

MAP OF DA'WAH BLIMBING VILLAGE, PACIRAN DISTRICT, LAMONGAN REGENCY, EAST JAVA PROVINCE

DOI: <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v5i2.147>

Submitted: 01-09-2022 Reviewed: 20-10-2022 Published: 2-12-2022

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ABSTRACT

Research purposes: To find out the Da'wah Map of Blimbing Village, Paciran District, Lamongan Regency in 2022. Research Method: Qualitative. Research Results: From the SWOT analysis, preaching in Blimbing has several opportunities, threats, strengths and weaknesses, including: (low opportunity) a consumptive society, (moderate opportunity) the need for free education and a modernizing society, (best opportunity) the majority Muslim religion, requires true Islamic teachings, is egalitarian, welcome, enthusiastic, as well as adequate means of proselytizing, (major threat) religious and community sentiments that are inclusive, (moderate threat) there is competition between institutions, (minor threat) the community heterogeneous, (strength) da'wah can be carried out openly and comprehensively, and (weaknesses) the lack of preachers and their quality, as well as the lack of maximizing the power of da'wah. Conclusion: Da'wah in Blimbing Village is carried out actively and organized through proselytizing organizations/institutions as well as programs of existing religious facilities. Adequate facilities include mosques and prayer rooms, formal and diniyah educational institutions, as well as various community charities to support da'wah. However, the da'wah that has been carried out has not been maximized, so efforts are needed to improve weaknesses, take advantage of opportunities, and minimize threats to become strengths of da'wah.

Keywords: Map of da'wah, Blimbing, Lamongan

INTRODUCTION



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Islam is a religion that is absolutely true,¹Islam is also a comprehensive religion,²so that all aspects of life are governed by norms that are guided directly from Allah Ta'ala with revelations, and are guided by His Messenger through noble treatises that are taught to His servants as a whole.

For that we need da'wah. Da'wah must be carried out in a planned, systematic, programmed and professional manner. With wisdom (bil wisdom), good teaching (mau'izhatul hasanah) and arguing in the best way (mujâdalah bil ahsan) as Allah has explained in His Word.³

There is a need for a detailed da'wah map. A da'wah map is a description of da'wah activities or accurate details of da'wah activities in a place. Before developing a strategy and applying the da'wah method, it is necessary to know the details of the da'wah field so that the applied da'wah strategy, method and approach are appropriate.

Blimbing Village, Paciran District, Lamongan Regency, East Java Province. It has an area of 5.5 km² or 250.4 Ha/m² on the north coast of the Java Sea.⁴The boundaries of this kelurahan area are determined by the Legal Basis of PP No. 73 of 2005, namely north to the Java Sea, south to Dadapan Village, Solokuro District, east to Kandangsemangkon Village, Paciran District, and west to Brondong Village, Brondong District.

It is recorded in the Central Bureau of Statistics for Lamongan Regency with the largest population in Paciran District. In 2014, the population reached 18,422 souls, 9,278 men and 9,144 women in 5,327 household heads. 678 family heads as farmers, the rest are fishermen. A religious coastal area. 100% of the population is Muslim. In an effort to maintain this integrity, religious figure Mr. Adnan Adi Wijoyo as one of the senior civil servants gave confirmation to the Lamongan Regency Government not to send non-Islamic civil servants in the North Lamongan area. However, in 1984 it was discovered that the East Java province had placed two non-Islamic civil servants in the area.⁵

In the beginning, the religious understanding of the Blimbing people was still mixed with Javanese customs, dynamism and animism. In 1988 a mosque was built in the remote area of Blimbing, Waupokak. The first da'wah institution that

¹See QS. Ali Imran: 19. In As-Sa'di's interpretation it is explained that no religion other than Islam is accepted. Abdurrahman bin Nashir As Sa'di, Taisîrul Karîmir Rahman Fî Tafsîrin Kalâmil Mannân, Beirut: Muassasah Ar Risâlah, 2002, p. 125.

²See QS. Al Maidah: 3. In Tafsir Ibn Kathir it is explained that Ali bin Abi Talhah said from ibn Abbas, Islam is perfect, so it does not need additions at all and Allah will not subtract it, even Allah is pleased with it and will not be angry with it forever. Ibnu Katsir, Tafsirul Qur'ânîl 'Adzîm, Riyadh: Dâr As Salam, 2004, Cet. IV, Volume II, p. 842.

³See QS. An Nahl : 125. Jalaluddin Al Mahalli and Jalaluddin As Suyuthi, Tafsîrul Jalâlain, Damascus: Dar Al Jail, 1994, p. 681.

⁴Wikipedia, website: <https://id.wikipedia.org/wiki/Blimbing,Paciran,Lamongan/> 9 June 2022

⁵Central Bureau of Statistics for Lamongan Regency, website: <https://lamongankab.bps.go.id/statictable/> 9 June 2022

existed was Muhammadiyah. Its leaders included Mr. Adnan Nur, chairman of the East Java MUI, Mr. Umar Ali, chairman of the local Muhammadiyah, and Mr. Ridwan Syarqowi, the founder of the Paciran Muhammadiyah Modern Islamic Boarding School. Currently there are approximately 11 da'wah institutions in Blimbing Village.⁶

Apart from Muhammadiyah which was active from the beginning, PII then FPI in the 2000s, Jama'ah Tabligh in 2005 with Mr. Shodiq and Mr. Hariyanto as leaders. Nahdlatul Ulama with its figures Mr. Udi Dzakariyah, Mr. Thohir Rakhim and his son, Mr. Hamam Thohir. later LDII and PERSIS.⁷

This research uses SWOT analysis. The formulation of the problem: "How is the Da'wah Map of Blimbing Village, Paciran District, Lamongan Regency, Prov. East Java. And the limitations of the problem are da'wah activities in the community of Blimbing Village, Paciran District, Lamongan Regency in 2022. This study aims to determine the da'wah map of Blimbing Village, Paciran District, Lamongan Regency, East Java Province in 2022.

Definition of Map. According to KBBI, the word map means a picture or painting on paper and so on that shows the location of land, sea, rivers, mountains, and so on.⁸ Map also means a plan which is a representation through pictures of an area that states properties such as area boundaries, surface properties and so on. In English it is called a map. While the word map comes from the Greek mappa which means table cloth. Map can be interpreted as a picture of all or part of the earth's surface which is reduced on a flat plane or projected in two dimensions with certain methods and comparisons. So in general the map is drawn on a flat plane and reduced or scaled.⁹ Maps can describe the position of a country through the shape of mountains, rivers, seas, plains, contour lines, economic activities, and so on by using symbols and colors.¹⁰

There are 3 types of them: the first is the Line Map, which is a map that presents planimetric and elevation details in the form of lines and symbols. The second Photo Map is a map presented in the form of a photo that has been rectified, so that the scale is uniform (orthogonal). And the third Digital Map is a map in the form of digital data that is presented in the form of vector, raster, or a combination of both.¹¹

⁶Interview with Suprayogi, Community Leader and Historical Actor, Interview, Lamongan, 17 May 2022.

⁷Interview with Muhammad Salman Afandi, Social Observer, Interview, Lamongan, 17 May 2022

⁸Ministry of Education and Culture, Big Indonesian Dictionary, Jakarta: Balai Pustaka, 1989, Cet. II, p. 678.

