

## Communication Strategy of BAZNAS Da'i in Preaching Among Muslim Minorities in Karo Regency

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### Abstract

*This type of research is qualitative research. is research that does not use abbreviations of signs or attributes. Force and Krik understand qualitative research as specific customs in social teaching which essentially hold people's views in their own area and relate to them in their language and in their designation. Based on the results of the study in the field, the researchers found that there were several communication strategies of BAZNAS da'i in preaching to Muslim minorities in Karo Regency. During the da'i preaching in Karo Regency, many changes occurred and the results of their da'wah are quite clearly visible and we can feel together, namely, Islam is familiar, they have accepted the teachings of Islam, The five daily prayers in congregation in the mosque and prayer room, Islamic studies have been carried out and so have the devotees, the congregation increases every year, it is no longer difficult to find a mosque or prayer room, women and children are no longer ashamed to wear the hijab and show their identity as a Muslim, Tolerance between religions is very high in Karo Regency.*

### Keywords

Communication strategy;  
BAZNAS Da'I; Muslim  
minorities



## I. Introduction

Wherever a person lives, whatever his job, must always need communication with other people. Many people fail because they are not skilled at communicating. Not a few people who fail to communicate in interviews are ultimately not accepted for work. Many families are broken because there is no good communication in them. And so on, although communication has become a part of everyone's life journey, it turns out that there are many things that should be learned, not just practiced naturally. If you want to be successful when communicating, you need to use a strategy. Communication strategy is essentially planning, namely: planning (planning) and management (management) to achieve goals.

According to Marhaeni Fajar: That in the world of communication the delivery/influence method can be seen from two aspects, namely: according to the way it is implemented and according to the form of its content. The implementation can be realized in two forms, namely:

First, the redundancy (repetition) method. that is how to influence the communicant by repeating the message to the communicant. The benefits include the communicant will pay more attention to the message because it is in contrast to the message that is not repeated, so that he will be more attentive and also the communicant will not easily forget important things that are conveyed repeatedly.

Second, canalizing, namely as a communicator before issuing ideas, he must understand his communicant so that the ideas that come out are in accordance with the attitudes, motives and personality of the communicant. The goal is that the communicant can

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receive the first message conveyed to him, thereby being able to change his attitude and thought patterns as desired. Gradually. In everyday life, humans communicate, in fact humans are interconnected with one another and this is a basic human activity.

According to Ali Aziz, da'wah strategy is a plan that contains a series of activities designed to achieve certain da'wah goals. Ali Aziz explained that da'wah is a process of increasing faith in humans according to Islamic law. "Process" denotes a continuous, continuous, and gradual activity. Improvement is a positive change in quality from bad to good, or from good to better. Increased faith is manifested in increased understanding, awareness, and action. To distinguish it from the general notion of da'wah, Islamic law is the basis, matters related to da'wah should not conflict with the Qur'an and hadith.

Da'wah strategy means methods, tactics, tactics, or maneuvers used in da'wah activities (activities). The da'wah strategy is also very suitable for use in Muslim minorities to maintain environmental harmony and improve the quality of the faith of believers so that they continue to carry out worship in accordance with Islamic law recommended in the Qur'an and hadith.

Regarding the minority and the majority, the majority group or dominant group in a society is a group that feels they have control or power to control. They are a source of power in different institutional settings. The institutional setting tends to be more important because it affects the community, including the administration of government, religion, education and work, on the other hand, minority groups have less access to resources, have less privileges or even no opportunity to get power like the majority, this is not a balance of power, and This can encourage prejudice between the majority and the minority.

With the various forms of religion, there are also various views of life which consist of a series of ethics. In its implementation, there is often friction between adherents because in this function religion is not only a unifying, centrifugal tool, but religion is also a dividing tool, centripetal. This is where the task of the Muslims, especially the da'i who preach to the Muslim minority, must have a special strategy when preaching and plan the material to be delivered so that the goal of da'wah is achieved right on target.

## II. Review of Literatures

### 2.1 Communication Strategy

The word strategy comes from the classical Greek words "stratos" which means army and the word "agein" which means to lead. Thus, the intended strategy was to lead the army. Then came the word strategos which means army leader at the top level. So strategy is a military concept that can be interpreted as the art of war of the generals (The Art of General), or the best design to win the war. In strategy there is a principle that must be kept in mind, namely "There is nothing meaningful about everything except knowing what the enemy is going to do, before they do it".

