice in da'wah activities. Practical da'wah with various activities directly in the community is an attractive option given the community's limited access to technology (Sulaiman and Putra 2021). The above opinion illustrates that technology is not always an effective choice in da'wah activities. Practical da'wah with various activities directly in the community is an attractive option given the community's limited access to technology.

Parasibu stated in his research that there are still many communities in Indonesia that are lagging behind in digital infrastructure and religious activities due to a lack of religious activists. Currently, religious outreach in rural

areas has been neglected due to the focus on spreading it to urban segments, while rural areas and minorities have been ignored (Pasaribu et al. 2022). The majority of Indonesians are Muslim, but their understanding of Islam is still very poor, so they still need direct Islamic guidance from a Muslim speaker or ulama (Kamaluddin, Siregar, and Berutu 2022).

Every Muslim is taught to spread the values of the Qur'an, but there are several important points that need to be considered. As preachers, they must not only master Islamic teachings but also have the ability to adapt quickly so that they can play their role to the fullest when dealing with rural communities or isolated areas (Sulaiman and Putra 2021).

The lack of understanding of Islam among the community has a negative impact on

the development of da'wah. Da'wah activities that are concentrated in urban areas and through media channels have the potential to leave rural communities increasingly behind and far from da'wah activities and understanding of Islam. These facts prompted the author to explain the importance of the presence of da'i in the community.

da'i is present in da'wah activities as a central point in da'wah activities, if we look at the elements of da'wah then we know that among them are da'i, material, mad'u, media, methods and effects of da'wah, all of these elements are interrelated to present good da'wah activities (Ahmad Suja'i, Khairan Muhammad Arif 2022).

Regarding da'wah activities at this time when faced with society, it cannot be simplified through textual da'wah. It takes more implementative da'wah with direct action in the midst of society, which is called da'wah bil-hal, an effort to have a positive impact on society to be more empowered, useful so as to create a prosperous and religious social order of society (Kholis et al. 2021).

That is the task of a da'i, this study focuses on the element of da'i, a da'i must have complex abilities as a da'wah actor. da'i can not only provide religious messages but how to revive the values of da'wah delivered to the community into life in society. In order to achieve this understanding, the preacher must have complete abilities so that the concept of da'wah bil-hal is indeed a reflection of a preacher for mad'u or the community in the place where they preach (Stambo, R. 2019).

Some research on da'i previously parallel with the author's research, including in Rahmat Ramdhani's dissertation. This study examines the existence and contribution of migrant da'i who are very influential in da'wah efforts in Bengkulu City, especially in strengthening religious, educational, and economic aspects. Then there is Ahmad Fihri's dissertation. This study examines the potential scarcity of ulama in Indonesia, based on data showing that Indonesia lost 900 ulama during the COVID-19 pandemic. This study develops

a different approach to the concept of Muhammadiyah ulama cadre education, using analytical-qualitative research methods. The third journal by Samsuddin and colleagues, titled Education of Wahdah Islamiyah Da'i Cadres Through Halaqah Tarbiyah, examines and analyzes the concept and implementation of da'i cadre education through halaqah tarbiyah. This research uses qualitative methods and a descriptive approach.

Research by Ahmad Sodikin and colleagues entitled NU Da'i Cadre Training to Improve Islamic and National Quality in East OKU This study examines the formation of da'i in NU in East OKU. According to Sodikin et al., the purpose of cadre training in NU is to produce cadres with competent knowledge of Islam, a firm and courageous spirit towards the truth, knowledge of nationalism and insight into Ahlusunnah Wal Jamaah, the ability to develop a loving, tolerant, and virtuous Islamic heritage, and to become an extraordinary role model for society, capable of spreading Islamic da'wah within the framework of Islamic brotherhood, human brotherhood, and national brotherhood. The similarity between this study and the author's previous research is the use of qualitative methods and a descriptive approach.

The novelty that the author can present from previous research is the more applicable concept of a da'i when directly engaging with the community. Rural communities live with a lack of comprehensive understanding of Islam, and their economic deprivation makes them vulnerable to Christianization. In order to stimulate more implementable and persuasive da'wah activities, the need for comprehensive understanding is a must for da'is who will preach in the community.

