

THE ROLE OF DA'I IN MODERN SOCIETY EMPOWERMENT

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ABSTRACT

Research Objectives: To determine the role of da'i in empowering modern society. Research Methods: Qualitative. Research Results: So far the roles of da'i and da'iyah in society are identical as traveling preachers. Even though the role of a da'i will expand in line with the progress and expectations of society. It is possible for a preacher to be an economist at the same time, a preacher can also be a politician, or a preacher can also be a motivator, doctor to social worker and community empowerment expert. So the position and role of da'i and da'iyah become very important and strategic in society. Especially now that we are heading towards a modern society. This is because apart from being a proponent of Islamic teachings, he can also become a professional in other fields.

Keyword : The Role of Da'i, Modern Society, Community Empowerment

INTRODUCTION

In the 1960s, Indonesia and other developing countries implemented a development model that was oriented towards a growth paradigm in which the assumption of increasing public and state income could catch up with the economy. Furthermore, per capita income is expected to be gradually achieved so that it will contribute to improving the welfare of the Indonesian people. In At that time, the New Order era also launched a long-term development model in stages, namely stages 1 and II



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with a period of 25 years each, consisting of five-year development known as the five-year development (Pelita).¹.

Indonesia's development paradigm is heavily influenced by Rustow's (1960) thinking which prioritizes development politics with a development phase approach. Rustow's thoughts are very well known as the theory of "Five Stages of Development" (the five stages of development) which contains the following matters: First, traditional society, second, preconditions for take-off, third, take-off, fourth, towards maturity, fifth, high mass consumption. Rustow's paradigm has greatly influenced development models around the world. Even ..

However, the development results mentioned above are not enjoyed equally by all layers of the Indonesian people. The results of development are mostly enjoyed by the elite only. Meanwhile, the people as objects of development are still in poverty. So that the government needs to reorient the development approach paradigm from one that prioritizes economic growth to a sustainable and environmentally friendly development paradigm. A development paradigm that pays attention to the use of all potential and development resources along with maintenance and restoration policies. In other words, the development process is not just an exploration of potentials and resources in giving birth to modern humans.

Modern humans as products of various development paradigm models also have their own problems. Anthoni Giddens understands modernity as a success in tearing down the pillars of traditional civilization. But modern humans also have the risk of being exposed to the external threats of globalization and modernity itself

Responding to the problems of modern humans as a result of the development mentioned above, the Indonesian Islamic Da'wah Council (DDII), which is engaged in da'wah, education and social activities through its activity units, feels the need to take its maximum role in overcoming these problems. There was an interesting message from Ust Adhian Husaini, as General Chairperson of the Indonesian Islamic Da'wah Council (DDII) before the 12th STID graduate Mohammad Natsir on Saturday, October 22 2022 in Bekasi. He said that "Those who graduate here are versatile from using technology to farming. Even in terms of religion, this is capital,"

¹Ambar Teguh Sulistiyani (2004). Partnership and Empowerment Models, Yogyakarta, Media Style Publishers, p. 31.

The word "All Can" is tickling to be studied more deeply. "All-in-One" means anything or everything a person can do in actualizing himself or empowering others. The mention of "All-in-One" also shows a multi-talented expertise that must be possessed by graduates before being deployed in the midst of rural communities as Preachers of the Da'wah Council. This "all-in-one" skill is usually only possessed by a profession as a community empowerment expert. This is considering that the graduates do not have a Bachelor of Engineering or a Bachelor of Agriculture background. However, it came from the Islamic Community Empowerment Study Program (PMI Study Program) and the Islamic Broadcasting Commission (KPI Study Program). Those who already have religious knowledge must also have other plus values. This is so that the role of the preachers can be felt optimally in the midst of modern society with all its complex problems.

Namely as a community empowerment expert who has "All-Can" expertise in solving among the many problems of modern humans. Furthermore, with the role of the da'i, modern humans become empowered or gain strength/power/ability and/or the process of giving power/strength/ability from those who have power to those who are less or less empowered in society.

As we know that modern society has very complex problems. So the question is what kind of da'i and da'iyah are needed by this modern society?