⁹Bagja Waluya, "Maps, Globes and Atlases", Academia Accelerating The World's Research, BBM 2, 2015, p. 4.

¹⁰Abdul Rasid, "Maps as a Source of Reference", State Library of Malaysia, 2017, p. 41.

¹¹Widi Yulianto, 2002 AutoCAD Application for Mapping and GIS, Jakarta: Elex Media Komputindo, 2004, Cet. II, p. 4.

As for the general map or which describes all appearances on earth,¹² There are 3 types of maps including: 1). World map. This type of map provides information about the shape and location of each country in the world. 2). Chorograph Map. This map depicts part or all of the earth's surface in general and small-scale patterns, such as an atlas. 3). Topographic maps. This type of map provides information about the earth's surface and its relief, plus drainage, physical and cultural features to complement it.¹³

If based on a special map or which provides certain (specific) sighting information on the earth's surface,¹⁴ then there are several types that highlight the characteristics of the use of symbols according to the theme stated in the map title, including: 1). Climate Map. This map presents climate information using color symbols. 2). Indonesia Natural Resources Map. This map illustrates the theme of the potential of natural resources in Indonesia by using the appropriate symbols. 3) Land Use Map. 4). A map that presents the theme of the mountainous land pattern of an area using symbols that describe agricultural land, industrial areas, settlements, and so on. 4). World Population Distribution Map. 5). This map presents the theme of differences in population density in the world using dots or circles as symbols. 6). Geological Map. This map illustrates the theme of rock types by using color symbols,¹⁵

The last division is based on scale, maps are grouped into 5 types depending on their goals and needs, including: 1). Cadastral Map. Maps that have a scale between 1 : 100 to 1 : 5,000, such as land ownership maps. 2). Large Scale Map. Maps that have a scale between 1: 5,000 to 1: 250,000, such as Topographic Maps. 3). Medium Scale Map. Maps that have a scale between 1: 250,000 to 1: 500,000, such as the District Per Province Map. 4) Small Scale Map. Maps that have a scale between 1: 500,000 to 1: 1,000,000, such as the Map of the Provinces of Indonesia. 5). Geography Map. Maps that have a scale smaller than 1: 1,000,000, such as the Indonesian Map and the World Map.¹⁶

Definition of Da'wah. In language, da'wah comes from Arabic¹⁷ Da'â - Yad'û - Da'watan which means to invite, call, call, and pray. In the Al-Munawwir Dictionary it means party invitation,¹⁸ Meanwhile, according to Syaikhul Islam Ibnu Taimiyah, da'wah is inviting people to believe in Allah ﷻ and in what His Messenger ﷺ brought by justifying what they preach and obeying what they

¹²It can also be called a topographic map based on the type of data and its function. See Widi Yulianto, *AutoCAD 2002 Application for Mapping and GIS*, p. 5.

¹³Bagja Waluya, "Maps, Globe and Atlas", p. 5.

¹⁴It can also be called a thematic map based on the type of data and its function. See Widi Yulianto, *AutoCAD 2002 Application for Mapping and GIS*, p. 5.

¹⁵Bagja Waluya, "Maps, Globe and Atlas", p. 6.

¹⁶Bagja Waluya, "Maps, Globe and Atlas", p. 6.

¹⁷Ibnu Mandzur, *Lisânul 'Arabic, Saudi: Dâr Al Akhyâr*, 2006, Volume VI, p. 351-352.

¹⁸Ahmad Warson Munawwir, *Al Munawwir Dictionary*, Surabaya: Progressive Library, 2002, Cet. XXV, p. 407.

order.¹⁹ According to Shaykh Muhammad Ar Rawi in the book *Ad Da'wah Al Islamiyyah Da'wah 'Alamiyah*. According to Shaykh Adam Abdullah Al Alwari in the book *Târîkh Ad Da'wah baina Al Ams wa Al Yaum*, later refined by Shaykh Muhammad Khair Ramadhan in the book *Ad Da'wah Al Islamiyyah*, that da'wah is directing human views and their rationality to a belief or interests that benefit them. According to Muhammad Abu Al Fath Al Bayanuni da'wah (Islam) is conveying and teaching Islam to humans in the reality of life, and explaining At Tablighiyyah (delivering messages), At Takwiniyyah (the process of formation), and At Tanfidziyyah (implementation).²⁰ Mohammad Natsir defines da'wah by calling on the Shari'a to solve life's problems, calling on the function of life as a servant of Allah ﷻ (syuhada 'alâ an nâs), and calling on the true purpose of life, namely worshiping Allah ﷻ.²¹

Da'wah is also the art of bringing together human nature with Divine revelation or efforts to Islamize all areas of human life.²²

Dawah Map. The Indonesian Ulema Council explained that the meaning of da'wah map is complete information about the objective conditions of the elements or components of the da'wah system.²³ In full, Nawari Ismail explained that the da'wah map means a systematic and detailed description of the subject, object, and environment of the da'wah in regional units,²⁴ This unit covers the RT, RW, kelurahan/village, sub-district, district, even provincial levels, depending on data requirements, available funds and personnel.

In the 1990s, da'wah maps were presented in two versions. The first is a narrative and illustrative story using a Word Processor (a word processing application), and the second is using a visualization in the form of a broadcast (a kind of Power Point at this time).²⁵ Both of these versions describe an area that contains the potential of da'wah from various points of view by giving signs as cultivated areas, in order to achieve the ideals of effective and efficient da'wah.²⁶ As

¹⁹Syaikhul Islam Ibnu Taimiyah, *Majmu' Fatawa*, - : -, 1997, Volume XV, p. 157.

²⁰Muhammad Abu Al Fath Al Bayanuni, *Al Madkhal Ilâ 'Ilmi Ad Da'wah*, Beirut: Muassasah Ar Risâlah, 1995, Cet. III, p. 16-17.

²¹Mohammad Natsir, "Da'wah and Purpose", Indonesian Islamic Da'wah Council, No: 28, 1975, p. 2-4.

²²See Mohammad Natsir, *Fiqhud Da'wah*, Jakarta: Indonesian Islamic Da'wah Council, 2017, Cet. XV, p. x, 1-17.

²³Republika, website: <https://www.republika.co.id/berita/peta-dakwah-mui/> 11 June 2022

²⁴Nawari Ismail, "Map Preparation of Da'wah", SCRIBD, Vol. 1,-

²⁵Sholihul Huda, *Muhammadiyah Digital Da'wah New Pattern of Da'wah in the Era of Disruption*, Yogyakarta: Blue Ocean, 2022, p. xiv.