2. Research Methodology

This research uses a descriptive qualitative approach and type of field research. The research data sources are divided into two parts, the first is primary data sources obtained directly through interviews and observations. Interviews were conducted with Ali Nasrun,

Head of the Organizational Division of the Indonesian Islamic Da'wah Council of Bengkulu Province, Iskandar Hamdani, Director of the Indonesian Da'wah Academy of the Bengkulu Province Da'wah Council, and senior da'i who have preached on Enggano Island, Bengkulu Province. Researcher observation is carried out by directly observing the da'ily activities of prospective da'i in the education process. This research uses the Miles and Huberman analysis technique. Secondary sources in this research are presented some relevant and accurate literature including journals, books, articles, and other sources.

3. Results and Discussion

Da'i Multi-Competences

The problems that the Indonesian nation with the largest Muslim majority has with various problems that arise, including problems of education and poverty (Bahtiar et al. 2020). Da'wah Bil-Hal is a relevant strategy to be implemented to the community, in this case rural or inland communities. An inclusive approach to society can provide positive stimuli so that the recipient of da'wah (community) follows the actions or attitudes of a da'i (Zakiyyah and Haqq 2018).

The demands of da'i in rural areas are also in line with the abilities that must be completed by a da'i. The completeness of these abilities or competencies must also be based on the process of forming a qualified regeneration, competencies that cover various aspects of community life. But before that, let's first parse the extent of the conceptualization of this "competence". Borrowing the opinion of Spencer and Spencer in Alwi reveals that competence is "The basic characteristics of a worker who uses the deepest part of his personality, and can influence his behavior when he faces work which ultimately affects his performance"(Alwi 2017)

Cited in Alwi The opinion is further strengthened in the Oxford University handbook (The Oxford Handbook of Human Resource Management) edited by Peter Boxallet with the definition of competence, namely "The competency movement that began in the United States when White in 1959 introduced the term competence to describe the personality traits associated with superior performance and high motivation¹. A similar description can be found in the book with the title Competency Based Recruitment and Selection published by Nottingham Trent University, Alwi's research presents that "based on the behaviors and characteristics exhibited by high performers"(Alwi 2017).

The expert literature above indicates that competence means the character of each individual human being who works and uses the deepest part of their personality so that it has a strong influence on performance and actions when carrying out every activity or job in their da'ily lives with their environment. When putting "Multi" in front of the word "Competence" then we see that an individual must be versatile in carrying out their work, in this case the individual is a da'i. Multi-competency da'i or complete ability for a da'i is not an excessive demand, considering that there are many challenges that will be present when a da'i performs service in the community. Especially for inland areas, rural areas and outer islands, not only specifically for the Bengkulu province area, but more than that for all regions in Indonesia.

This statement was also inspired by the organization Dewan Da'wah Islamiyah Bengkulu Province, which seeks to present da'i who have complete abilities for the people in the interior. This was conveyed by Mr. Iskandar Hamdani when researchers interviewed and asked for his response regarding the importance of a da'i not only mastering the religious field,

to be more valuable, the multi-competency aspect must be possessed by a da'i "The emphasis on the ability towards media technology in the process of forming regeneration in the Bengkulu Province Da'wah Council is still not optimal for now, of course the hope is that every da'i has multi-capabilities." (Hamdani 2024)

The statement from Iskandar Hamdani above is also reinforced by the opinion conveyed by Mr. Simbuldin when researchers interviewed him and asked the same question. He explained *"Yo jadi kader da'i-da'i Dewan Da'wah kito itu biso dikatakan wajib menjadi da'i serba bisa. Jadi serba bisa itu maskudnyo dari segi keagamaan tentu itu utama untuk mereka kuasai, skill yang lain yaa ditambahkan seperti di ADI Dewan Da'wah Bengkulu misalno kan ado skill tibun Nabawi segalo macam"* (Simbuldin 2024) Meaning: That's right, a Da'wah Council preacher that we form must have all-round abilities, religious ability is the most important basis. But we add the ability of tibun nabawi and others.

The above opinion can be seen that the Indonesian Islamic Da'wah Council of Bengkulu Province seeks to cadre its da'i, to have abilities that are useful to nurture all layers of activities in community life. The regeneration process in ADI formal regeneration, for example, which provides additional lecture material such as tibun Nabawi then more than that demands for da'i cadres to be "literate" in technology. Along with the current media development, the ability to manage mass media is also an emphasis in fostering cadres at ADI as explained by Mr. Iskandar Hamdani from the quote above. These aspects are clearly complete competencies if combined, and will be useful in coaching in rural communities. The competencies presented by Dewan Da'wah Islamiya Indonesia Bengkulu Province for its cadres include religious competence, social competence and economic empowerment competence.