Definition and Role of Da'i

Da'i and da'iyah according to the Big Indonesian Dictionary (KBBI) are people, both men and women whose work is preaching to spread religious teachings². While the definition of Da'i according to Wikipedia is a term in Islam for people whose job is to invite, encourage, other people to follow and practice Islamic teachings.

There are several opinions that define da'I, among them³ according to A. Hasyimi, in his book *Diustur Da'wah* according to the Qur'an, that Imam Al-Ghazali expressed his opinion that preachers are advisers, leaders and rememberers, who give good advice, who compose and preaching, which

²Meaning of da'i – Big Indonesian Dictionary (KBBI) Online, kbbi.kemdikbud.go.id. Retrieved November 30, 2022.

³. Syamsuri, Sidiq, *Da'wah and Sermon Techniques*, Jakarta, Al-Maarif 1981, Cet. 1. H. 14.

focuses his body and soul on wa'ad and wa'id (news of rewards and torments) and on talking about the afterlife village to release those who are shipwrecked in the waves of the world.

With this understanding, da'i can be individuals and/or institutions/agencies whose job is to bring others to the path of truth, carried out through wisdom, maw'izahah and mujjadi al-lati hiya ahsan, either by leaders, authors/writers or by anyone according to their profession. invite to Islam.

The role of the da'i is as a preacher (delivering), muallim (teacher), murrabi (educator)⁴, mudarris (teacher, muadib (educator), murshid (guide), mustasyar (counselor), mualij (therapist), munazim (controller), muthawir (empowerment), muhaafiz (motivator), mubahitts (researcher)^{5 6}

Problems of Modern Society

The term community comes from Arabic, which is rooted in the word "syaraka" which means participating or participating. Meanwhile, in English, the word "society" comes from the Latin word "socius" which means "friend". According to Indonesian anthropologists, Koentjaraningrat is a human unit that interacts according to a certain system of customs that is continuous and bound by a sense of identity. the same one. Meanwhile, according to Gungu Nurmansyah et al define society as a number of people who become a single unitary group that are permanently related and have the same interests. Anesthesia society is defined as one of the social units in the social system or the unity of human life.

Modern society according to the Big Indonesian Dictionary (KBBI) is a society whose economy is based on a broad market, specialization in industry, and the use of advanced technology. Thus what is meant by modern society is a society that has undergone changes due to the influence of science and technology. Modern society is also a society that is able to adapt to the times.

In the behavior of modern society (modernity) the issue of knowledge and technology has become a habit of everyday life. Even from the knowledge and technology they have, they can still produce even more

⁴. Umar, Ahmad Mukhtar (2008). Mu'jam al-lughoh al-Arabiyyah al-Muashirah. Egypt, (Qahirah) : Qahirah : Alamul Pole p. 843 Volume 2. ISBN 977-232-626-4

⁵. Munawwir, Ahmad Warson, (1884). Al-Munawwir Dictionary. Yogyakarta: Progressive Library Publisher p. 534.

⁶. The meaning of the word muballigh is taken from the Big Indonesian Dictionary (KBBI)

sophisticated knowledge and technology. The term modernity comes from the word *modernus* which means new, present or current. The word first appeared in the 15th century to distinguish between the coming of Christianity and the Pagan Ancient Rome. The sociologist Weber understands modernization as a process of spreading rationality in every human life in making decisions and views on his daily life. Modernity is also understood as an intellectual movement in the history of Western culture which believes that the superiority of ratios is the key to the progress of modern society. However, modernity has created its own fear for modern humans, namely fear of the consequences of modernization itself. His fear is no longer like the previous era when he was afraid of the existence of the devil and the coming of the doomsday in many holy books, but of the consequences arising from science and technology.