²⁶Indonesian Ulema Council, *Terms of Reference for Compiling the National Da'wah Map*, Jakarta: Istiqlal Mosque, 2004, p. 6.

for how to find out its potential, by looking thoroughly at the components involved in the da'wah process.²⁷

As for researching this, the author uses the theory of Albert Humphrey, who was the first to introduce the SWOT (strength, weakness, opportunity and threat) method when he conducted research at Stanford University around 1960-1970. This theory is used to analyze the internal and external conditions of the institution by looking at the strengths, weaknesses, opportunities and threats.²⁸SWOT itself is a technique developed by Albert Humphrey in the 1970s at Stanford as a tool for strategic planning in organizations.²⁹

SWOT analysis considers external (environmental) factors between opportunities and threats, with internal (organizational) factors between strengths and weaknesses.³⁰The third is opportunity, which is an environmental condition outside the organization that is beneficial. Opportunities of this kind need to be ranked based on the probability of success in three categories; Low (has attractiveness and benefits and small achievement opportunities), Moderate (has great appeal and benefits, but small achievement opportunities, and vice versa), and Best (has great attractions and benefits and opportunities for achievements). Of course this opportunity category is based on a comparison of internal factor analysis (strengths and weaknesses). Then the last category is Threats, external conditions that can interfere with the smooth running of an organization. Then this unfavorable thing is also divided into three levels;³¹

The research approach used is qualitative which aims to find meaning, understanding, understanding of a phenomenon, event, or human life.³²

RESULTS AND DISCUSSION

Blimbing is a village/kelurahan located in Paciran District, Lamongan Regency, East Java Province. The majority of people's livelihoods are fishermen, so that it becomes one of the largest fish-producing centers in Indonesia.

The Condition of the People of Blimbing Village, Paciran District, Lamongan Regency (Mad'u)

1. Geography of Blimbing Village, Paciran District, Lamongan Regency

²⁷Saleh Ending, et. al., *Da'wah Map of the West Nusa Tenggara Indonesian Ulama Council*, Mataram: MUI NTB, 2017, p. vii.

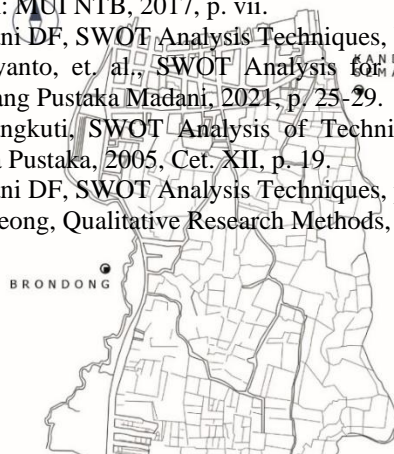
²⁸Fajar Nur'ani DF, *SWOT Analysis Techniques*, Yogyakarta: Quadrant, 2016, p. 1-12.

²⁹Slamet Riyanto, et. al., *SWOT Analysis for Formulating Organizational Strategy*, Yogyakarta: Bintang Pustaka Madani, 2021, p. 25-29.

³⁰Freddy Rangkuti, *SWOT Analysis of Techniques for Dissecting Business Cases*, Jakarta: Gramedia Pustaka, 2005, Cet. XII, p. 19.

³¹Fajar Nur'ani DF, *SWOT Analysis Techniques*, p. 13-26.

³²Lexi J Moleong, *Qualitative Research Methods*, Bandung: Rosdakarya Youth, 2004, p. 6.



Blimbing is a village/kelurahan which is located at coordinates 112.3009923 East Longitude and 6.8848348 South Latitude.³³

Its area is 2.50 Km² (Square Kilometers) or 250 Ha/m² (Square Meters Hecto Area), and includes areas that are at 6.00 Mdpl (Meters above sea level). In general, the climate of the Blimbing area during 2020 until now tends to be hot.³⁴

The contours of the land are partly flat and partly hilly. Demographically, in July 2022, the population reached 18,521 people with 9,371 males and 9,150 females.³⁵

In terms of population, Blimbing Village is the area with the largest population in the sub-district, with 103,153 people in 17 villages/kelurahan.³⁶The details are as follows:

³³Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures 2019, Surabaya: Azka Putra Pratama, 2019, p. 1-8.

³⁴Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures 2021, Surabaya: Azka Putra Pratama, 2021, p. 3-7.

³⁵Documentation of the Data Bank Report on Population Development in Blimbing Village, Paciran District, Lamongan Regency, Part of July 2022.

³⁶Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures for 2021, p. 41.

An area that is not too large with a large population, Kelurahan Blimbing has 12 RWs and 68 RTs and does not have hamlets. The Blimbing area is divided into 4 neighborhoods including; Gowah, Padek, Semangu, and Sidokumpul with the following details:³⁷

In general, the Blimbing people make a living as fishermen, this is because the geographical area of the village is located on the coast of the North Sea.³⁸

As for the farming profession, there are 5,812 families with 520 farming families³⁹ who worked on 206.00 Ha of agricultural land including 5.00 Ha of paddy fields and 201.00 Ha of non-paddy fields.⁴⁰

The Blimbing community is classified as a middle-income economy, while their education is based on the results of interviews with local leaders, explaining that many adolescents do not continue their education or drop out of school, because it is easy to find work regardless of the level of education, such as fishermen, traders, and other laborers.

2. The Religious Condition of the Community of Blimbing Village, Paciran District, Lamongan Regency.
3. The northern coastal area of the Java Sea is famous for its diversity. The beginning of the spread of Islam on the island of Java took place in the northern coastal area brought by Walisongo as the preacher at that time. Clear evidence of the existence of da'wah traces is the presence of sunan tombs along the north coast, both from Surabaya there is Sunan Ampel, Gresik has Sunan Giri, Lamongan has Sunan Drajat, Tuban has Sunan Bonang, and so on.
4. Thus, the majority of the people on the north coast are Muslim, including residents of the Blimbing Village area of Lamongan Regency. In population data and religious adherents recorded at the Office of the Ministry of Religion of Paciran District, there are 3 religions that are embraced by the Blimbing community including; Islam, Christianity and Catholicism with details as follows⁴¹:

Number of religions and adherents

³⁷Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures for 2021, p. 29-30.

³⁸Ibid., p. 46.

³⁹Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures for 2021, p. 140.

⁴⁰Central Bureau of Statistics for Lamongan Regency, Paciran District in Figures for 2021, p. 125.

⁴¹Data from the Office of the Ministry of Religion regarding Religious Population and Adherents in Paciran District (Report from January to December 2018).

NO	RELIGION	GENDER		QMS
		LK	homework	
1	Islam	8,494	8,854	17,348
2	Christian	5	4	9
3	Catholic	2	2	4

Da'wah facilities in Blimbing Village, Paciran District, Lamongan Regency

In general, da'wah facilities include places of worship and places of education. In this case Blimbing Village, where the majority of the community is Muslim, only has 2 types of places of worship for Muslims, namely mosques and prayer rooms. As for the data that the author obtained through field observations, there are 16 mosques and 26 prayer rooms:⁴²

Then related to other da'wah facilities, there are places of education that play an important role in the formal learning of social education strata. In the author's observation, there are 5 PAUD/TK, 5 SD, 3 MI, 2 SMP, 1 MTs, 1 SMA, 1 MA, and 1 Islamic Boarding School located in the Blimbing Village.

In addition to school-based education, the Blimbing Village also has an Al-Qur'an Education Park or commonly called TPQ (Al-Qur'an Education Park) which is directly fostered by the Ministry of Religion of Lamongan Regency. From the database of the Ministry of Religion of Lamongan Regency related to this TPQ institution, there are 24 officially registered TPQs.⁴³:

5. Activities of Da'wah Movement Institutions/Organizations in Blimbing Village, Paciran District, Lamongan Regency (Da'i)

As the author explained in the background, Blimbing Village has various types of institutions/organizations engaged in da'wah. Thus, from the data that the author obtained through a triangulation approach, there are 11 patterns of "Islamic" proselytizing movements in the region with the largest population in the entire Paciran District, even the entire Lamongan Regency.