3.1 Religious Competence

Diversity is a verb from the word religion, diversity means all the characteristics that are in religion or something about religion or articulate as a form of one's activities related to Islam, more than that diversity includes all dimensions of da'ily life in the form of attitudes and actions (Syukri, Rizal, and Al Hamdani 2019). Competence in the field of Islam or in short religious competence or the ability to master knowledge about Islam is not only limited to basic understanding but more to practical da'wah activities. Religion includes strengthening various aspects, including aspects of faith, aspects of worship and moral aspects (Syukri, Rizal, and Al Hamdani 2019). Basically, among these aspects, the ability to read and write the Koran is indeed the basic foundation of a preacher, but it becomes more optimal when understanding a good discussion and then conveying da'wah with a wise impression, furthermore, understanding Islamic values based on the mad'u or the context and content of da'wah is adapted to whom the message will be delivered (Matussin and Anis Malik Thoha 2022). That understanding can be interpreted into religious competence which is a mandatory focus in the development of da'i cadres from the Dewan Da'wah Islamiya Indonesia organization in Bengkulu Province. When researchers interviewed Mr. Ali Nasrun and asked for his response regarding the provisions or abilities in order to be sent in the interior. He narrated:

"The terms or conditions for sending da'i to the interior, any diploma can become a da'i at the Da'wah Council. The most important thing is that the da'i candidate has basic religious skills, it is mandatory to foster the community in a village. At a minimum, memorizing letters and fluent reading of the Quran, then the ability of dirasah Islamiyah, which is the basic Islamic ability" (Nasrun 2024).

When we explore the definition in the Quran, we will find that a person who is equipped with religious knowledge will be

elevated in rank. See in the Quran surah Al Mujadalah verse 11 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَبَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "O people of faith, when it is said to you, 'Make room in the assembly,' make room, and Allah will make room for you. And when it is said: "Stand up," stand up, and Allah will elevate those who believe among you and those who are given knowledge by several degrees. And Allah knows best what you do."(Tafsirq 2024)

The above verse textually we can understand that as a Muslim is required to maintain the integrity of faith, intact means that he keeps, and elevates himself to always keep himself away from disobedience and always carry out the obligations or commands of Allah. Furthermore, it is not only a person who has the integrity of their faith that Allah elevates his degree, but also a person who has knowledge. Knowledge in the sense that when the knowledge brings him closer to Allah, the knowledge also provides benefits for many people. Not with the knowledge possessed instead makes himself arrogant or haughty or other bad deeds that harm others. Da'wah activities are not easy and simple so that people who label themselves as preachers must have the ability to carry out this task.(Rahimi, Osman, and Basri 2023).

Considering the explanation of the verse above, if we compare it with the Indonesian Islamic Da'wah Council, it emphasizes the importance of mastering religious knowledge, which is mandatory for all da'i cadres. from this presentation, we can also map the religious competencies that the Indonesian Islamic Da'wah Council of Bengkulu Province tries to provide in the regeneration process both in formal regeneration and informal regeneration, namely: Quran recitation and memorization and Dirasah Islamiyah skills. The two components above have a vital role in the da'wah process,

this basic ability is often needed by the community. Observing the life of the Islamic community in the region, we can understand that there are still many children and parents who need guidance in reading and writing the Quran and basic worship guidance such as ablutions, prayer procedures, prayers and so on.

3.2 Civic Society Competence

Talking about social community means that we must first distinguish these two words. Social comes from socius, which means friend or community. In general, social means putting the interests of many people first(Amiman, Moku, and Tumengkol 2022). This argument is also expressed by Paul Ernest in Amiman which translates as "Because people engage in various activities together, social is more than the sum of individual people(Amiman, Moku, and Tumengkol 2022). According to Selo Soemardjan, society is humans living together and then presenting a culture and the group has a common past, identity, has habits, traditions, attitudes, and feelings that are united by the same thing. Mac Iver and Page in Prasetyo say that society is a system consisting of habits, rules, authority, and cooperation carried out by various different groups, classifying and supervising human behavior(Prasetyo and Irwansyah 2020).

