

THE ROLE OF DA'I IN THE PROCESS OF DEVELOPING ISLAMIC EDUCATION ON KANGGE ISLAND

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ABSTRACT

The purpose of this study was to determine the role of preachers in the process of developing Islamic education in the coastal community of Kangge Island. Using qualitative research methods. The results of the study found that the first da'i was a facilitator. It is the da'i who have provided insight, motivated and discussed with the community, and then the results of the discussion were communicated to outside parties or stakeholders to get support in the development of Islamic education. Second, preachers as educators. That is, da'i are directly involved in becoming teachers. In addition, the da'i also held discussions with other teachers to formulate teaching and learning activities. The process of developing Islamic education through pdevelopment of community approach.

Keywords: *Da'i, Role, Development Process, Islamic Education*

INTRODUCTION

The practice of Islamic education is a da'wah approach that has proven its success. The presence of Islamic educational institutions has had a positive impact on the dynamics of Islamic society in Indonesia. Through education, the message of Islam can be taught to the public. So, it is appropriate if Islamic education activities are said to be an effective da'wah approach.

Mohammad Natsir (M. Natsir, Capita Seleta 1, 2008) said, "The progress and decline of a people depends largely on the lessons and education that applies to them". In Indonesia, there is an island called Kangge Island which is located in Alor Regency, East Nusa Tenggara (NTT) Province.



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Indigenous and community leaders on the island choose Islamic education for their children. For the Muslim community, this choice is right, but because as a minority, its implementation is not easy. One of them is that it is not easy to access the government for assistance with educational facilities. In addition, in the early days of the establishment of Islamic education, Madrasah Ibtidaiyah (MI) was faced with difficulties in finding teaching staff, especially those with an Islamic educational background.

Since 1965 MI was founded, only then in 2007 Madrasah Tsanawiyah was established and Madrasah Aliyah in 2013. So, the distance between the establishment of MI to MTs is about 42 years. And for 36 years, MI graduates if they want to continue their education to the next level of education (MTs) must go to another island, and even then for families who have the ability. So it is possible that many cannot continue their education. Meanwhile, the distance between the establishment of MTs and MA is quite close, which is about 6 years.

Based on the description above, the authors are interested in conducting this research using qualitative research methods. The data collection technique is through observation and interviews. Then described by means of descriptive analysis. The object of research is Kange Island, because the island is interesting to study. First, this island is inhabited by Muslims only. Even though the island is in a non-Muslim (Christian) majority area.

Second, from this island many children who study religion to the island of Java. They are scattered in Jakarta, West Java, Central Java and East Java. In fact, the island is the outermost island which is located quite far. If you travel by sea to the island from Kalabahi City, Alor Regency, it will take about 4 (four) to 5 (five) hours with normal sea conditions.

Third, there has been a continuous process of da'wah. Namely the cadre of da'i and da'wah from one da'i to the next which then gave birth to cadres of da'i who occupy positions in social institutions on the island. Such as village government, Islamic educational institutions, Islamic religious institutions and other social institutions.

Fourth, da'i who live on this island apart from being a da'wah interpreter, he is also a social activist. So that apart from preaching, preachers also provide assistance in community development through good cooperation with government agencies and with various private social institutions. This then has a positive impact on the dynamics of people's lives on this island. For example, in terms of Islamic education, even though this island is far from the Regency City, it already has complete educational facilities for an outer island, starting from the Raudhatul Atfal (RA/TK) level to the Madrasah Aliyah level (high school

equivalent). And all levels of education have obtained operational permits from the local government.¹

The purpose of this study the author wanted to know the role of preachers in the process of developing Islamic education in the coastal community of Kangge Island. The role theory used is the role of a social activist. In community development in a community there will always be the participation of a social activist. According to Zubaedi, the role of community development officers is to assist the community in identifying issues, problems, and needs as seen as well as to facilitate formulating efforts to solve consensus on these issues, problems, and needs.² Among the roles of community development officers are as facilitators and as educators.

First, role as facilitator,³ Community development officers must have the ability in the facilitative process, namely:⁴

- a. Which helps the community to participate in community development programs by providing inspiration, enthusiasm, stimulation, initiative, energy and motivation so that they are able to act.
- b. Who listens and understands the aspirations of community members, is neutral, is able to find a way out and is able to negotiate (negotiator).
- c. Which provides support to people involved in community structures and activities (supporters).
- d. Which helps community members to find a consensus that is acceptable to all parties.
- e. Who helps find facilities for community members (facilitators).
- f. That utilizes the resources and expertise that exist in a community.

Second, role as educator. According to Jim Ife, education is the most important aspect of the role of a community worker, and thus various skills in educating are very important.⁵

Based on the explanation above, which is about the role of a community development officer, it can be formulated several important skills (also called core

¹Gunawan Bala, Chair of the Alor Regency Da'wah Council, Interview Via Whatsapp Phone, Thursday, December 01, 2021.

²Zubaedi, Community Development Discourse and Practice, Jakarta: Kencana Prenamadani Group, 2014, p. 57.