⁴²Field observations that the author carried out in August 2022.

⁴³Database of the Ministry of Religion of Lamongan Regency (Al Qur'an Education Park of Lamongan Regency).

Muhammadiyah Social and Religious Organization Da'wah Movement.⁴⁴

The history of the founding of Muhammadiyah in Blimbing is not known with certainty, because there are no archived historical records in the Muhammadiyah documentation database. But according to a narrative, along with the existence of the Masyumi Special Branch, it was followed by the establishment of the Blimbing Branch Muhammadiyah before the existence of the Lamongan Regional Muhammadiyah. Of course it is very natural that Muhammadiyah Blimbing has AUM (Muhammadiyah Business Charity) in the form of a Muhammadiyah Health Center which is usually only owned by a branch level.

Later, there were rules regarding the status of a branch whose existence had to be located in the sub-district, so the Blimbing Muhammadiyah merged into the Blimbing Muhammadiyah Branch under the Paciran Muhammadiyah Branch. Definitively SK. The Blimbing Muhammadiyah branch has existed since 1964. Meanwhile the statute of the Blimbing Muhammadiyah Health Center which originated from BKIA (Maternal and Child Health Center) was established in 1962. From this it can be ascertained that Muhammadiyah was founded in Blimbing before 1962.

As for the background to the founding of the Blimbing Muhammadiyah, the tendency for wealthy people to bring in preachers from outside to teach the Koran in the region, such as the arrival of Kiyai Muhammad Rasyidi who later died was replaced by Kiyai Ahyat in the 1940s.

By de jure, the first Chairman of Muhammadiyah was KH. Adnan Nur (Student of KH. Faqih Maskumambang) as SK. Muhammadiyah branch, but de facto Muhammadiyah structure existed before 1964, but it was not archived.

As a da'wah movement, the development of Muhammadiyah in Blimbing is carried out in stages. Even so, in 1964 the majority of the people of Blimbing had Muhammadiyah thoughts,

Muhammadiyah Blimbing already has assets (AUM): Health Centers, formal educational institutions starting from PAUD/TK ABA 03, MIM 04, MIM 11 TPAY, SMPM 07, SMAM 02, and Bayt Al Qur'an.

Not only that, Muhammadiyah also has 3 mosques and 4 prayer rooms which are donated directly to the Muhammadiyah nadzir, even so in terms of worship from 16 mosques and 26 prayer rooms in Blimbing, all of them carry out worship according to Muhammadiyah's amaliyah style except for 1 mosque and 2 prayer rooms. .

Then in terms of membership, the majority of the Blimbing people are Muhammadiyah members, ± 80% of the Blimbing people are

⁴⁴Interview with Ahmad Fuad, Chairman of the Blimbing Muhammadiyah Branch, Interview, Lamongan, 20 August 2022.

Muhammadiyah members, both those who are officially registered (with KTA) and those who are not.⁴⁵ Muhammadiyah Blimbing has a complete autonomous organization, starting from 'Aisyiyah, Muhammadiyah Youth, Nasyi'atul 'Aisyiyah, Muhammadiyah Student Association, Tapak Suci Putra Muhammadiyah, and Hizbul Wathan Muhammadiyah.

As for the da'wah method used by Muhammadiyah, it includes; Pulpit sermons, routine studies, periodic studies, assemblies of taklim, dawn and terawih lectures (Ramadan), incidental studies, education, and informal discussions. So that the media that Muhammadiyah uses include bill lisân as the method, bill hâl with compensation for fuqoro' cooks, free medical treatment, and the like, then bill qolam by publishing bulletins. However, the media of da'wah through writing is no longer running.

In addition, Muhammadiyah has preachers from generation to generation, starting from KH. Adnan Nur, KH. Omar Ali, KH. Amin Sakin, Kiyai Ja'far Adnan, Kiyai Bustomi, and Kiyai Muhid, to the current generation including, Ahmad Fuad, Ustadz Muhammad Muflih, Ustadz Abdul Hafid Farhun, Ustadz Agus Setiawan, Ustadz Muhammad Farid, Ustadz Luthfi, Ustadz Tefrezi, Ustadz Eko Zain, Ustadz Arjono, Ustadz Muhammad Najid, Ustadz Fatahi, Ustadz Suntari, and Ustadz Muhammad Wahid.

Muhammadiyah's da'wah progress as a social and religious organization is very much felt. Even in 2022, Muhammadiyah is building a Tahfidzul Qur'an Islamic Boarding School which is in the watupokak area of Musholla Asy Syifa'.

PII (Indonesian Islamic Students) Student Organization Da'wah Movement and Regeneration⁴⁶

PII is a student and cadre organization engaged in da'wah. The history of PII in the Blimbing region cannot be separated from the existence of the Muhammadiyah organization which is the only organization followed by the local community. Even though as a whole this cannot be proven through KTA, as well as in the practice of community there are still many who are not the same as Muhammadiyah.

In historical records, the beginning of the existence of PII in Blimbing began in 1967 brought by KH. Amen Sakin. After that the movement was developed by Mr. Sapran Sukarno in 1975. Until now he is an active figure in the development of PII in Blimbing.

The existence of PII at that time was more desirable than its equivalent organization (IPM/IRM), this was due to the packaging of an attractive event

⁴⁵Interview with Suntari, Secretary of the Elementary Education Council of Lamongan Muhammadiyah Regional Leadership, Interview, Lamongan, 2 September 2022.

⁴⁶Interview with Sapran Sukarno, Supervisor of the Catur Bakti Sultan Agung Foundation (PII), Interview, Lamongan, 25 August 2022.

and the superiority of the management in embracing students in the Blimbing area. Until 1977 its development among students was very rapid, especially its programs in accommodating students according to their interests and talents.

Since 1977, the development of PII has been felt by the students of Blimbing Village by holding various programs, such as muhadharah, programs that facilitate students to like reading, programs for forming sports training according to their interests, camping programs for survival lovers, as well as community programs related to worship on the moon. Ramadan, both priests, preachers, and other than that. With this activity, in 1984 PII was able to establish an educational institution on behalf of the Catur Bakti Sultan Agung Foundation. The background was the desire to have a forum in the form of a formal educational institution for the PII Blimbing community. Apart from that, another background related to the creation of an educational institution is because according to the narrative, members of the PII cannot study and teach in Muhammadiyah-owned institutions.

Currently the assets owned by PII Blimbing include the Catur Bakti Foundation which includes Sultan Agung PAUD/TK, Sultan Agung Elementary School, Sultan Agung Junior High School, Madrasah Diniyah, and the School Musholla.

The da'wah method carried out by PII is through an approach to student interest, as the program is made in accordance with the wishes of the students. So that the proselytizing movement of PII has a wider scope and is not tied to certain community organizations. PII also used bulletin proselytizing media, but it did not last long.

PII proselytizing activities through the Catur Bakti Foundation are still active with several da'wah interpreters, including Mr Sapran Sukarno as supervisor, Mr Asfandi Baja as coach, Mr Amin Thohari as mentor, Mr H. Nur Tahmid, and Mr Mukhlis Romli.

