

## DA'WAH STRATEGY IN PREVENTING APOSTASY IN CISANTANA VILLAGE, CIGUGUR DISTRICT, KUNINGAN DISTRICT

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### ABSTRACT

The purpose of this research is to find formulations and methods of da'wah strategies and management that are effective for the community in warding off solicitations or inducements to change to other religions. The method used in this study is descriptive qualitative, with a field observation approach to the problem to be studied. The results of the study found that an effective way to prevent Christianization in the Cisantana village community, Cigugur sub-district, Kuningan district, can be done in various ways; da'wah bil hall or with concrete actions, such as strengthening the people's economy through empowering the Baitul Maal (collecting zakat infaq, grants, and almsgiving), increasing the quality and quantity of Islamic-based education (Islamic boarding schools and other Islamic religious schools), strengthening Islamic ukhuwah among people,

**Keywords:** Da'wah Strategy, Da'wah Management and Christianization.

### INTRODUCTION

Indonesia is a multiethnic country with various beliefs and cultures in a pluralistic society. This diversity is a great wealth and capital for the country to develop and improve the welfare of its people. Indonesia is known as a country with the largest Muslim population and a country with the world's leading tolerance values. However, along with the changing



times, challenges in the state, this plural society is experiencing various challenges in maintaining inter-religious harmony, socializing, and others.

The problem that often occurs today is the fading of tolerance and mutual respect between ethnic groups, religions, races and groups. Especially among adherents of religions, there are solicitations, seductions, and inducements to change religions (Dakwah) to other religions to people who already have a religion (Haryani, 2019). So that it causes unrest among adherents of certain religions who are the target of calls for embracing other religions. Sometimes conflicts arise not only because of religious issues, but are triggered by economic factors, social and political inequality (Hadi, 2022).

As the majority in Indonesia, Muslims often feel restless because of increasingly massive Christianization, inviting both directly and indirectly to convert to religion through various means, such as building houses of worship, schools and other Christian educational institutions within the Muslim population. Relations between the Christian and Muslim communities have been highly unstable for more than a century. Fluctuations in the relationship between Muslims and Christians in several regions which are very prone to conflict go hand in hand with the development of the socio-political and cultural systems of local, national and global communities. (Bandur, 2020).

At the same time, Christianization is the conversion of an individual to Christianity or the conversion of an entire society, including changing the customs and culture of the original religion, the image of the original religion, the location and the original calendar, the use of Christianity is in the Great Commission tradition agreed upon by the bishops (M. Irsyam, 2018). The success of Christianization is inseparable from Christian preachers or missionaries in spreading their teachings not only among Christians themselves but to other adherents, especially Muslims. Copyright (2020) underlined the success of the spread of Christianity, especially on the island of Java through a cultural and linguistic approach. Whereas, Bandung (2020) revealed that Christianization is carried out through education, health services, involvement of community organizations, and interfaith marriages.

On the other hand, many Muslim clerics and community leaders are less sensitive to the conditions that occur in the Muslim community around them, such as the availability of good Islamic education, and adequate socio-economic life for everyday life. The gap that occurs between the lives of Muslim communities and adherents of other religions is like a wide gap,

reality opens our eyes that non-Muslim lives are more prosperous because they receive the attention of their religious leaders and this opens opportunities for non-Muslims to spread their teachings to other adherents his.

Based on the phenomenon mentioned above, the author is interested and motivated in studying preventive measures to refute the siltation of Muslim beliefs and calls for conversions through da'wah strategies in anticipating Christianization. This study took the object of research in the people of Cisantana Village, Cigugur District, Kuningan Regency, West Java.

### **Geography of Cisantana Village**

Geographically, Cisantana Village is located at S 6o56'57.9" and E 108o26'43.2". The landscape of Cisantana village is in the form of land and mountains from south to north, because it is located at the foot of Mount Ciremai. The altitude is 750-1200 meters above sea level. Cisantana Village is a fertile village with abundant natural resources, clean water and a large agricultural land of around 1,199,500 hectares. It is divided into 5 (five) hamlets namely Cisantana hamlet, Malar Aman hamlet, Palutungan hamlet, Sukamanah hamlet and Dano hamlet and the rainfall is around 3,500 mm per year, with 3/6 rainy seasons. In accordance with the potential of the existing village, Cisantana Village, which is known as an agricultural village, has quite prospective natural potential for the economic development of Cisantana Village. The agriculture and livestock sector remains the foundation and driver of the local economy, and is still the most important and strategic sector for economic and agricultural growth.

Table 1 Total population of Cisantana Village in 2020

Number of Males	3,757 people
Number of Women	3,280 people
Total number	7,037 people
Number of Heads of Families	1,950 people

Source: Cisantana Village Profile (2020)

### **Da'wah Approaches and Strategies**

Islamic da'wah must continue to develop the right form in order to follow fast development. In order for others to fully understand and accept Islamic teachings, da'wah must be invited, encouraged, inspired, and led (Zuly, 2019). Da'wah is an important component in the life of Muslims. The approach used is no longer fixated on pre-modern da'wah models or methods which only include three spaces, namely da'wah bi al-lisan, which is reflected in this model. Da'wah in this modern era has many opportunities and challenges. Da'wah by mau'idhah hasanah, or da'wah by giving good advice, directions, and advice, has two dimensions: da'wah bi al-lisan and bi al-hall. Da'wah bi al-lisan is preaching in the pulpit or other ta'usiyah events (Mahmud, 2020).