³The term facilitator, which is rooted in the word facilitate, means 'to make easy'. From a process perspective, facilitator is defined as a process in which one person helps another party to complete their work and improve the way they work together. The facilitator's skill is managing a meeting (a meeting management skill).

⁴Fredian Tony Nasdian, Community Development, Jakarta: Indonesian Obor Library Foundation, 2014, p. 145-146.

⁵JIM Ife and Frank Tesoriero, Community Development: Alternative Community Development in the Era of Globalization, Transl. Sastrawan Manulang, et al. Yogyakarta: Student Library, 2014, p. 581.

skills) that must be considered. Namely interpersonal communication skills; dynamic groups; educate the community; accessing resources; resolve conflicts; representing and advocating; control the media; explore and share experiences; formulating ideas; manage activities and conduct research.

While the da'i as the subject of da'wah, is a person who gives warnings and invites to choose a path to glory or luck.⁶ Meanwhile, what is meant by the development process as said by Alfitri, there are three approaches, namely the *development for community*; development with community and development of community.⁷

First, Development for community approach. It is an approach where the initiator or originator of development is the company as well as the donor. Meanwhile, the community is the target of the community development program.

Second, The development with community approach is a community development program formulated jointly between companies or donors and the community. Here the company is the agent of development, while the community is both the subject and the object of the community development program.

Third, The development of community approach is a community that has the idea of a community development program. They themselves identify needs and programs. Thus, the community is based purely as a subject while the company acts as an agent for the company.⁸

Meanwhile, Islamic education as stated by Mohammad Natsir (M. Natsir, *Capita Selecta 1*, 2008) must be based on the purpose of life. According to him, the purpose of life is to worship Allah, to be a slave to Allah and to be a servant of Allah. He is based on the word of God in the letter adz Dzariyat verse 56, which means "And I (Allah) did not make jinn and humans, but to worship Me".

RESULT AND DISCUSSION

A. Kangge Island Profile

Location and Area

Kangge Island is one of the small islands in the Pantar Archipelago, Alor Regency, East Nusa Tenggara Province. Astronomically, Alor Island is located in the East of 125°-48° East Longitude; West 123°-48° East Longitude; North 8°-6° South Latitude and 8°-36 South Latitude.⁹

⁶M. Natsir, *Fiqhud Da'wah*, Jakarta: Media Da'wah, 2008, p. 121.

⁷Alfitri, *Community Development Theory and Application*, Yogyakarta: Pustaka Pelajar, 2001, p. 35

⁸Alfitri, *Ibid*.

⁹<http://www.bappenas.go.id/files/3113/5228/3135/9.pdf>

As for the area of Kangge Island which is used for one village area, according to the Central Bureau of Statistics of Alor Regency, the area of Marisa Village is 30.25 km² and 3,025 hectares.¹⁰ According to the Head of Marisa Village, Mr. Suaib Tupong, this island has a length of ±18,500 m and a width of ±16,400 m. Meanwhile, the land that has been used as a residence for the residents of Marisa Village is ±1.3 km long and 200-300 meters wide with an elongated village shape on the coast facing the coast of Northwest Pantar District.¹¹

The position of Kangge Island is very strategic because it has a port that is 103 meters long and 1.5 meters wide with a port height sufficient to be visited by ships with a cargo capacity of 5-14 tons. The ship with a capacity of 14 Tos is usually used as a means of public transportation between islands, both for the transportation of people and for the cargo of basic necessities and so on. In addition, this island is in the middle of other islands, such as Lapang Island, Pantar Island, Deer Island, Goat Island and Lembata Island. The boundaries of the Kangge Island area are as follows:¹²

- To the east it is bordered by the Marica Strait (Pantar Island)
- In the west, it is bordered by the Alor Strait and the waters of Lembata Island
- To the north, it is bordered by the Alor Strait
- To the south, it is bordered by Goat Island and Deer Island



Image

Source: <https://petatematikindo.files.wordpress.com/2013/06/administrati-on-alor.jpg>

Transportation to Kangge Island by sea using wooden boats. The schedule for the Happy Happy Boat Route is every Monday from Kangge sailing to Kalabahi, the capital city of Alor Regency. And on Wednesday, we will depart

¹⁰Central Bureau of Statistics of Alor Regency, Alor in Figures Alor In Figure 2012, p. 10.

¹¹Suaib Tupong, Head of Marisa Village, Live Interview, at his Residence, Dusun Dua Pulau Kangge, 18 April 2015.

¹²Suaib Tupong.

from Kalabahi, the capital city of Alor Regency, to Kangge Island. On Thursday, return to Weiriang (a port known as Pasar Kamis activity) in Lembata Regency. The length of the sea journey can be taken for one hour. Then in the afternoon the Happy Hearts returned to Kangge Island.¹³

History of Islam on Kangge Island

Historically, Islam entered Kangge Island along with the spread of Islam in the Alor Islands. At that time, Islam entered Alor through Gelubala Village (now Baranusa) on Pantar Island, through the presence of a preacher from Sultanate of Ternate named Mukhtar Likur in 1522.¹⁴ The spread of Islam in Alor, there are two versions, namely:

1. Islam into Alor was first brought by five brothers from Ternate named Iang Gogo in Bungabali (Alor Besar), Kima Gogo in Malua/Kui/Lerabaing, Karim Gogo in Malaga (Portuguese name for Nuha Beng or Ternate Alor), Sulaiman Gogo Sulaiman Gogo in Panje (Pandai)-a coastal village on the northernmost tip of Pantar Island, and Yunus Gogo was accompanied by another missionary named Abdullah Gelubala, Baranusa. They have the same mission as Mukhtar Likur, which is to spread Islamic teachings in the Alor archipelago.¹⁵
2. Which is spread in society from generation to generation. According to this second opinion, Islam entered Alor in stages. First, Islam to Alor was brought by Muchtar Fatahilah Likur using a ship called Mandawala. Muchtar Likur is called the first aggression that brought Islam to Alor. Second, called the second aggression, they are Jou Gogo in Baranusa; Salema Gogo in Pandai-Kabir; Ilyas Gogo in Koli Jahi-Pantar Timur and Kimalis Gogo in Lerabahi. The third, called the third aggression, they were Iang Gogo and Karim Yunus who came to Alor Besar. These two people coincided with the arrival of Oi Lelang from Demak.¹⁶

¹³Azis Magi, Resident of Marisa Village, Pulau Kangge as Captain of the Happy Happy Boat, Live Interview, on the way from Kalabahi to Kangge Island, April 3, 2015.

¹⁴This data is corroborated by the records of a world explorer's subordinate Ferdinand Magellan from Portugal named Fegafetta who stopped in Alor in 1522 on his voyage back to Europe. He noted that in the Alor Archipelago, on Pantar Island to be exact, they had found an Islamic community living in a village called Maloku, Baranusa. From this place Islam began to spread eastward and into other villages in Alor such as Bungabali (now Alor Besar), Alor Kecil, Dulolong and others. Look https://id.wikipedia.org/wiki/Kabupaten_Alor#Religion_Islam/18 January 2015.

¹⁵*Ibid.*

¹⁶Suaib Tupong.

Then, in Alor Besar, an Islamic broadcaster named Iang Gogo left a historical relic, namely a handwritten holy book of the Koran.¹⁷The Quran is written on bark paper. Currently, the Quran is kept by Saleh Panggo Gogo, who is the 13th generation of Iang Gogo's descendants.¹⁸

How did Islam start to come to Kangge Island? At that time there was an Islamic preacher named Jou Maha Abdullah. As a broadcaster of Islam, he had come to Marica (now the District of Northwest Pantar Island facing Kangge Island) in 1919. Jou Abdullah's struggle in spreading Islam in Marica was continued by AR Nawa in 1922 and by Yunaer Serewangka in 1928. Jou Maha Abdullah himself has three students, namely Miss Belata, Dai Sapa and Amiruddin Leki.¹⁹

B. Development of Islamic Education on Kangge Island

There are several points that the author found, why the traditional leaders and the community chose Islamic education on Kangge Island. are as follows:

First,The majority of the population in Kangge is Muslim, so it is important to establish Islamic education as part of efforts to foster generations of Islamic society so that they do not work twice. As stated by Ustadz Zakaria, “Muslim children here are stubborn, so school is an effective way to nurture them. In our school as teachers, we can give warnings to them so that they listen and obey the advice of the teacher/ustadz. Meanwhile, outside the school, even though we made threats with rattan, they only listened. But that's just some of the kids, not all of them.”²⁰

Second,The importance of instilling faith and fostering morals to the Muslim generation. Although on Kangge Island the majority of the population is Muslim, but within the scope of Alor Regency, Muslims are around 28.61%. Therefore, strengthening the faith and fostering morals is a concern by using Islamic education facilities.²¹

Third,To break the dropout rate. There are only MI or SD level schools. Usually, after finishing school at MI, children continue to MT's in Baranusa or

¹⁷The researcher himself has visited the place of the al-Qur'an mushaf which has Islamic historical value in Alor-NTT.

¹⁸https://id.wikipedia.org/wiki/Kabupaten_Alor#Religion_Islam/ 18 January 2015 / 3:53 am.

¹⁹Suaib Tupong.

²⁰Zakaria Laba, Local Da'i of Kangge Island, Live Interview, at his Residence in Dusun Dua Pulau Kangge, 10 April 2015.

²¹Nasrun Lajar, Local Da'i of Kangge Island, Live Interview, at his Residence at Dusun Satu Pulau Kangge, 15 April 2015.

Kalabahi, the capital city of Alor Regency. In addition, there are those who go to Java and are then deposited in Islamic boarding schools. However, for families who cannot afford they automatically drop out of school. Because even if they go to school in Baranusa or Kalabahi, they still have to prepare provisions for their children. Meanwhile, if they go to Java, they also have to prepare their transportation, even for the cost of education, they get a full scholarship from the pesantren.