The Nahdlatul Ulama Social and Religious Organization Da'wah Movement⁴⁷

The Blimbing area was the forerunner to the founding of Nahdlatul Ulama in Lamongan Regency with the existence of the Surabaya Branch of Nahdlatul Ulama brought by Kiyai Ahyat. Kiyai Ahyat himself is the founder of the Lamongan Regency Nahdlatul Ulama jamiyah based in Blimbing under the auspices of the Regional Leadership of Surabaya. So at that time there was only the Surabaya branch of the PCNU based in Blimbing.

Several years later, along with the existence of the Masyumi party (Majelis Syuroh Muslimin Indonesia) in Blimbing, Nahdlatul Ulama began to

⁴⁷Interview with Ahmad Hammam, Chairman of the Blimbing Nahdlatul Ulama Branch, Interview, Lamongan, 20 August 2022.

erode and disappear, especially when Kyai Ahyat moved to the Gresik area and none of his children continued his struggle in the Nahdlatul Ulama jamiyah. So there is a vacancy with a very long time.

Around 1985, Nahdlatul Ulama Blimbing began to stand again under the leadership of Kiyai Mukhlis Shidqon, whose existence began with the building of the Al Inayah Mosque and the construction of a Kindergarten (TK) under Bu Rahma's care. However, due to a lot of pressure from the community, finally Mrs. Rahma left, and the kindergarten she managed was disbanded.

Nevertheless, the struggle to establish Nahdlatul Ulama did not stop, until finally came Kiyai Kohar, then Kiyai Abdul Kholik to continue the struggle. However, their second term did not last long due to pressure from society. Even so, there were still efforts to establish this jamiyah in Blimbing Village, until in 1998, the Nahdlatul Ulama jamiyah returned to active leadership under Mr. Ahmad Hamam after completing his undergraduate education at IAIN Surabaya in 1997. Until now the development of Nahdlatul Ulama has been growing rapidly and is still under his leadership. Even in 2005 and above, pressure from the surrounding community had disappeared, and Nahdlatul Ulama had been officially accepted by society as a social and religious organization.

The background to the re-establishment of Nahdlatul Ulama was the will of the kijais to establish the Nahdlatul Ulama jamiyah in Blimbing Village. It was on this basis that Mr. Hamam was determined to devote himself to the jamiyah, even though during his leadership, there was less pressure from the community compared to previous figures, this was due to the community's revulsion towards Mr. Hamam's father who was a religious figure in Blimbing namely Kiyai Thohir Rakhim after KH. Adnan Nur.

The development of Nahdlatul Ulama in Blimbing since the last leadership, Mr. Ahmad Hammam, has been very rapid. From 1998 the beginning of his journey, until in the 2000s he changed the Al Inayah mosque to the Al Muhajirin Mosque. However, in terms of development, construction of the mosque began in 2006 with 90% funding from the Nahdlatul Ulama Blimbing community (Nahdliyin residents), and construction will end in 2020.

Until now, Nahdlatul Ulama exists and already has all organizational autonomous bodies, including; Nahdlatul Ulama Muslimat, Nahdlatul Ulama Fatayat, Nahdlatul Ulama Anshor Youth Movement, Nahdlatul Ulama Student Association, and Nahdlatul Ulama Girls Student Association. As for assets owned, Nahdlatul Ulama has 1 mosque and 2 prayer rooms, including; Al Muhajirin Mosque, Al Abror Mosque, and Atho'llah Mosque. However, in terms of education, NU does not yet have formal educational institutions, although Nahdliyin residents have reached \pm 400 family cards.

Nahdlatul Ulama Blimbing until now, has only used the da'wah bil lisân method, namely with sermons, lectures, and tausiyah only. In detail, the da'wah method is carried out by holding tahlil rounds in residents' homes, seven-minute recitations, Muslimat and fatayat ta'lim assemblies, pulpit sermons, grand recitations every 2 years, and incidental studies (holidays). From the various developments of the association, it was noted that several da'wah interpreters included; KH. Ahyat, Kiyai Mukhlis Shodiq, Bu Rahma, Kiyai Kohar, and Kiyai Abdul Kholik. As for those who have settled until now, there is Mr. Ahmad Hammam, KH. Drs. Masudi Dzakariyah, Mr. Lukman Hakim, Mrs. Zulfah, Mrs. Inayah, Mrs. Siti Syarofa, and Hj. Abus Aminatuz Zulaikha.

Therefore, even though the amaliyah of worship of the Nahdliyin community is different from the majority of society in general, it is not a serious problem among the Blimbing community, especially since the existence of the growth of the da'wah movement which is carried out is dominated by immigrant communities. Even so, in 2022 now the Nahdlatul Ulama congregation has planned the construction of a formal educational institution as an effort to expand its da'wah wings in the education sector.

Da'wah Movement Social and Religious Organizations Unity of Islam (Persis)⁴⁸

Institutionally, Persis has never existed in Blimbing Village, Paciran District, Lamongan Regency. But in history, Persis's existence stems from the representation of the Masyumi party movement after independence in 1945. Even when there was an IPM in Muhammadiyah, PII at that time included Persis's IPM. Although organizationally all have separated themselves from each other. So that the existence of Persis at that time was only known through the movement of the Masyumi Party in Blimbing. However, structurally and organizationally, Persis can be said to not exist.

Looking back at the history after the dissolution of the Masyumi Party, Persis did not develop independently in Blimbing Village. Even so, at that time around 1960 the ideology related to people's trust in Persis was arguably very high. This is evidenced by the large number of Blimbing people who send their children to the Persis Bangil institution (before the existence of a Muhammadiyah educational institution in Blimbing).

However, it is a pity that even though there are many people who are educated at Persis Bangil, none of the alumni have taken the initiative to establish this social and religious organization in the Blimbing area. So its

⁴⁸Interview with Muhammad Fikriansyah, Secretary of the Lamongan Megilan Regional Islamic Association, Interview, Lamongan, 15 August 2022.

development until now, structurally there is no, but in a small halaqoh dialectics and Islamic studies still exist.

The movement from a small halaqoh alumni of Persis only uses the kinship method in preaching. Even though there was no specific invitation related to knowing more about Persis, the research activities that were made had a positive effect and could be felt by the surrounding community. Therefore, Persis alumni are more diaspora (merging) into existing institutions, and most of them are Muhammadiyah organizations.

The da'wah method used by Persis is bil lisân by holding monthly studies at the Baiturrahman Mosque (the only mosque managed by the local community on behalf of the endowment of the Indonesian Islamic Da'wah Council) and gathering activities every Syawwal. However, due to the absence of a standard structure, there is no Persis preacher in Blimbing Village. Meanwhile, for conducting the study, presenters were brought in directly from Persis assistants outside Lamongan.

Organizational da'wah movement Persis did not exist in Blimbing until now. Even though there is a geological halaqoh alumni of Persis who actively conduct studies every month. Because the majority of Persis people merged into the Muhammadiyah organization.

Da'wah Jamaah Tabligh Movement⁴⁹

The history of the beginning of the existence of the Tablighi Jamaat in the northern coastal area of Lamongan was in 1999 with the establishment of the Tablighi Jamaat Markaz in the Jompong Brondong area brought by Mr. H. Muhdi. Tablighi Jamaat itself is a transnational Islamic da'wah movement based in India and founded by Shaykh Muhammad Ilyas Al Kandlawi who focuses on advising Muslims to be more devout in their religion.