Karl von Clausewitz, a retired Prussian general in his book *On War*, formulated strategy as "the art of using the means of battle to achieve the ends of war". Martin-Anderson also formulated "Strategy is an art which involves the ability of intelligence / mind to bring all available resources to achieve goals by obtaining maximum and efficient profits."

Communication strategies are tips or tactics that can be done in carrying out communication planning. The concept of strategy is sometimes also duplicated because it is often considered as a planning umbrella if it is associated with the concept of strategic planning, which in fact is communication policy.

Onong Uchjana Effendy said that communication strategy is essentially a combination of planning communication and management communication to achieve a goal. However, to achieve this goal, the strategy does not function as a road map that only shows the direction, but must show how the tactics are operational in the sense that the approach (approach) can be different at any time depending on the situation and situation. condition.

## 2.2 Da'i

Da'i literally means file from the word da'a-yad'u- da'watan which means doing or carrying out da'wah. The term is a person who carries out da'wah either orally, in writing or in deed and either as an individual, group or in the form of an organization. The word da'i in general is often referred to as mubaligh (people who perfect the teachings of Islam) but actually this designation has a very narrow connotation because the general public tends to interpret it as someone who conveys Islamic teachings orally such as religious lectures, khatib (people who preach), and etc. In connection with this, there is an understanding of experts in the field of da'wah. According to Hasyimi, da'wah interpreters are advisors, leaders and reminders, who give good advice that leads and preaches, who concentrates his body and soul in wa'at and wa'id. (good news and bad news) and in talking about the village of the afterlife to release those who were drowned in the waves of the world.

Da'i can be likened to a guide (guide) to people who want to get the safety of life in this world and the hereafter. In this case, the da'i is a guide who must understand and understand in advance which paths a Muslim can and cannot take before he gives directions to others. This is what causes the position of a preacher in the community to occupy an important position, because he is a leader (pioneer) who is always imitated by the surrounding community.

## 2.3 Islamic Da'wah

According to Drs. Samsul Munir Amin, MA in general, Islamic da'wah can be categorized into three types, namely bil oral, bil hal, and bil qalam. Da'wah bil oral, namely da'wah carried out orally, which is carried out, among others, by lectures, sermons, discussions, advice and others. This lecture method seems to have often been carried out by da'wah interpreters, whether lecturing at taklim assemblies, Friday sermons in mosques or lectures at recitations.

Etymologically, da'wah bi al-lisan is a combination of words, namely the word da'wah and oral. The word da'wah means calling, calling and spoken word means language. If these words are combined, then da'wah bil oral means calling, calling by using language. The terminology of da'wah also contains the meaning: on guidance, calling on them to do good and forbidding them from evil deeds so that they get happiness in this world and the hereafter. So that what is meant by da'wah bil oral is to call, call to the way of Allah for the happiness of the world and the hereafter by using the language of the human condition being preached (mad'u) or calling to call to the way of Allah for human happiness in this world and the hereafter with real actions that are in accordance with the human condition.

Da'wah bil hal is da'wah with real actions that include exemplary, for example with charitable actions, real works, the results of which can be felt concretely by the community as objects of da'wah. Da'wah bil hal was carried out by the Messenger of Allah, it is evident that when he first arrived in Medina what the Prophet did was build the Al-Quba mosque, uniting the Ansar and the Muhajirin. These two things are real da'wah carried out by the Prophet which can be said to be da'wah bil hal. Da'wah bil hal is also an Islamic da'wah activity carried out with real actions or real charity towards the needs of the recipients of da'wah. So that the real action is in accordance with what the recipient of the da'wah needs.

## 2.4 Definition of Muslim Minority

In the Indonesian dictionary, minority can be defined as "a social group whose number of citizens is much smaller than that of other groups in a society and is therefore discriminated against by that group". Another version in the "English-Indonesian Dictionary", that the term minority comes from the word "minority", which means "small groups" or "reports from small groups". Because with the malfunctioning of the creative minority, the passive majority will be paralyzed, resulting in the collapse of the development process (Nugroho, 2021). Zain (2019) state that so far, the pattern of the majority-minority relationship has continued to live and even strengthened. minorities are a special attraction for the success team of the regional head candidates, because it is expected that the ethnic voice can be achieved unanimously (Matondang, 2018). The pertinent questions to ask are that: are we saying the teaming population in the rural and minority? (Akinwamide, 2018).