Fourth, Anticipating the occurrence of mixed beliefs. According to Ustadz Gunawan, Islamic education is a da'wah strategy to minimize the mixing of beliefs. Because in public schools the content of Islamic education is very minimal. Likewise, non-Muslim teachers are more dominant. This is because politically the representation of Muslims in the government is very minimal.²²

Fifth, Human Resource Development. Along with government programs in community development from districts, sub-districts to rural areas. According to Ustadz Gunawan, we as preachers and the elders in Kangge often discuss about human resources. For us, preparing human resources is an obligation.²³

Some of the views above about the importance of Islamic education on Kangge Island are very reasonable in accordance with the religious conditions of the majority of the population. So the existence of Islamic education is one of the da'wah approaches that are considered effective by the da'i. The da'i not only have the task of preaching, they also actively become teachers of the Islamic education school. The Islamic education in Kangge Island is as follows:

1. Raudhatul Atfal (RA) was established in 2020.
2. Private Ibtidaiyah Madrasah Nurul Falah Kangge

Private Ibtidaiyah Madrasah Nurul Falah Kangge in the community is known as MIS Nurul Falah Kangge. MIS is an abbreviation of Private Madrasah Ibtidaiyah. According to the village head, Suaib Tupong, "This MIS was founded on August 5, 1965. The founders were Abdullah Gara Toda (Chairman), Labara Saka (Vice Chair), Abbas Magi (Secretary One) and AS Sawu (Secretary Two). So Syukur Ola Tugu was appointed as the head of the school." At that time, teaching and learning activities began, according to Baharudin Bala, "there is only one teacher, namely Syukur Ola Tugu. He teaches from house to house."

Official teaching and learning activities in the classroom, in 1972, at that time there were three (local) classes located on the beach. Syukur Ola Tugu as Principal of Madrasah Ibtidaiyah. With the help of six teachers, namely Damong

²²Gunawan Bala, Chairman of the Da'wah Council of Alor Regency, Live Interview, in Dusun Dua Pulau Kangge, April 4, 2015.

²³*Ibid.*

Opa, Karim Hibu, Muso Abong, Usmani Hama, Baitullah Tugu and Mrs. Zaenab Hasan Toda.

In 1975, the MIS school was moved to a higher ground which is \pm 200 meters away from the coast. The old school was later turned into a village office until now.

Over time, MIS continues to improve the quality of its education, both physically and non-physically. This has happened since 2012, when there were already several teachers from Kangge Island, both undergraduates and SMS graduates who were willing to serve in their villages.

In the past, there was a huge shortage of teachers, as said by Baharudin Bala (who has been a MIS teacher in Kangge for a long time), "since MIS was founded in 1965, we have had a very difficult time finding a teacher, when there are alumni of the pesantren we ask to teach but they cannot join".²⁴

Still according to Baharudin Bala, from 2008 to 2012, we and the school committee tried again to find teachers, this time taking a "heart" approach. Alhamdulillah, there were alumni from high schools, Islamic boarding schools and universities who were willing to join MIS Nurul Falah Kangge.²⁵ So that in 2012, changes have begun to be seen, by utilizing pesantren graduates for Islamic religious subject teachers and high school alumni for general teachers such as Indonesian language, mathematics, social studies, science and others.

MIS teachers, Nurul Falah Kangge, who has a bachelor's degree with an S.Pd.I degree, have four (4) teachers; there are two (2) teachers with an S.Pd degree; teacher with the title A. Ma there are two (2) teachers; and there are six (6) teachers graduated from SMA/MA equivalent. There has also been a change in the educational facilities at MIS and now there are eight (8) locales for eleven (11) classes²⁶ assistance from the Ministry of Religion of Alor Regency.

The MIS teachers are: Siti Zainab, S.Pd.I, Gunawan Manapa, S.Pd.I, Ibrahim D. Paddang, S.Pd.I, Nur Asia Malik, Darmayanti B. Bela, S.Pd, Rahmad Rais, Bahrudin Bala, Gunawan Leki, S.Pd, Baitullah Tugu, A. Ma, Sumarni H. Lamala, Ubaidah Toda, A. Ma and Maryam Nona.

²⁴Bahanudin Bala, Hamlet One Mosque Manager, Live Interview, at MIS Nurul Falah Kangge Kangge Island, 16 April 2015.

²⁵*Ibid.*

²⁶11 classes, namely first class there are two classes, IA and IB; second class there are two classes, IIA and IIB; third grade there are two classes, IIIA and IIIB; fourth grade there is one class; fifth grade there are two classes, VA and VB; and the sixth grade there are two classes, VIA and VIB.

3. MTs (Madrasah Tsanawiyah)

This Madrasah Tsanawiyah was founded in 2007, at that time the class was still boarding at the local MIS Nurul Falah Kangge. Likewise with the teachers, most of whom are assisted by MIS teachers. Such as Bahrudin Bala, Zakaria, Maryam Nona, Bakir Manapa and Usmani Hama. Meanwhile, the teachers outside MIS are Mahfud and Nasrun Lajar. The principal of MTs is Mahfud.²⁷

Mahfud became the Principal of MTs until 2009, then was replaced by Bakir Manapa. And in the same year, these MTs received school building assistance for three (3) local classes from PNM Mandiri.

In 2012, there was another change in the Principal of MTs, who replaced Bakir Manapa, who was an envoy from the Ministry of Religion of Alor Regency, namely Fairus RS Apprentice, S.Pd., until now.