There are several main problems of modern society that are picked up in the article⁷ These are as follows: First, the loss of a meaningful life orientation and a weak moral grip. Modern society lives more inclined to the world's material problems than the problems of the afterlife. Second, there is a shift in value systems, from a value system that is based on the spiritual to a lifestyle that is materialistic, individualistic, hedonistic and even secularistic. Some examples of attitudes about shifting values such as KKN, the fading of religious values, social and moral norms, and other criminal acts developed in society. that appear in society. Third, the emergence of feelings of alienation (alienation), frustration and emptiness of existence. As Alvin Tootler said, that among the negative symptoms that arise in modern society is the emergence of a feeling of loneliness, the loss of a solid social structure and the collapse of prevailing meanings. Fourth, the occurrence of very drastic social changes in the midst of society such as dissatisfaction, not knowing rest, anxiety, relations with the surrounding community based on a calculation of interests and profit motives, not on brotherhood based on love and affection.

Next, some of the problems of rural communities cited in the IDN TIMES coverage on July 15 2022 and *Insan Bumi Mandiri* on December 9 2021 are as follows⁸: First, rural communities depend on nature, especially on matters of food and employment. Second, having a life that is not fixed or nomadic. Third, the level of education is minimal. Fourth, it is difficult to mingle with outsiders, it is not easy to

⁷Jam'iyah Akhirqah Al-Mu'tabarahAn-Nahdliyah 2 November 2020

⁸. IDN TIMES coverage on July 15 2022 and *Insan Bumi Mandiri* on December 9 2021

accept foreigners and even consider them as a threat to their lives. So they are more likely to close themselves. Fifth, having traditions that are very strong and are maintained and passed on to the next generation. Sixth, high levels of poverty and malnutrition. Seventh, the lack of various public facilities such as public transportation to access outside areas to very limited internal health facilities.

Furthermore, some of the biggest problems of the community on the outer islands and borders with other countries, quoted from Bisnis.com on January 18 2017, sourced from the Ministry of Maritime Affairs and Fisheries as follows⁹: First, the issue of national defense and security, especially in small and outermost islands of Indonesia. Second, the sale of land or small islands to foreign nationals, for example on Maratua Island in Berau Regency. Third, private control of small islands by foreign and Indonesian citizens, such as Nikoi Island in Tanjung Pinang, Bawah Island in Anambas, and Manis Island in Batam City. Fourth, the use of agreements with borrow names (nominees) in land tenure and investment processes such as what happened on Maratua Island, Berau Regency, Bidadari Island, Labuan Bajo. Fifth, the issue of occupancy or island ownership claims by citizens of other countries such as on Pulau Manis, Batam City. Sixth, environmental damage and pollution on small islands such as Bangka Island in North Minahasa and small islands in Bangka Belitung. Seventh, Closure of access by local communities and fishermen by investors on small islands such as Gili Gede in West Lombok, Nikoi Island in Tanjung Pinang and several islands in Wakatobi. Eighth, conflicts over land use and forest conversion between investors and communities, such as Romang Island, Southwest Maluku, Pari Island in the Thousand Islands and Jemaja Island in the Anambas Islands. Ninth, illegal activities on small islands such as people and goods smuggling, slavery, illegal fishing, illegal logging, narcotics. Tenth, violation of land regulations, giving individual land rights (SHM) up to 20 hectares per person in one stretch, such as Maratua Island in Berau. Eleventh, the utilization of small islands has not optimally provided PNPB for the State.

RESULTS AND DISCUSSION

Da'i Role as Community Empowerment Expert

⁹. Bisnis.com on January 18 2017 sourced from the Ministry of Maritime Affairs and Fisheries

The discussion about the role of the da'i is one form of active community participation in development. This is because society is both the object and the subject of this development. The role of da'i and da'iyah in society will expand in line with the progress and expectations of society. It is possible for a preacher to be an economist, a preacher can also be a politician, or a preacher can also be a motivator, doctor to social worker and community empowerment expert, maybe even just a community leader. The position of Islamic figures, leaders of Islamic organizations, religious instructors, preachers and preachers, ustadz becomes very strategic. This is because apart from being a proponent of Islamic teachings, one can also become a professional in other fields.