Da'wah can be practiced at the personal, group or organizational level because it has such broad goals and covers all aspects of social life and the individual human being. Gaining happiness and success in life requires physical and spiritual effort both in this world and in the next. Da'wah will be more effective if the da'wah is poured in groups or institutions. Compared to solo da'wah, organizational da'wah is usually more planned and has a wider network (Hamriani, 2016)

Da'wah is not only the responsibility of the preachers, but is the responsibility of each individual (Kholis, 2018). Da'wah is not just conveying something, but exemplifying it with deeds (Jasafat, 2017). For this reason, the practice of da'wah should be organized and managed properly, so as to produce good output. According to Grace (2020), an effective da'wah strategy using methods including mawwadah fil qurba (having a bridge of taste), which is applied in the fields of education, writing and lectures, changes in structure and culture, and all of this is done to fulfill the mission of *Baladatun thoyibatun wa Rabbun ghofur*. Supported by opinion Alhidayatillah (2017) In addition to dynamic da'wah, the term "dynamics of da'wah" is also known which refers to da'wah that is not rigid in nature but develops in accordance with the dynamics of society. If done correctly, da'wah will function as a dynamic tool, catalyst or filter to achieve happiness in this world and the hereafter.

With the right da'wah strategy, it is hoped that the people's faith can be protected and protected from the influence of other teachings, and still adhere to the Islamic religion. The role of the clerics and Muslim leaders must pay attention to the welfare of the people through socio-economic empowerment and strengthening, so that the people are not easily tempted if they are lured in the form of material assistance with the consequences of leaving Islam.

## Da'wah Management

Da'wah management consists of the words "proselytizing" and "management". We will first discuss the different meanings of management and da'wah before introducing the idea of da'wah management to help people understand it thoroughly (Muhammad, 2020). It can be said that there is no effort of human cooperation to achieve a certain goal that does not use management because management has an inherent tendency to organize and cooperate in interdependent relationships.(Suhadi, 2019). Da'wah cannot function effectively without management because it has a very wide area(Sulaiman & Putra, 2021). According to the view expressed byWastiyah (2020), that *An-nizam* or at-tanzhim is the definition of management which refers to a place to store everything and arrange it in its proper place. Planning, organizing, directing, and controlling (P4) organizational resources to achieve goals effectively and efficiently is management in a broad sense(Hamriani, 2016).

In accordance with his ability, every Muslim has an obligation to preach. However, in relation to this article specifically, the role of the da'i as a knowledgeable and intelligent human being is to uphold good and forbidding evil. Da'i must have the capacity and integrity in front of the people as well as in everyday life so that they can convey da'wah messages effectively through polite words, actions and attitudes(Wastiya, 2020). In order for da'wah to be accepted in society, a preacher must also have an information dissemination plan, interesting messages, effective da'wah management, knowledge of how to use technology in this era of globalization, mastery of the media, and correct da'wah methods.

Muhammad (2020)said that sometimes the implementation of da'wah is hampered by a number of problems that keep popping up, making it impossible for preachers to handle them in an informal and unprofessional manner. However, the implementation of da'wah must be carried out in a coordinated manner, with careful planning and a productive work schedule. This is where the need for da'wah executors to apply management expertise to da'wah management.

## Research methods

The author uses a descriptive qualitative research design, which limits the researcher's intent to explain or describe the strategy and management of da'wah in preventing and admonishing the massive Christianization movement that occurred in Kuningan Regency, West Java. Descriptive method is used to collect factual data. They usually use a qualitative approach, allowing a researcher who goes into the field to collect data without using tools by making direct observations or observing the evidence itself (Moleong, 2019).

Reading through data collection methods and examining theories in the literature and written archives relating to the issues that are the subject of further research is the data collection technique used in this research, which is based on history. In order to create an analysis that can describe da'wah communication activities through social media that they touch and theoretical references from literature, every book or library source that is relevant to the topic and subject matter is studied using this method.

## **RESULTS AND DISCUSSIONS**

At present, Christianization efforts are being carried out not only in urban areas, but have entered into rural and rural communities. The target of apostasy to rural and rural communities. Christianization prevention strategies are techniques or actions needed to prevent religious doctrines that are prohibited by some religions. One of the strategies to prevent Christianization is action taken in order to achieve the stated goals. In this case, the anti-Christianization strategy, the scholars must act appropriately, quickly, and be able to overcome it without causing problems and to prevent Muslims from experiencing weak spirituality, beliefs, and faith. The goal and plan of Christianization is to convert people to Christianity. Facilitating the conversion of apostate Muslims to Christianity is carried out in various ways including demographics, economics, education, politics, and information. The Christian mission wants to make less Muslims.