4. Private Madrasah Aliyah (MAS) Kangge

Madrasah Aliyah Swasta (MAS) Kangge was founded in 2013. At that time, the MAS party borrowed the Marisa Village hall as an emergency classroom. In its journey, the sustainability of this MAS in the middle of the road is faced with the problem of a shortage of teachers. There are several married teachers who have moved their domicile from Kangge Island to Kalabahi. Formal education which has only been running for one year, was forced to stop in his second year. To save the education, MAS has entrusted them to the Hayatul Islam Foundation in Baranusa.

The lack of teachers and the lack of educational facilities, namely classes, have indirectly affected the enthusiasm for learning for students and the trust of parents in MAS. Ustadz Gunawan also tried to find da'i who could teach both at MTs and at MAS.

At the end of 2014, Ustadz Gunawan collaborated with two institutions, namely the Indonesian Islamic Da'wah Council and the Islamic Association. From these two institutions, one preacher was sent each. In addition to requesting support for sending da'i, ustadz Gunawan also conveyed to the Da'wah Council regarding the obstacles in implementing the da'wah program through education, namely the absence of facilities for MAS classrooms.

At the beginning of Ramadan 1435 H/2015 AD, Ustadz Gunawan was brought by the LAZIS Team of the Da'wah Council to participate in socializing the da'wah program in NTT. In front of the congregation of the Bank Bukopin

²⁷Zakaria Laba.

mosque, he was introduced as a da'i who was struggling to build Islamic education on the Largest Island.

*Alhamdulillah*The efforts made by the LAZIS Da'wah Council received a positive response from Bank Bukopin's CSR and Bank Bukopin's Baitulmal. From these two sources of funds, the MAS educational facility was built on Kangge Island in April 2015.

The teaching staff at MAS Pulau Kangge are Ibrahim D. Paddang, S.Pd (Principal); Siti Zainab, S.Pd.I; Nasrun Lajar; Zakira Laba, S.Pd.I; Bakir Manapa; Gunawan Manapa; Nur Asia Malik; Gunawan Leki; Rasyidin, S. Kom. I; Abdullah Azzam; Bahudin Lamala and Rahmad Rais

C. The Process and Role of Da'i in the Development of Islamic Education on Kangge Island

In connection with the development of Islamic education in the coastal community of Kangge Island. Based on the author's interview with the da'i, it has been found that the idea of da'wah is the stage or process of developing Islamic education, namely: motivating people to the importance of Islamic education; carry out the regeneration of human resources for preachers; build community economy; maintain socio-cultural life; build political power; and build a da'wah network.²⁸

1. Giving Motivation About the Importance of Islamic Education

Many people (parents) on Kangge Island, who generally only study Elementary School (Sekolah Rakyat) and Madrasah Ibtidayyah (MI), after that do not continue their education. This is because there are several factors, namely:

- a. Lack of understanding of the importance of education.
- b. In the past, there was no access to the city as a place to continue education. Because the transportation route used is by sea. Even if there is a strong determination to go to the city, at that time using a sailboat, with a distance of two (2) days and two (2) nights. The time also adjusts to the state of the wind direction.
- c. The last factor is not having the cost of education.

Seeing the condition of the community, Ustadz Gunawan Bala tried to find a solution by going through the following steps:

- a. Provide motivation and share experiences during his study at Islamic boarding schools (West Java) to the community about the importance of

²⁸Gunawan Bala.

education. This is done by visiting people individually or by taking advantage of the moment when parents gather at certain events such as weddings, funerals or circumcisions.

- b. Inviting children to go to Islamic boarding schools outside the NTT area such as East Java, Central Java, West Java or Jakarta. When there is a child who has a desire, he himself takes it directly to the boarding school. Sometimes he would find the cost of the trip himself.
- c. He has also worked as a fisherman. The results from the fishermen catch fish are then sold and then allocated to travel costs for children who are willing to learn but have difficulty in traveling costs.
- d. He also collaborates with several educational institutions/Islamic boarding schools that have formal education as well and there must be a dormitory. So that the children can be deposited with guaranteed full scholarships (SPP, Boarding and Meal Fees).
- e. Conducting Ramadan safari activities on Kangge Island in order to show the potential of children who have finished or are on school holidays from Java, with the hope that parents and children who have not yet gone to boarding schools will be moved so that they are interested in studying at pesantren.

"Al-hamdulillah now there has been a gradual change. Until now, there are several cadres who have finished at the pesantren and returned home. Then they also continue to motivate the community on the importance of education. This is the result of a struggle." Ust Gunawan said.²⁹

The development of Islamic education on Kangge Island can gradually be realized with the support or participation of the community. Where from 1965 to 2007 there was only education at the MI (Madrasah Ibtidaiyah) level equivalent to SD (Elementary School). It was only later in 2007 that Madrasah Tsanawiyah and Madrasah Aliyah were established in 2013.

2. Carrying out the Cadreization of Da'i

The da'i cadre activity is by sending children to Islamic boarding schools on the island of Java. Back then, there was a Foundation Qurriyatul Ummah which was founded by Eastern Indonesians. Through the foundation, three children were brought from Kangge Island to a boarding school on the island of Java. They are Muktar Apa, Jumadi Laba and Ramsia.