Taking Louis Kattsoff's term in his discussion of philosophy quoted from Hery Laoly, LSF Discourse: Relevance of philosophy: responding to modern human problems, 6 February 2022, preachers like philosophers are expected not only to be able to make cakes but also to prepare the wasps, the preachers can separate the dirt from the cake dough, or also add the right amount of flavoring and then serve the cake at the right time too. Da'i and da'iyah can provide knowledge and or provide understanding to humans as much as possible and then publish it regularly and organize all of it in a systematic form. Ustadz can also bring people to a strong understanding. Furthermore, this understanding will lead humans to better actions. The da'i's various and very strategic roles ultimately benefit the community itself. Communities will be able to be independent, empowered and able to recognize their potential in facing life as modern humans¹⁰.

One of the roles of the preacher mentioned above is how for a preacher to also be an expert in the world of community empowerment. In my opinion, the combination of preachers and community empowerment experts is very strategic. This is in view of the fact that there are very many preachers and da'iyah alumni of STID Mohammad Natsir and every year they also increase and are placed in all corners of the country, in the interior to the border areas and the outermost islands of Indonesia. The power of the da'i as a preacher of Islamic teachings who is also an expert in community empowerment will create a society that is in accordance with Islamic teachings but at the same time becomes a society that is independent and empowered. In other words, becoming a society that is able to recognize potential within itself and then utilize it optimally to achieve the desired goals together. The strength of the role of the da'i who

¹⁰. Hery Laoly, LSF Discourse: Relevance of philosophy: responding to modern human problems, 6 February 2022,

is an expert in empowerment can empower people who are powerless to become empowered people.

A powerless society is a society that has the following characteristics; First, the level of income is not sufficient for minimum living needs which include food, clothing and housing or are called poor. Second, unable to help himself. Third, its distribution is clustered into separate communities, both in urban and rural areas, and is usually difficult to reach by the government. Fourth, as a result of inequality between regions and between population groups.

Meanwhile, the causes of alleged community powerlessness are quoted from a report on one of the Empowerment programs at the Ministry of Manpower and Transmigration as follows: First, low capability and availability of natural resources for the primary production process. Second, the value problem which is believed that poverty is a destiny. Third, limited mastery of agricultural production factors, especially business land. Fourth, a surplus of rural workers with limited technical and management skills due to limited training.

Fifth, limited employment and business opportunities in the agricultural sector either as a result of limited agricultural land or as a result of being "thrown out" due to the influx of modern agricultural inputs. Sixth, the limited alternative cultivation technology options for economical agricultural commodities, post-harvest technology and product processing as well as non-agricultural technologies. Seventh, limited information, coaching, capital facilities, business protection and opportunities that are common in modern business. Eighth, the exchange rate of trade in rural product goods is lower than urban product goods or the modern sector. Ninth, the limited volume of money circulating in the countryside.

Tenth, government policies that focus more on the rate of economic growth alone have a negative impact on the poor. Eleventh, non-functioning non-governmental organizations in rural areas that are able to accommodate the initiative, participation and self-help of the community to solve their own problems. Twelfth, the low level of welfare of poor households which in fact is very closely related to; (a) income earned, (b) nutrition and food problems, (c) health problems, (d) death problems, (e) residential environment problems, (f) education problems, (g) science and technology mastery problems, (h) the problem of land ownership, (i) the problem of employment opportunities, (j) the problem of basic facilities and infrastructure. The problems mentioned above can be grouped into three main groups, namely:

Whereas the notion of an empowered community processed from the opinion of Sumardjo (1999) regarding the characteristics of an empowered community is a society that is able to understand itself with all its potentials and deficiencies in planning, directing and anticipating any developments and dynamics of future societal change and has profitable bargaining power and full of responsibility. In big cities, groups of people who experience a process of marginalization are generally migrants, such as street vendors, slum dwellers, and hawkers who are generally uneducated and untrained, or what is called unskilled labour.

Many empowerment programs have been carried out by dozens of ministries and institutions which were later merged into the National Community Empowerment Program (PNPM) with many variations. But what is important is how people can help themselves. The criteria for community empowerment are considered successful if it is used by whom, is it useful for whom, and how does the behavior of the community change.