The term Muslim in Muslim minority studies are used to denote all those who acknowledge that Muhammad SAW son of Abdullah is the last messenger of Allah and admits that his teachings are true regardless of how much they know about his teachings, or how far they can live according to these teachings. This acknowledgment naturally creates a feeling of identity with all those who share the same beliefs. Thus, the Muslim minority is a distinct part of the population from the rest of the population because its members recognize that Muhammad son of Abdullah is the last messenger of Allah and believes his teachings to be true and who are often treated differently from people who do not have such beliefs.

The definition of minority generally only concerns the number or quantity related to the same rights and obligations in all respects. One group is said to be a minority, if the number of members of that group is significantly smaller (slightly) than other groups in the community. Ethnic or racial minorities based on religious groups are always described by grouping a certain number of religious people, which are quantitatively (nominal/mathematical) and qualitatively (roles and social status) different from the religion of the dominant or majority racial group.

## III. Research Methods

This type of research is qualitative research. is research that does not use abbreviations of signs or attributes. Force and Krik understand qualitative research as specific customs in social teaching which essentially hold people's views in their own area and relate to them in their language and in their designation.

Subjective studies have several ways of dealing with research design, to be more specific: well-defined exploratory designs, examination designs, and grounded research designs. However, in this study, using a subjective engagement setting. This exploration is field research (Field Exploration). Utilize communication science strategies, especially in relational communication studies.

This research was conducted in Kab. As one of the programs (SUMUT Taqwa) of the National Amil Zakat Agency (BAZNAS), it is located in the Pancing Road area of the Haji Hospital-Medan Estate.

## IV. Discussion

Based on the results of the study in the field, the researchers found that there were several communication strategies of BAZNAS da'i in preaching to Muslim minorities in Karo Regency.

Ustadz Adnan Efendi Batu Bara, one of the BAZNAS preachers in Karo Regency said: *I used the strategy of gradually introducing the local community to what Islam is, in general the Karo people are non-religious people. After receiving a good reception, I continued that Islam was based on reciting the two sentences of the creed, acknowledging there is no god but Allah and Muhammad are the Messenger of Allah. For several years as the messenger of Allah, I only instilled Tawhid in them first, after they received the next stage. I have never made grandiose promises with them, and I have never given a grain of sugar and I have purely conveyed Aqidah to them, until now I have never given preaching material, purely conveying Islamic teachings, after they can accept it, I will convey the next stage. Pillars of Faith. After Tawhid, the next pillars of Faith were conveyed to them, namely believing in Allah, believing in the Angels, the Books of Allah, the Messenger of Allah, the Day of Judgment, Qada and Qadar. It's been almost a year since I explained the pillars of Faith, after they understand and can accept it then they go to the next stage. Pillars of Islam. The pillars of Islam and the pillars of faith cannot be separated, the pillars of Islam in which Muslims must say the two sentences of the creed, perform prayers, fast, zakat, hajj for those who can afford it. Akhlaqul karimah. In Islam I often say that Islam actually has three (3) namely Faith, Shari'a, and Morals. Even though his faith is good, his Islam is not good, but he doesn't have good morals, that's why this triumvirate must be instilled in Muslims.*

The communication strategy carried out by the BAZNAS da'i in Karo Regency is to set an example to the community, advise in a wise way and not be public. As the preacher of BAZNAS, Ustadz Adnan Efendi Batu Bara, said:

*The appearance of the preacher and family. In addition to knowledge, the preacher must also maintain his appearance using a cap, in order to maintain his dignity as an ustadz so that there is sympathy from the community, I am a farmer when I go to the field I wear farmer's clothes, when I go to the shop, I take a shower first and change my clothes with a cap so that I can wear a cap. I still maintain my dignity as a preacher because I am a preacher, not a farmer. And I also tell the family to keep in touch and keep the words to the neighbors. Establishing madrasas where children study and building mosques for places of worship. mutual sharing, if there are non-Muslims who are close to us and are not hostile to Islam, we also provide assistance to them, even though they are not as aqidah but they are our neighbors, so they are interested in Islam indirectly, we also show non-Muslims that Islam is peaceful, help each other. Don't complain, just complain to God. For 43 years of preaching in the land of Karo, but borrowing even one rupiah from the Karo people, although often I don't have money, because of that, my pride keeps my dignity and I have never complained to them, even though I was not paid, purely I just wanted to convey the teachings of Islam.*

Based on the results of the interview above, the researcher analyzed and concluded that using a good exemplary strategy (uswatun hasanah) is an effort by BAZNAS da'i to make people aware that Islam is rahmatan lil 'alamin, a good religion, helping each other and never showing distress. towards them must still look fine and keep marwa. And also take care of his

own family in order to maintain friendly relations with them and maintain words and actions towards neighbors because as a preacher is not only a lecture but also shows a good attitude and a polite appearance as a preacher, that with faith and strength Allah will help us, above hardship there must be ease but remember when it is finished only to Allah the place to return.