The three children then continued the activities of the Qurriyatul Ummah Foundation independently without a foundation. In 1994, they brought 4 (four)

²⁹*Ibid.*

children, namely Gunawan Bala, Bakir Manapa, Bahudin Manapa, Zakaria Laba and Mahfud Laba. Currently, the four children already have their own activities.

For example, Ust Gunawan as Chair of the Alor Regency Da'wah Council, Ust Bakir Manapa as Chair of the Mosque Takmir and Chair of the Village Consultative Body (BPD) Marica Kangge, Zakaria Laba as head of Kangge Private Islamic School (MIS), Bahudin Manapa as KUA of Northwest Alor District and Mahfud Laba as Religious Counselor at the Ministry of Religion in Kalimantan.

The activity of sending da'i cadres to study religion to Islamic boarding schools in Java is still being carried out by ust Gunawan. Although there are MTs and MA educational facilities on Kangge Island, they still have limitations. So it is still necessary that some children continue to study religion in Islamic boarding schools.

3. **Motivating People to Work**

According to Ustadz Gunawan, "people's lives are economically below the poverty line, on average the people work as fishing fishermen using very simple traditional equipment. And sometimes they use methods that can damage the beauty of coral reefs, because they use explosives in water."³⁰

To change this habit, there are several ways that Ustadz Guanwan Bala does in helping the community to improve their economy. Are as follows:

- a. Trying to motivate people about the importance of working hard. Ustadz Gunawan always said that work is part of worship. And God doesn't just see the results of his work. However, when a Muslim works, Allah will reward him, because he has tried to look after and protect his wife, children, family and himself.³¹
- b. Strive to collaborate individually or in groups, with government and private parties. The government party in this case that has established cooperation is the Department of Maritime Affairs and Fisheries. From 2002 to 2015 it has provided assistance to as many as nine (9) boats with a size of three (3) GT. Apart from government assistance, the community itself has so far made as many as 31 boats with different sizes of cargo. According to Ustadz Gunawan's notes, Kangge had 16 diesel engines and 89 ketintin engines (small temple boats).
- c. Bringing in experts in the manufacture of fishing boats from Bima, to teach the community how to make fishing boats. And now almost the average local community can build fishing boats.

³⁰*Ibid.*

³¹*Ibid.*

- d. Diverting the attention of people who used to look for fish by using explosives by looking for alternative businesses. So, the business of cottoni and Sakol seaweed as an alternative choice.

To improve the promising economy, since 2006 until now (2015), seaweed business has become the main type of business for the people of Kangge Island. The existence of this seaweed business has had a positive impact on the community's economy and the education of their children. When the community already has economic resources, they can also provide financial assistance for their children's education.

4. Keeping the Socio-Cultural Society

Living in harmony, full of mutual cooperation, feeling the same fate and sharing the same fate, is a culture that has taken root in the people of Kangge Island. According to Ustadz Gunawan Bala, "this good habit really needs to be improved and preserved, as a stimulus to the soul of the community, so that the social spirit and concern are higher and maintained".³²

Many activities in the life of the Kangge community are based on a culture of cooperation/mutual cooperation. This habit in an open forum in the community, Ustadz Gunawan always takes the time to remind the public to maintain and preserve it. Among the activities that always involve the participation of the community are the following:

- a. Build mosques, schools, roads in villages, wells, people's houses and others.
- b. Wedding / circumcision party activities. Sending/bringing various kinds of food to people who have a purpose, with the intention of lightening the burden, is a hereditary habit that exists in the life of the people of Kangge Island. This good habit, is not binding, only as a form of volunteerism from every citizen, both materially and morally.
- c. How to dress. The traditional leaders (predecessors) of the Kangge Island community have determined how to dress. Especially for women must be veiled and for men dress modestly. Along with the times, this dress culture has slowly begun to erode, so it needs to be reminded again to the public. According to Ustadz Zakaria, the way to anticipate it is especially for children starting from the formal education level (MI, MTs and MA) for women who are required to wear a headscarf, long sleeves and long skirts. Meanwhile, men are required to wear a cap, shirt and trousers.

Ustadz Gunawan explained, "maintaining cultural heritage that does not conflict with Islamic teachings is part of the da'wah mission"³³The preachers

³²*Ibid.*

³³*Ibid.*

together with the community and the Marisa Village government will always remind anyone who forgets or neglects to maintain this parent's cultural heritage.³⁴

5. Building Political Power

Political power has strategic value for da'wah in particular on Kangge Island, generally in Alor. Because, overall Muslims in Alor are a minority, around 28.61%. So, according to Ustadz Gunawan, "guiding Muslims in terms of politics is part of da'wah activities".³⁵

Seeing that all residents on Kangge Island are Muslims, it is important to provide political insight to the community. Because it has the potential of 1157 people on Kangge Island, there are a number of votes that will be cast in the General Election (PEMILU), both for PILPRES, PILGUB and especially PILKADA, so the aspirations of this community must be fostered so that they are well directed.