History The National Community Empowerment Program (PNPM) was implemented in 2007 through the PNPM Mandiri program. The PNPM Mandiri program is the culmination of previous community empowerment programs that have been implemented by ministries or agencies or the Regional Government. Several institutional ministries that already had community empowerment programs before being incorporated into the PNPM Mandiri program included: Ministry of Public Works, Ministry of Home Affairs, Ministry of Social Affairs, Ministry of Agriculture, Ministry of Health, Ministry of Transmigration, etc.

The empowerment models that have been implemented in Indonesia and the authors are almost all involved in the program are as follows: First, Disaster Management Plan 2 (RPB 2) programmed by BNPB with the aim of preparing a Disaster Management Plan (RPB) based on central government partnership and the area together with the community. Second, Lake Toba Tourism Development which is programmed by the Ministry of PUPR Director General Cipta Karya Directorate of Residential Area Development with the Toba Samosir work location which aims to Structuring Residential Infrastructure that can support Lake Toba Tourism. Third,

Fourth, the National Independent Integrated City Technical Assistance Program (ASTEK KTM) by the Ministry of Manpower and Transmigration of the Republic of Indonesia provides assistance and supervision and evaluation in the National Transmigration settlement area so that it becomes an Independent Integrated City. Fifth, 5. National

Community Empowerment Program (PNPM-RIS). Sixth, 6. National Community Empowerment Program (PNPM - Mandiri) by Kimpraswil. Seventh, the District Development Program (PNPM-PPK) by the Ministry of Home Affairs (PMD). Eighth, 8. Empowerment Program for the Poor through Social Empowerment Direct Assistance (P2FM BLPS 2007) by the Ministry of Social Affairs nationally.

Ninth, the Poor Empowerment Program (P2FM) by the Ministry of Social Affairs nationally. Tenth, the National Urban Poverty Management Program (P2KP-1) of the Ministry of Settlement and Regional Infrastructure. Eleventh, the Social Institutional Function Improvement Program/CBEC by Bappeda DKI in DKI increases the capacity of social institutions throughout DKI Jakarta. Twelfth, the DKI Regional Government's Economic Crisis Impact Project Program (PDM-DKE) in overcoming the impact of the economic crisis in the DKI Jakarta area.

Thirteenth, the Muhammad Husni Thamrin I and II (MHT I, II) Program by the Regional Government of DKI in the context of increasing the participation of the DKI people in development through three social, economic and physical approaches in Jakarta. Fourteenth, the Community Social Institution Development Program by the Pemda DKI in Serpong aims to increase the capacity of community institutions to participate in development. Fifteenth, the Flats Assistance Program by the Regional Government of DKI by the DKI Housing Sub-Department which aims to increase the institutional and community capacity of the residents of flats in Jakarta

The empowerment models mentioned above are part of the development that is being carried out by the Indonesian people. Development according to Ginandjar Kartasasmita, 1994 is defined as a process of change towards a better direction through planned efforts. In development there are two main elements of development which are interrelated with one another. The first is the material that will be produced and utilized and the next is who will carry it out. In other words, there is an object and a subject of development.

There are approximately 3 (three) development models that have been implemented throughout the world so far¹¹:

1. Growth-oriented development model (Growth Paradigm)

¹¹.www.Dictio.id, May 2020

A development model that is oriented towards a growth paradigm, a development approach that strives for an increase in people's income and state income so that it can catch up with the economy. The main objective of this paradigm is to create even better conditions for society and the State by striving for an increase in public income and national income as a component of forming a country's per capita income. Per capita income should be achieved gradually so that it will contribute to increasing economic welfare.

The idea of this approach was pioneered by Rustow (1960), followed in the book *Kemitraan* written by Ambar Teguh Sulistiyani, which put forward the politics of development with a phased development approach. The idea of this phasing is intended to create sustainable and systematically programmed development. Rustow's thoughts are very well known as the theory of "Five Stages of Development" (the five stages of development) which contains the following matters: First, traditional society, second, preconditions for take-off, third, take-off, fourth, towards maturity, fifth, high mass consumption.