As for its existence in Blimbing, it aims to islah an-nafs (self-improvement), friendship or prospering the mosque, da'watul faith (learning to revive sunnah), and learning to migrate (khuru). In fact, the Tablighi Jamaat is a da'wah movement and is not an organization with a formal structural chairman and so on, but only founders, successors, and membership in general. Therefore, institutionally, there is no chairman of the Tablighi Jamaat in Blimbing Village, but only members from origin who hold deliberations at the Fathul Jamil mosque to expel the congregation.

For this reason, in terms of membership, all community organizations can follow the steps of the Tablighi Jamaat with a movement that does not discuss the issue of sincerity and only discusses the importance of faith, the

⁴⁹Interview with Slamet Yanto, Head of Ta'mir Masjid Fathul Jamil, Interview, Lamongan, 26 August 2022.

importance of charity, and the prosperity of mosques. So in its development, the Tablighi Jamaat in Blimbing was accepted and continued by Mr. Slamet Yanto who then spread to his family and close relatives until now.

In detail, the development of the Da'wah of the Tablighi Jamaat can be said to be stable (because it is not institutional in nature). The da'wah movement that was carried out at the beginning had received strong threats related to the teachings being spread that received the stamp of heresy from the community. However, since 2005 until now, all mosques and prayer rooms in Blimbing Village can accept sending congregations (Khuruj) except for a few mosques and prayer rooms managed by salafi. The center of its movement in the Blimbing area is located at the Fathul Jamil Mosque and its distribution in the surrounding mosques and prayer rooms.

Regarding the method applied, the Tablighi Jamaat uses the door to door method by knocking on the door of one house to another in conveying da'wah. Apart from that, the method that is firmly adhered to is not asking for donations, not talking about social disgrace, and not touching the realm of politics and khilafiyah. So the scope of discussion when conveying da'wah is around the majesty of Allah, faith, and the stories of the Prophets.

Thus, the da'wah media used by the Tabligh Congregation in Blimbing Village is only through word of mouth (bil lisân), namely by conducting studies, ta'lim, bayan, and the door to door method. The door to door method is divided into 4 stages including, ta'âruf (introduction), ta'alluq (connecting the heart), targhîb (talking about the afterlife), and tasykîl (invitation). So that until now the application of this method is still used by missionaries in every mosque and prayer room occupied, including; Mr. Slamet Yanto, Mr. Sandi Kurniadi, Mr. Ridho, and Mr. Kasropan.

The Da'wah Movement of the Sholeh Children's Educational Park Foundation (TAPAS)⁵⁰

The history of the establishment of the Sholeh Children's Educational Park (TAPAS) institution began with the existence of an early childhood education/kindergarten operating at Mr. Mujianto's house in 2016. In the first period, there were 17 students who then declined due to the spreading issue that TAPAS graduates were not accepted at educational institutions belongs to Muhammadiyah, until there are only 6 children left. However, in the following year after the issue was eliminated, the number of students booming, reaching 37 children. Thus Mr. Mujianto rented one of his family's houses as a local addition to his place of learning.

In 2015, Mr. Mujianto personally donated his land to build the Al Ihsan Mosque, until now the mosque has become the da'wah center of the TAPAS

⁵⁰Interview with Mujianto, Founder of the Al Ihsan Foundation at the Sholeh Children's Educational Park, Interview, Lamongan, August 29, 2022.

foundation. In line with the development of the institution, in 2018 the PAUD/TK moved to a location next to the Al Ihsan Mosque, which had been built with a simple building. From that simple building, until now it has become a proper educational building.

The background to the establishment of the Sholeh Children's Education Park is the pure desire of Mr. Mujianto to raise generations to understand the Qur'an. This desire arises from the factor of an ignorant society, there are still many drunkards and adulterers in the neighborhood, or the localization of prostitution places which incidentally are far from the Qur'an. Because of that, there was a lot of resistance in the early days of the movement, both accusations of terrorism by direct investigations by the police, intelligence agencies, and some people throwing stones at the mosques that were built.

Developments related to assets owned, TAPAS has Al Ihsan Mosque, Al Ihsan PAUD/TK, Al Ihsan SDTQ, Al Ihsan Madrasah Diniyah, and Ma'had Aly which are now operating outside the Al Ihsan complex due to insufficient learning space. And on the new waqf land, an Islamic boarding school will be built and the addition of educational institutions in the form of SMPTQ to SMATQ specifically for orphans. The number of students at the TAPAS foundation include; at the PAUD/TK level there were 170 children, at the SDTQ level there were 157 children, and the second generation Ma'had Aly reached 90 children (before the transfer of study locations). All students at this foundation are focused on memorizing the Qur'an, plus learning Arabic.

The method used by the TAPAS foundation is according to the guidance of Rasulullah ﷺ with the understanding of Ahlusunnah wal jamaah, meaning teaching the truth according to qoth'i propositions. In this way, the da'wah that was first conveyed to the community was related to women's etiquette, especially dressing according to syar'i. As for the media, the TAPAS foundation uses the bil lisân method with educational activities and studies, bil qolam by making bulletins, and bil hâl with compensation to the poor. However, after the transfer of Ma'had Aly, the da'wah method that is still used is only da'wah bil lisân.

The continuity of this foundation's da'wah is supported by 27 Ustadz and Ustadzah who teach SDTQ, 20 Ustadzah who teach PAUD/Kindergarten, and several preachers, including; Ustadz Ibrahim, Ustadz Afwam, Ustadz Imam Muslikhin, Ustadz Abdul Fattah, Ustadzah Rofi', Ustadzah Ummi, and Ustadzah Umm Ibrahim. It is from this human resource that, until now in 2022 the da'wah movement of the Al Ihsan Foundation at the Sholeh Children's Education Park still exists to spread Islam to the Blimbing community.

The Da'wah Movement of the Al Qolam Al Islami Foundation⁵¹

The early history of the establishment of Al Qolam began with a small halaqoh in 2018 which was attended by 10 people at the Al Munawaroh Blimbing prayer room. The small halaqoh is a place for learning Arabic using the book *Durusul Lughoh*, which is used as an i'dad in the Jamiah Medina. As time went on, teaching and learning activities moved to rented houses owned by residents who had been ruqyah by Ustadz Agus Setiawan, with the consideration that besides the rented houses there was the Jabal Nur Mosque which had no ta'lim activities or it could be said that it was not prosperous. Finally, de facto Al Qolam began preaching on November 20 2018 under the name Al Qolam Learning House, one of whose goals was to prosper the mosque.

The program of teaching and learning activities is further enhanced by adding several study materials, such as *Al Utsûl Ats 'Tsalâtsah*, *Fiqh Muyassar*, and additional nahwu lessons, but learning is only done after isya' and then goes home (santri bats). After conducive activities, in Ramadan 2019, Al Qolam began holding major activities, namely Khalwah Qur'aniyyah or cycles of tahfidzul qur'an in the fasting month. Starting from this activity, there were mukim students and the sympathy of the surrounding community for the existence of Al Qolam.