The efforts of the da'i in fostering the Islamic community regarding political insight have led from the representatives of Muslims to the position of Deputy Regent for two (2) periods in Alor Regency. Likewise, the presence of representatives of Muslims in the DPRD has helped the da'i in terms of bureaucracy for da'wah activities. According to Ustadz Gunawan, "the importance of having Muslim representatives in the government is to eliminate various attempts to discriminate in village development, namely between villages with Muslim populations and villages with Christian populations, as well as certain ethnic groups".³⁶

This effort to build political power in Alor is a da'wah step that has attracted the attention of the da'i. Because according to Ustadz Gunawan, "the government has a strategic role in village development, because all facilities and infrastructure are with the government, both in the procurement of infrastructure and superstructure".³⁷ Such as road construction, educational facilities, strengthening the community's economy, procurement of transportation and so on.

In building this political power, Ustadz Gunawan together with the preachers in Alor made visits to the islands, both sub-districts and villages. Ustadz

³⁴Suaib Tupong.

³⁵Gunawan Bala.

³⁶*Ibid.*

³⁷*Ibid.*

Gunawan himself in his political experience had been the Chairman of the Alor District PKS.

6. Building a Da'wah Network

Da'wah in a place that still lacks facilities, it is very important for a da'wah officer to establish cooperation with various parties. As a preacher who has studied on the island of Java, Ustadz Gunawan has a fairly broad insight and has a network of friendship with various parties. According to Ustadz Gunawan, "da'wah in da'wah fields such as Kangge Island, is very difficult to do if we don't establish da'wah cooperation with other parties, because it requires quite a lot of da'wah funding".³⁸

Moreover, in order to help the community in terms of the economy, for the continuity of life as God's creatures, all of this needs to involve parties who have an interest in developing coastal communities such as on Kangge Island. According to Ustadz Gunawan, so far there are several parties who have become da'wah partners on Kangge Island, namely:³⁹

- a. Indonesian Islamic Da'wah Council
- b. LAZIS Da'wah Council
- c. PNPM Mandiri
- d. PERSIS (Islamic Union)
- e. NU (Nahdatul Ulama)
- f. Muhammadiyah
- g. Islamic boarding schools in East Java, Central Java, West Java, Sulawesi, Kalimantan, Sumatra, NTB and NTT
- h. Alor District Marine and Fisheries Service
- i. Indonesian Umala Council, Alor Regency
- j. Islamic Party politician or Muslim based

In connection with the development of Islamic education-based communities on Kangge Island, the authors found an approach according to Alfitri as the author mentioned in the introduction, namely via pdevelopment of community approach.

Islamic education development programs such as MI, MTs and MA are programs that start from the community through discussions with the village government, traditional and religious leaders including da'i. Only then did they communicate with the Regency Ministry of Religion and Regency Regional Offices in the operational permit process.

³⁸*Ibid.*

³⁹*Ibid.*

As for the construction of educational class facilities, involving the Regency Ministry of Religion for the construction of MI; while for the construction of MTs facilities from PNPM Mandiri and MA facilities from LAZIS, the Da'wah Council collaborated with Baitulmaal Bank Bukopin. To make it easier to read it can be seen in the following table:

Table 1
Islamic Education Development Approach

Program	Approach	Public	Partner	The Role of Da'i
Islamic Education Development	<i>development of community</i>	1. MI: - Self-supporting community, providing land - Subject 2. MTs: - community provides school building land - community helps build - Subject 3. MAS: - community provides land - community helps build - Subject Subject: because the community is involved in formulating. The da'i	1. MI: - Hayatul Islam as a protector - Village government & school are looking for teachers - Ministry of Religion sends school principal - Ministry of Religion as building donor 2. MTs: - Hayatul Islam Foundation as initiator & Protector - PNPM Mandiri building donor	-Facilitator -Educator -Subject (teacher) as part of society.

		<p>themselves are members of the Kangge Island community, they are native to the Kangge Island people.</p> <p>Object: is the condition of poor education on Kangge Island</p>	<ul style="list-style-type: none"> - MTs are looking for teachers - Ministry of Religion sends school principal <p>3. MAS:</p> <ul style="list-style-type: none"> - Protective Islamic Life Foundation - The Supreme Court is looking for a teacher - LAZIS Da'wah Council & Baitulmaal Bukopin building donors 	
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Based on this approach, the role of the preacher in the development of Islamic education in the coastal community of Kangge Island is as a facilitator and educator.

a. The Da'i's Role as Facilitator

According to Fredian Tony Nasdian, he must help the community to participate in community development programs by providing inspiration, enthusiasm, stimulation, initiative, energy and motivation so that they can act. He must also be able to listen to and understand the aspirations of community members.⁴⁰

The alumni of the pesantren that the writer has mentioned above as da'i, in the Kangge Island community their position as facilitators, namely those who are

⁴⁰Fredian Tony Nasdian, p. 145-146.

always involved in providing insight, enthusiasm, motivating and discussing with the community to act in making changes. For example, what the preachers do on Kangge Island are:

First, Discuss with the community. The role of the da'i on Kangge Island has been to make efforts such as communication and discussion with the community. The results of the discussion are then communicated to the social institutions that have an interest.