Many Karo people do not know about the Shari'a and teachings of Islam, many people ask the da'i to exchange ideas by discussing. Usually, the Karo people discuss religious matters, especially issues of aqidah and worship that they do not know about. Then, if the congregation wants to ask questions about personal issues, they can finish the recitation, talk to the preacher alone and ask the preacher's opinion. according to the results of the interview with da'i Bangsawan Nasution:

As a preacher, I always apply a friendly attitude to the community and embrace them under any circumstances so that they will accept the da'wah that I convey, I always pay attention to my congregation, if there is a congregation who rarely attends, after the recitation I approach him asking what the problem is why he rarely attends, and repeats studies that he doesn't follow so that he doesn't misunderstand what I say, and I invite it as a discussion so it's not a lecture like in front of the public.

Provide compensation and assistance to the poor, orphans, victims of the Mount Sinabung disaster and to converts to Islam in Karo Regency, thereby creating a sense of affection between them.

The BAZNAS da'i often provide assistance from BAZNAS and donations from the wider community to those in need in the form of victims of the Mount Sinabung disaster who have fled, the BAZNAS da'i distribute the aid without distinguishing between Muslim and non-Muslim Karo Regency people. This is one thing that makes them interested in Islam and consider Islam a good religion, caring and helping each other in any circumstances.

The form of assistance provided to disaster victims that the researcher obtained from the results of interviews with the Chairman of the BAZNAS da'i, namely Ustadz Adnan Efendi Batu Bara:

*Assistance for converts is prayer equipment in the form of mukena, for women, caps and cloth for men as well as the Qur'an and its translation and prayer guide books. and we also give the congregation prayer equipment. and Islamic books, prayer guidelines, about fiqh so that they can be applied in everyday life. And for the victims of the Mount Sinabung disaster who fled, namely in the form of basic necessities, proper clothing.*

Preaching is not only through words, it can also be done with actions, accidentally a da'i has set an example and shown the community to instill a sense of caring without discriminating. Although it is rarely done, it is very efficient and effective, because it directly affects the object of da'wah and for people in need.

Analyzing and concluding in the interview above that it is necessary to use planning in preaching and be able to directly convey to the Muslim minority community. To the fostered converts, if there are people who convert to Islam, they will be fostered and not left alone but guided continuously. Do not let it go, especially for teenagers, give special attention to teenagers. embraced, and guided them, so that there is someone who helps in preaching and they are also an asset for the da'i to continue the da'wah in their area. Thank God the youth are willing to help the preachers in Karo Regency.

## V. Conclusion

Becoming a permanent da'i in Karo Regency must be versatile, because they think that ustadz is versatile and all-knowing, can be a priest, preacher, lecture, have broad knowledge, friendly, easy to get along with the community, become a bilal corpse, must be patient with ridicule and refusal, if there is anything the community calls the ustadz in their area and even meruqyah if someone is sick like a trance so they must have sufficient provisions and do not refuse help from the local community, and even have to look for donors out of the area for the construction of mosques and TPA because the Karo people do not want to sacrifice for religion, so it is still difficult to find donors and those who donate.

Activities that are often carried out by BAZNAS da'i are giving lectures with religious material in the recitation, as for the consequences for maintaining human relations carried out by the da'i by carrying out intense recitations such as regular weekly, monthly, yearly recitations, as well as mingling with the community. is part of the communication strategy.

In the district, customs are more important than religion, one of which is fardhu kifayah. If someone dies, they carry out their custom until two or three nights before being buried, they really respect the custom and give the body formalin so it doesn't smell bad, and they have to wait for relatives. far away. This also becomes an obstacle for the preachers in carrying out their fardhu kifayah and the weak economy, the many trials, both physical and spiritual, there are preachers who suddenly get sick, jinn disorders, witchcraft, etc., because the mystical world still exists. made the da'i not last long in preaching in Karo Regency.

During the da'i preaching in Karo Regency, many changes occurred and the results of their da'wah are quite clearly visible and we can feel together, namely, Islam is familiar, they have accepted the teachings of Islam, The five daily prayers in congregation in the mosque and prayer room, Islamic studies have been carried out and so have the devotees, the congregation increases every year, it is no longer difficult to find a mosque or prayer room, women and children are no longer ashamed to wear the hijab and show their identity as a Muslim, Tolerance between religions is very high in Karo Regency.

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