Due to the high level of public sympathy, finally in the month of Shawwal Al Qolam, TPQ Jabal Nur Mosque was founded, which was attended by 15 children due to the wishes and demands of the community regarding the creation of a place for learning the Qur'an. Thus, when TPQ and book study went hand in hand, Al Qolam began to focus on the cadre of preachers who understand syar'i and ruqyah syar'iyyah sciences. This is motivated by the condition of the people who lack religious values, the vulnerability of faith to shamanism, and the absence of regeneration cadres.

Al Qolam, which was founded by Ustadz Agus Setiawan, has several objectives, including; First, as the realization of the word of Allah ﷻ regarding mutual assistance in goodness and not in committing sins and enmity, as well as the realization of the Hadith of the Prophet ﷺ regarding useful suggestions for others. The second aims to fortify the people's faith from shamanism, moreover there are many preachers who only explain about polytheism and the dangers of shamanism, but do not provide a solution to it. Third, so that the students have concern for the surrounding environment (hablumminannâs).

As for the explanation of the third objective, Ustadz Agus Setiawan hoped that his students would not be rigid and be inclusive in da'wah. So don't let da'wah be carried out not for the community in general but for the

⁵¹Interview with Agus Setiawan, Trustee of the Al Qolam Al Islami Foundation, Interview, Lamongan, 25 August 2022.

group itself, be it wrapped in the terms *tahdzir*, *tamayyus*, and *wala'* and *bara'* according to the group. So Islam should be *Rahmatan lil 'âlamîn* not *Rahmatan lil hizbiyîn*.

Looking back at the history of its journey, *de jure* Al Qolam officially became the Al Qolam Al Islami Foundation in 2021 with several small institutions including, TPQ which has been officially registered with the Lamongan Ministry of Religion, Smart Bimbel, Madrasah Diniyah, and I'dad Du'at (Ma'had Aly). Then in 2022 the development of Al Qolam includes the construction of the Abu Bakr Ash Shidiq Mosque and the Tahfidz Dormitory. So these two building processes became the initial assets of the foundation, because since its journey Al Qolam has not had a permanent place. Even so, until now the number of students recorded includes, there are 35-40 children in Madrasah Diniyah, 15 children in tutoring, 40 children in TPQ, and 20 children of da'i cadres.

In da'wah, Al Qolam applies the Tasyfiah method (cleansing or planting the correct faith) and Tarbiyah (education), and uses a community approach through social humanitarian activities. So that in its application, Al Qolam uses *bil lisân* media through studies, halaqoh, sermons and education, *bil hâl* with compensation in misbah, sahari programs, and so on, then *bil kitâbah* by publishing Al Qolam Library books and Friday bulletins 'at Al Qalam. But for now, writing media is a bit hampered due to the lack of human resources in managing it. Not only that, in the era of modernization of digital society, Al Qolam also uses social media in preaching, including; Facebook and YouTube, both of which are active as *washilah*, broadcast live studies.

Therefore, this relatively new da'wah movement has several preachers including; Ustadz Agus Setiawan, Ustadz Nasih Ulwan, Ustadz Tajmil Hilal, Ustadz Amirul Mu'minin, Ustadz Nurul Yakin, and Ustadz Fahri. Even though Al Qolam's focus is on educating preacher cadres, the da'wah movement that spreads covers all levels of society.

SWOT analysis

Before analyzing the strengths, weaknesses, opportunities and threats in da'wah using the SWOT theory, the author will explain in outline, the general analysis of the presentation of the research results above based on the classification of da'wah maps. First, related to the condition of the area and the local community (*mad'u*), knowing the geography of the da'wah field is important before carrying out da'wah activities, thus it can be explained that Blimbing Village is a strategic area with its location on the north coast of the Java Sea.

With regard to its geographical location, there is a correlation between the contours of the land and the character of the people. So this matter also needs to be known by preachers, because the contours of the land affect the

character of the people. As he explained, if the people are located in the highlands, then the cold air factor makes the sound that is issued so clear, that the people in that area tend to be smooth in speaking. On the contrary, if the people are located in the lowlands or in coastal areas, the hot air factor makes the sound emitted not very clear, so that the people use loud voices when speaking. Thus it can be concluded that the Blimbing people have a strong character in speaking.

Apart from knowing geography, it is also important to know the background of a population or the demographics of the Blimbing Village community, both in terms of the number of mad'u, educational background, and people's livelihoods or economic strata. So it can be explained that the total number of Blimbing people is 19,570 people including 9,813 men and 9,757 women with the most middle age at 0-9 years reaching 3,754 children, but the difference in middle age difference is not so significant. As for livelihoods, the majority of the community are fishermen \pm 80% of the number of family heads or around 3,914 family heads, so it can be concluded that the economic strata of the community tend to be middle.

Then from the point of view of the community's educational strata it cannot be known clearly, but from small data it can be generalized that the average community education level is high school. Nevertheless, from the religious aspect of the community, residents of the Blimbing Village adhere to 3 religions including; Islam, Christianity and Catholicism. However, the percentage of adherents is not evenly distributed, which is dominated by Islam with a total of 19,527 adherents (99.78%) spread across 16 mosques and 26 prayer rooms as places of worship.

Furthermore, in the second classification related to da'wah facilities, in Blimbing Village, Paciran District, Lamongan Regency, there are 16 mosques and 26 prayer rooms which are spread evenly. In this case, if the area is analyzed and the number of places of worship, as if the area of Blimbing Village is divided by the number of mosques and prayer rooms $2.50 \text{ Km}^2 : 42$, then on average in 59,523 m² there is one place of worship. Then if it is analyzed related to the distribution of the number of congregations for Friday prayers at each mosque, as if the male population is divided by the number of existing mosques $9,813 : 16$, then the average number of congregations for Friday prayers in each mosque is around 613 people. As for the analysis related to the distribution of male congregation in all places of worship $9,813 : 42$, then the average number of male worshipers in each place of worship is around 234 people.

As for da'wah facilities in education in Blimbing Village, there are 15 private educational institutions and 4 state educational institutions, and there are also 24 official Al Qur'an educational institutions (TPQ). In this case, if analyzed in terms of the level and amount of distribution, it can be described as follows; The average number of residents aged 0-6 years divided by the

number of PAUD/TK educational institutions is equal to 2,502: 5, so in terms of distribution the average number of students in each PAUD/TK institution is around 500 students. The average number of residents aged 7-12 years divided by the number of equivalent elementary school educational institutions is 2,184: 8, so the average number of students for each elementary school is around 273 students. The average number of residents aged 13-15 years divided by the number of equivalent junior high school educational institutions is 1,011: 3, then the average number of students in each junior high school institution is around 337 students. The average number of residents aged 16-18 years divided by the number of equivalent high school educational institutions is 975: 2, so the average number of students in each high school institution is around 487 students. then the average number of residents aged 0-12 years divided by the number of Al-Qur'an educational institutions (TPQ) 4,704: 24, then the average number of students in each TPQ institution is around 196 students.

Then in the third classification regarding institutions/organizations of the da'wah movement (da'i), da'wah activities in Blimbing Village, Paciran District, Lamongan Regency were dominated by the Da'wah movement of Muhammadiyah social and religious organizations. With the AUM that is owned, it can support the welfare of the community, both in education and society. In general, institutions/organizations that are still active and will develop in da'wah in 2022, there are 6 Islamic da'wah institutions, including; Muhammadiyah, PII, Nahdlatul Ulama, Jamaah Tabligh, TAPAS, and Al Qolam. And there is 1 heretical sect that was banned by the state, namely LDII.