The above argument can be understood that the social community is the ability to carry out cooperation, and activities in the community. When researchers interviewed Iskandar Hamdani as Director of ADI Dewan Da'wah Islamiyah Indonesia Bengkulu Province and asked his response about the importance of da'i competence in addition. He narrated: "Currently at ADI Bengkulu, other complementary skills that have begun to be given to da'i are in the field of medicine, such as cupping, ruqiyah"(Hamdani 2024)

The explanation from Iskandar Hamdani above was also explained by Simbuldin. He revealed that in addition to scientific competence in the basics of Islam, the da'i are also equipped with self-defense, then Prophetic Tibun such as Ruqiyah, then the

implementation of fardu kifayah, namely the packaging of the corpse."(Simbuldin 2024). This is according to Simbuldin so that da'i play a greater role in the community, more than that the role of da'i in the community is needed as a guide in their midst.

"Para da'i kan kami sampaikan selain mampu mengajarkan keagamaan namun juga dapat membantu masyarakat sekitar, kalo ado kegiatan di balai desa mereka jugo bisa membantu"(Simbuldin 2024) Meaning: All of our da'i from the institution directs them to have the ability to teach religion more than that, da'i can also help problems in the midst of society in any form.

Community social competence for a preacher, if we connect it in the social field, is an opportunity for a preacher to get closer to the community by carrying out activities that build relationships. The relationship is built because it has provided medical assistance and provided martial arts training for the community or children. The closeness of the da'i with the community is an illustration of the positive acceptance of the community towards the da'i's da'wah. Judging from the results of the research obtained by the Indonesian Islamic Da'wah Council of Bengkulu Province, it does provide complete coaching material when the da'i undergo the da'i education process at ADI Bengkulu, among these materials are martial arts then the practice of packaging the corpse, cupping and ruqyah. When viewed further, these competencies are basically in direct contact with the Muslim community.



3.3 Community Economic Empowerment Competency

Empowerment in the view of several experts including Mardikanto and Soebianto, is a collection of actions aimed at improving and promoting weak groups in society. Gunawan

says that empowerment is the social action of a community within the population that organizes itself when planning and making joint efforts in order to be able to solve social problems or meet social needs with existing capabilities and resources (Syamsir, Gunawan, and Idris 2016).

According to Widjayanti, empowerment means increasing people's resources, opportunities, knowledge, and skills to create a better future(Wahab Syakhirul et al. 2011). Meanwhile, the economy itself has its origin in the Greek language, in the Indonesian dictionary the economy is everything concerned about the income, distribution and use of goods and wealth (finance). Community empowerment is a concept that builds with the community as a driving force, the goal is to have a significant influence on growing the economy for rural communities so that people are free from economic problems. According to existing data, Indonesia has problems around poverty in rural areas higher than in urban areas, based on lack of jobs, isolated areas, and very poor education levels (Endah 2020).

This means that economic empowerment is an activity as an effort to empower community groups to get financial income for the community itself. This explanation is an indication that involves actors who can become drivers in the implementation process. In line with this, the Indonesian Islamic Da'wah Council of Bengkulu Province seeks to carry out regeneration which also instills empowered values for the community. This opinion was inspired by Simbuldin when interviewed about da'i competencies in addition to religion. He said:

"Ado skill cakmano di masyarakat tobo tu pacak mengelola pertanian, jadi itu yang mungkin bisa tobo tu kasihkan. Sepeti misalnya kemarin itu belajar tentang budidaya jamur. Ilmu-ilmu diluar keagamaan ini jugo nanti pacak tobo tu salurkan jugo kemasyarakat"(Simbuldin 2024).

"There are skills when they are in the community that can manage agriculture, so maybe that can be given to the community. For

example, like some time ago they learned mushroom cultivation. This knowledge outside of religion can also be channeled to the community" He also added that the competence of community economic empowerment is very important to support activities outside of religious guidance activities for the community.

"Penting nian ituu da'i serba biso itu penting, karena nantikan yo selain pengajian waktu waktunyo itu kan tidak seharian. Makanya itu kami sampaikan kepada para da'i untuk biso membantu segala macam kebutuhan dari masyarakat. Seperti misalnya kemarin itu ustadz Sukri kan itu membantu pertanian di Lebong"(Simbuldin 2024)

Meaning: It is very important for da'i to have complete abilities because when they are in the community they are not just doing recitation and other religious activities. For example, we have a da'i who has been sent to the Lebong district of Bengkulu Province who has helped the local community farm.