The location of Kangge Island is far from the Regency City and at that time access to continuing education is very difficult to reach, so dropouts often occur. To minimize the number of children dropping out of school, the da'i held discussions with their parents, provided motivation for the importance of education, and provided solutions by sending children to Islamic boarding schools in Java.

The preachers on Kangge Island saw that it was time to establish a secondary school for children who had graduated from Madrasah Intidaiyah (MI). At that time, they discussed with Mr. Usmani Hama (late), as Principal of MIS Nurul Falah Kangge regarding the importance of establishing Madrasah Tsanawiyah (MTs). The results of the discussion were then brought to a larger forum, namely deliberation with the community which was attended by da'i/ustadz, religious leaders, mosque administrators and traditional/community leaders by involving the village government.⁴¹

This larger discussion forum found an agreement to immediately establish a secondary school from MIS, namely Madrasah Tsanawiyah (MTs). So, Mr. Usmani Hama (late) as Principal of MTs. Because he is a civil servant, he was entrusted with lobbying the Alor Regency Ministry of Religion, Alor Regency Regional Office and the Hayatul Islam Foundation in Baranusa. Meanwhile, the da'i prepare administrative documents as material. When there is a direct review from the Ministry of Religion of Alor Regency and from the Alor Regency Regional Office, the files are ready.⁴²

The place was in 2007, the Madrasah Tsanawiyah Babul Rahmat Kangge was founded which is under the Hayatul Islam Foundation. The preachers as alumni of Islamic boarding schools and universities were then directly involved in the process of Islamic education by becoming teachers of the MTs.

Likewise with the establishment of Private Madrasah Aliyah (MAS), according to ustadz Rahmat Laba, the da'i have a role in the succession process

⁴¹Rahmat Laba, Chair of the Alor District PKS DPD, Telephone Interview, from Bekasi, 5 September 2015.

⁴²*Ibid.*

of the establishment of MAS, such as Gunawan Bala, Nasrun Lajar, Bakir Manapa and Zakaria Laba. Ustadz Rahmat Laba himself was the founding secretary of MAS. Apart from the da'i, there are religious leaders, teachers, the community and the government, such as Bahanudin Bala, Ibrahim D. Panddang, Siti Zainab and Suaib Tupong.⁴³

Second, find a solution for the cost of traveling for children from Kangge Island to Java. For children who already want to go to Islamic boarding schools, sometimes Ustadz Gunawan sends them to go to Islamic boarding schools in Java.

Ustadz Gunawan has also worked as a catch fisherman and owns a fishing boat. The results from the fishermen catch fish are then sold and then allocated to travel costs for children who are willing to learn but have difficulty in traveling costs. Apart from catching fish, sometimes they also receive assistance either individually or from social institutions.

Third, Communicating with social institutions. Madrasah Tsanawiyah was established in 2007, at that time for teaching and learning activities riding at the Madrasa Ibtidaiyah school. Only in 2009, these MTs received three (3) local/class school building assistance from PNPM Mandiri. According to Darsono Magi, "ustadz Gunawan has a role in bringing PNPM Mandiri to Kangge Island, so that he can help build schools for MTs".⁴⁴

Likewise with Madrasah Aliyah development assistance, Ustadz Gunawan who came to LAZIS Da'wah Council to communicate related to the development of MA education. Through the proposal he brought, it was explained that there were students after their MTs graduates dropped out of school, because to continue to the next level they had to go to another place and were far away because they were on different islands.⁴⁵

b. The Role of Da'i as Educators

According to Jim Ife, education is the most important aspect of the role of a community worker, and thus various skills in educating are very important.⁴⁶ The da'i mentioned above are directly involved as educators/teachers as well as as movers in the establishment of Islamic education on Kangge Island.

⁴³*Ibid.*

⁴⁴Darsono Magi, Secretary of Marisa Village, Live Interview, at his Residential Home Dusun Satu Pulau Kangge, 18 April 2015..

⁴⁵Proposal for Establishment of Kangge Island Madrasah Aliyah. Number 10/PP.MAS.II/08/2013.

⁴⁶JIM Ife and Frank Tesoriero, p. 581.

A preacher who has a bachelor's degree provides training and insight to the community or youth who have completed their education in high school/equivalent or Islamic boarding school. The presence of preachers who have experience in universities share their insights with preachers or teachers who graduated from high school/Islamic boarding schools. As did Ustadz Rahmat Laba, Nasrun Lajar and Bakir Manapa, those who prepare school administration, make lesson modules, and then hold discussions with other teachers.

The preachers who became teachers were Zakaria Laba, Bakir Manapa and Nasrun Lajar. In 2014, they were assisted by two new da'i namely Abdullah Azam from Persatuan Islam (PERSIS) and Rasyidin from the Indonesian Da'wah Islamiyah Council.

CONCLUSION

In the process of developing Islamic education on Kangge Island, the role of the da'i has been found, namely as a facilitator and as an educator.

First, as facilitators, the da'i provide insight, motivate and discuss with the community to act in making changes and communicating the condition of the community to outside parties or stakeholders. Second, as educators, da'i are directly involved in becoming teachers. And they also held discussions with other teachers, to formulate teaching and learning activities and provide input in the establishment of Islamic education on Kangge Island. As for the process through pdevelopment of community approach.

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