Based on the method applied, each da'wah movement has its own characteristics in inviting people to Islam. However, in the use of media, all da'wah movement institutions are weak in terms of maximizing written media and social media (internet) with the cause of the absence of human resources managing both media. In addition, regarding da'i who preach in Blimbing Village, the number and distribution are evenly distributed based on each organization/institution engaged in da'wah, every mosque and prayer room, as well as every educational institution.

From the analysis of the three classifications, it should be underlined that the more the number of places of worship, educational institutions, and da'wah institutions/organizations in an area, indicates the less ignorance of the people in it, both ignorance related to servitude to creatures and illiteracy. However, all of this can be realized if all the da'wah components work optimally in alleviating ignorance in society.

As for the SWOT analysis of the 2022 da'wah map, it can be explained that the external factors of society give rise to opportunities and threats in da'wah, while these external factors influence the internal factors of institutions engaged in da'wah, so raises the existence of strengths (strength) and

weaknesses (weaknesses) in da'wah. Nevertheless, the author will present a SWOT analysis based on the classification of da'wah maps using the following table:

SWOT analysis of the external factors of the people of Blimbing Village (Mad'u)

SWOT TYPE	ANALYSIS	SOLUTION/OPTIMIZATION
Low Opportunity	Consumptive society	Create a loan facility according to Islamic law, both by maximizing mosque/musholla cash funds, as well as money belonging to da'wah institutions/organizations (preventing usury).
Moderate Opportunities	Modernizing society or keeping up with the times (trend)	Da'wah institutions/organizations need to evaluate methods, programs, and the use of da'wah media. Then synchronize according to the times.
	People need free education	Make free education or provide scholarships to underprivileged students.
Best Opportunity	The majority of people are Muslim	Da'wah Islam has a high potential to be accepted in society, and Islamic teachings can be conveyed in a comprehensive manner.
	People who adhere to the teachings of their ancestors and need the true teachings of Islam.	Proclaiming the true teachings of Islam in accordance with the Qur'an and As Sunnah to the whole community, and doing it wisely.

	An egalitarian society	Da'wah can be disseminated freely and openly, either through institutions/organizations or individually.
	People who are welcoming towards the da'wah of Islam	Da'wah can be carried out to all elements of society, from children to the elderly.
	Enthusiastic community	With the support of the community, da'wah activities must involve the community (together synergize) and become the protector of the people.
Major Threat	The character of high religious sentiment in society (causing riots)	Da'wah must be done wisely, such as not insulting or harassing the values of the Islamic religion.
	An inclusive society (causing the growth of cults)	In addition to explaining the true teachings of Islam, the da'wah interpreter must also explain to the public regarding deviant/heretical sects under the guise of Islam.
Moderate Threats	There is competition between da'wah institutions/organizations (causing hostility)	Da'wah institutions/organizations must synergize with one common goal, namely the transmission of Islamic teachings throughout society (Rahmatan lil 'âlamîn).
Minor Threats	Heterogeneous society (causing division)	Da'wah interpreters must unite Muslims on the true religion, and strengthen brotherhood by respecting one another.

SWOT analysis of external factors of da'wah means

SWOT TYPE	ANALYSIS	SOLUTION/OPTIMIZATION
Best Opportunity	Blimbing village has 16 mosques and 26 prayer rooms as places of worship	Making mosques and prayer rooms the center of civilization, namely by maximally realizing the functions and objectives of establishing mosques and prayer rooms as exemplified by the Prophet.
	Blimbing Village has 18 formal educational institutions, 24 TPQ, and 1 Islamic boarding school	Improving the quality of education, and maximizing learning objectives as an effort to improve the quality of education from both the Tsaqofah and Syakhsiyyah aspects.
Moderate Threats	There is competition between places of worship, both mosques and prayer rooms (causing hostility)	Proselytizers who play an active role in managing places of worship must synergize with one common goal, namely the formation of a Rabbani community that can apply Islamic teachings to all aspects of life (Islamization of life).
	There is competition between educational institutions (raising hostility)	Administrators of educational institutions and the academic community must focus on the goals of education, namely to promote ignorance in their students. As well as collaborating between educational institutions in an effort to progress together.

SWOT analysis of the internal factors of the da'wah (Da'i) movement

TYPE SWOT	ANALYSIS	FACTOR	SOLUTION/ OPTIMIZATION
Strength	Da'wah can be done openly and comprehensively	This is caused by the existence of da'wah opportunities for the majority of Muslim communities, the character of the people who are welcome to da'wah, the enthusiastic attitude of the community, and adequate means of da'wah.	The power of da'wah must be maximized by institutions/organizations engaged in da'wah and other individual preachers.
Weakness	Lack of da'wah interpreters who devote themselves fully to the community	This makes da'wah only centered on pulpits or study forums, and preachers do not know firsthand the realities of people's lives.	Da'wah interpreters need to directly observe the reality of people's lives, so that da'wah is carried out optimally and becomes a community solution.
	Lack of competent human resources or da'wah interpreters in the ability to support da'wah	This causes da'wah through written media (bil qalam) and social media (internet) not to run optimally. Whereas in the modern era of proselytizing using the internet somewhat more	Da'wah interpreters should have supporting capabilities as an optimization of da'wah performance, both individually and institutionally.

		efficient and effective.	
	Lack of quality preachers who are faqih in understanding religion	Coastal communities who are easy to receive information, need da'wah interpreters who are faqih in discussing Islamic laws clearly and clearly.	Da'wah interpreters besides teaching must continue to learn, because knowledge is broad and developing.
	Lack of quality preachers in understanding social problems	This makes the value of da'wah or Islamic teachings known to the public, be it orders or prohibitions, but in urgent conditions the community will violate religious boundaries to solve their problems.	Da'wah interpreters must be able to provide concrete solutions to the problems of society that remain in accordance with Islamic law.
	Lack of maximizing the power of da'wah, especially on the means of da'wah that are owned	This is due to weak institutional management factors, so that it has not been conducive to society.	The need for synergy and cohesiveness of da'wah institutions/organizations in maximizing existing da'wah facilities, both maximizing places of worship and educational institutions.

CONCLUSION

From the results of data collection through documentation, observation, and interviews, it is known that the da'wah map of Blimbing Village, Paciran District, Lamongan Regency in 2022 has 6 institutions/organizations engaged in Islamic da'wah with an even distribution of preachers to 19,757 mad' u majority are Muslim. The da'wah method used is through bil lisân media with a sermon and study approach, as well as bil hâl media with a

compensation approach. As for the religious facilities in Blimbing Village, they are quite adequate, there are places of worship consisting of 16 mosques and 26 prayer rooms, as well as educational institutions consisting of 18 schools, 1 Islamic boarding school, and 24 TPQ.

Da'wah activities in Blimbing Village are carried out actively and organized, both through proselytizing organizations/institutions and through existing religious facilities, there are periodic activities and incidental activities. Even so, the proselytizing that has been carried out has not been maximized as there are still many weaknesses that the author explains in the discussion. Therefore, efforts are still needed to improve weaknesses by taking advantage of opportunities and minimizing threats to become strengths in da'wah.

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