Therefore, to prevent and counter Christianization movements, especially in rural communities, strategies, models and implementation of da'wah that are right on target are needed. The method of preaching in certain communities is not always the same and appropriate for different communities. For example, in rural communities, the majority have a low educational background and are not the same as da'wah with urban communities who have a higher level of understanding and education. According to opinion Ulfah (2017) that da'wah activities in Indonesia, there is no functional or synergistic relationship between academic research and

da'wah activities in everyday life. Da'wah Islam still experiences a gap between the world of education and social reality. Each of them functions independently. Academic studies are still engrossed in the ivory tower, while the practice of preaching in society is still centered on the traditional model of preaching (lectures), which has been used for years and has not undergone significant changes.(Sukardi, 2015).

Da'wah strategies are ways, tactics, or maneuvers used in da'wah activities. Yahya (2019) argues that the da'wah method can be carried out in various ways, some using a rigid, firm and hard method. Then there are also some who apply da'wah gently or in a way called wasatiyah.

Implementation of strategies and management of da'wah to rural communities, in this case, namely the people of Cisantana village, Cigugur sub-district, Kuningan district. The community in Cisantana village is a community with most of their livelihoods as breeders and farming. With an economic level, most of them are middle class, with the education level of the majority being upper secondary, both religious and general education. In the people of West Java who still adhere to tradition, religious activities are still mixed with deeply rooted beliefs and culture. Because preaching in rural areas is different from urban areas, there may be differences in the style of preaching used. In contrast to urban areas, rural communities have distinctive perspectives and thoughts. Dai is also needed in the interior. Da'i must be able to relate to the community; it was enough to just appear in front of them and talk, as was customary in the city. Da'wah is considered successful if the community experiences a sense of psychological acceptance(Jasafat, 2017).

If the community is able to accept a persuasive da'wah approach, it will be easy to take steps to fortify the people from the influence of Christianity. Technically, targetda'wah is carried out by forming strong Muslim individuals, then forming an Islamic family, so that a strong Muslim community will be formed. Empowerment of Muslim communities must touch all aspects of life. In fact, the people of Cisantana Village are not only sufficiently equipped with mastery capital in the field of religion, but also the socio-cultural, economic, educational and even political aspects must be prepared so that the Cisantana community will be truly strong in faith.

The steps taken in order to fight Christianization in the Cisantana community are by;

- 1) Empowering the Baitul Maal, in line with the opinion expressed by Sugianto, 2022), that the management of the Baitul Maal is not only an Islamic obligation in building Islamic da'wah in Indonesia, but also

can empower the people's economy. So that this can prevent the people from being persuaded to change their beliefs because the provision of material to the Muslim community is economically weak. Lack of resources is the cause of weak Islamic da'wah. Whereas the sources of funds for Muslims are numerous, including zakat, infaq, grants, and endowments. PeopleIslam will find it easier to run various programs by managing baitul properly and must be handled professionally by educated and trained staff.

Da'wah activities will not run smoothly or even not run at all without enough money. Thus, in addition to advising Muslims to spend infaq from assets for the benefit of fii sabilillah, it is also for the benefit of da'wah.

- 2) Building and creating a business network for Muslim entrepreneurs, by building a business network among other Muslim businessmen is very much needed to improve the people's economy. With the help of this business network, a more Islamic economic system will develop that benefits all parties and strengthens the people's economy.
- 3) Providing religious education to the community from an early age, Islamic education has long had a form that is widely known as pesantren education. Munandar & Mursalat (2019), Children must be instilled with faith and morals from an early age because this will help them become adults, they are not easily swayed, with other religions and beliefs.
- 4) Doing coaching strengthens faith and strengthens ukhuwah. If the faith and ukhuwah are strong, it will be easy for people not to be tempted if they are infiltrated with understandings and teachings from outside Islam. Christian propaganda basically easily enters people with weak faith and is easily divided.
- 5) Equipped with knowledge about the dangers of Christianization for Muslims. The ins and outs of Christianity must be understood first if you want to stop Christianization efforts, and their plans to persuade Muslims to embrace their religion. Da'i or ulama must examine the concepts and currents that emerge in addition to the basics of their teachings.

## CONCLUSION

Based on the discussion above, the writer can conclude that there is still a danger to the silting of the Islamic faith today. The dangers of other



teachings and teachings against Muslims are caused by several influencing factors, such as weakening morals, education and culture. In fact, Muslims cannot be defeated through physical warfare strategies like in the past, because the spirit of jihad fisabilillah is still firmly entrenched in the hearts of every Muslim to come to the fore in defending his religion.

In order to prevent Christianization from happening to Muslims, an appropriate missionary strategy and management is needed. The da'wah strategy is expected to adjust to the current conditions and demands of society. Community empowerment programs are very effective in preventing Christianization; such as economic empowerment, providing quality Islamic education, good hospital services so that people will be protected from Christianization programs.

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