The above opinion was also conveyed by the Director of ADI Bengkulu, Mr. Iskandar Hamdani. When interviewed he revealed "Looking at the conditions in the field, yes, at the location where the da'i are placed so that they can easily adapt to their environment. The da'i's complete ability will facilitate the process of sustaining the da'i's da'ily activities"(Hamdani 2024)

Dewan Da'wah Islamiya Indonesia Bengkulu Province carries out da'i regeneration with a tiered education model and da'i da'i model. If researchers describe in simple terms of these two regeneration processes, the daurah process, namely da'i regeneration (non-formal), runs quite short with approximately 3-6 months of education, but prospective cadres who take part in daurah have the ability to da'wah or have completed undergraduate school. While the da'i regeneration model through formal education, the time needed to be sent to the interior is 1 year or 3-4 years of education. This presentation was also delivered by Ustadz KH Syafruddin Zakaria Labay who is a da'i sent by the Central Da'wah Council to the outermost island of Enggano in North Bengkulu Regency,

Bengkulu Province. KH Syafruddin is also the founder and carrier of the DDII organization to Bengkulu province.

"Ketika itu tahun 78 sayo, dikirimkan oleh Dewan Da'wah Pusat ke Bengkulu setelah melakukan kegiatan daurah da'i, pendidikannya itu dulu 3 bulan, jadi semua da'i yang mengikuti daurah dikirimkan keseluruh daerah pedalaman di Indonesia inii, dan sayo dikirimkan ke pulau terluar Enggano di Provinsi Bengkulu"(Bengkulu, n.d.)

This means that in 78 I was sent by the Central Da'wah Council to Bengkulu after going through a three-month process of daurah da'i (cadre education), all the da'i who had done the daurah were sent throughout the interior of Indonesia. I was sent to the outermost region of Enggano Island, Bengkulu Province.

The Chairman of the Bengkulu Provincial Da'wah Council also stated that the regeneration program carried out by the Bengkulu Provincial Da'wah Islamiya Indonesia Council is currently daurah da'i as a non-formal program and ADI Bengkulu as a formal regeneration.

"Benar jadi kami melaksanakan kaderisasi da'i itu melalui dua program yaitu, daurah da'i dan program kaderisasi ADI Bengkulu"(Nasrun 2024). *"Skill dan kompetensi dibidang selain agama memang sangat dibutuhkan saat ini untuk para da'i yaa, selain ilmu dalam bidang komunikasi yaa seperti retorika dan sebagainya juga keilmuan dalam bidang pertanian, peternakan ini sangat dibutuhkan juga oleh para da'i. Hal ini melihat kondisi dilapangan yaa di lokasi para da'i ditempatkan supaya bisa dengan mudah beradaptasi dengan lingkungan mereka"*(Hamdani 2024) *"Kemampuan lengkap da'i ini akan mempermudah proses keberlangsungan kegiatan da'i sehari-hari"*(Hamdani 2024)

The results of the interview description above explain that da'i who will be sent to rural areas in Bengkulu province have gone through an official cadre process. The cadre process is carried out through the stages of high school and

daurah da'i. A da'i must have abilities or skills and competencies with various aspects. The basic aspect that is needed is religious competence, but in order to make da'i more empowered and useful for society, broader skills are instilled, such as agriculture and animal husbandry. These skills and competencies are sought to be possessed by da'i cadres given the condition of the people in the inland villages in Bengkulu province. This ability makes the process of sustaining the activities of the da'i in certain areas easier.

When viewing and analyzing the explanation above and drawn into the da'wah method and juxtaposed with the religious culture of the inland community, then we know that this competency provides a view to the community that da'i can not only provide religious experience but further economic development for the community. More than that, the competence of economic empowerment becomes a da'wah activity –bil-hal which is a da'i action-based da'wah to the community.



4. Conclusion

It turns out that a da'i is not only required to be able to provide religious messages for the community, more than that a da'i must have complex competencies especially the target of the da'wah activity is the community in rural and inland areas or segments of society that are alienated from technology. These competencies are evidence of the quality of a preacher in providing persuasion to the community to be interested in the da'wah delivered, the components of these competencies are First, religious competence whose orientation is that a preacher has basic Islamic religious abilities including the ability

to read, memorize the Koran well. Second, social competence, namely da'i has a high sense of mutual cooperation with the community, more than that the individual ability of da'i is an important factor in helping the community including cupping and ruqyah. Third, the competence of community economic empowerment refers to the ability of da'i to build and revive the community economy where they preach to invite and empower the community to increase income. This component is not seen as a form of trouble for a da'i, but complete competence provides value for a da'i who goes to the community to preach Islam. The more complex a da'i's understanding of his environment, the greater the community's intention to accept da'wah.

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