Rustow's paradigm has greatly influenced development models around the world. Even the policies of the United Nations were also influenced in 1960-1970 which proclaimed a policy of state economic growth of 5% per year. Likewise with the development model in Indonesia during the New Order era which was expressed in the idea of long-term development stages 1 and II with a respective period of 25 years consisting of I-IV Five Year Development known as Five Year Development (Pelita). . With the Development Trilogy approach, namely stability, economic growth and equitable distribution of development results. Where is the Development Trilogy approach during the period when there was a shift in approach to new economic growth then stability then income distribution.

2. Development Model for Fulfillment of Basic Needs

A development model that focuses on solving the effects of development implementation in the form of the emergence of the problem of poverty directly by meeting all the basic needs of the community, especially the poor, such as meeting the needs for clothing, food and housing as well as access to public services such as education, health, clean water and transportation.

3. Human-centered Development Model (People Centered)

A development model that focuses on increasing human development and human welfare, equity and sustainability. This development model is long-term oriented, not only targeting an increase in the GNP growth rate, but also not just the provision of social services. An

example of such a development model that is the development of community empowerment (empowering). This empowering model is characterized by the government only as a facilitator. The role of the government is only by creating a social environment that allows humans to develop. A social environment that can encourage human development and actualization of human potential even greater.

A. Da'i Strategy for Community Empowerment

Before discussing the strategies of the da'i experts in community empowerment. Then there are several assumptions that can be used in order to realize this spirit are as follows:

1. In essence, community development efforts can be seen as laying down a social order in which humans can fairly and openly carry out their business as a manifestation of their abilities and potential so that their needs (material and spiritual) can be met. Community development basically plans and prepares a meaningful social change to improve the quality of human life.
2. Community development is not seen as a process of giving from those who have something to those who do not. This framework of understanding leads to efforts that merely provide momentary pleasure and are patchy in nature. An even worse consequence is the growth of the "asking" mentality. Whereas in Islam, asking is a lower level, several degrees lower than giving.
3. Community development must be seen as a learning process for the community so that they can independently make efforts to improve their quality of life. According to Soedjatmoko, there is a process that is often forgotten that development is social learning. Community development is actually a collective process in which family, neighborly and state life not only prepares adjustments to the social changes they are going through, but actively directs these changes towards meeting common needs.
4. Community development is impossible without the full involvement of the community itself. Participation is not only interpreted as their presence to participate in an activity, but is understood as their contribution in every stage that must be passed by a community development work program, especially in the stage of formulating needs that must be met.
5. Community development is always identified by the existence of community empowerment itself. It is impossible to feel the demand for community involvement in a development program when the

community itself does not have sufficient power or provisions. Therefore there must be a mechanism and system to empower the community. Communities must be given a belief that without their full involvement, improving the quality of their lives will not bring significant results.

From these basic assumptions, rights, values and beliefs in society are born which must be respected, including: First, The right to make decisions- decisions that affect their well-being. This right arises because of the belief that people have the ability (viability) to solve their own problems. Second, society has the right to try to create the environment it wants and reject an environment that is forced from the outside. The creation of an environment according to this desire is still based on the calm and tranquility of other environments so that in society there is active and adaptive social interaction. The learning process is always born from social potential. Third, people must be believed to be able to work together rationally in acting to identify problems and needs of their community, and act in achieving goals together.

Empowerment which in Indonesian means empowerment is a concept that was born as part of the development of the minds of European society and culture. It is suspected that this concept began to emerge around the decade of the 70s and has continued to develop until now, along with the spread of postmodernist thoughts and currents. Modern European empowerment is essentially an act of human emancipation and liberalization from religious totalitarianism. It is this emancipation and liberalization as well as management of all power and control that later becomes the substance of empowerment (Priyono and Pranarka, 1996:44-46).

This concept reflects a new paradigm of development, namely one that is people centered, participatory, empowering, and sustainable. Empowerment is essentially a concept whose focus is power. Empowerment is substantially a process of breaking (breakdown) of the relationship between subjects and objects. This process emphasizes the subject's recognition of the ability or power possessed by the object, the end result of empowerment is the transfer of functions from individuals who were originally as objects to become subjects of development. So that the social relations that exist will later be characterized by relations between subjects and other subjects. Samuel Paul, for example stating that empowerment means the equitable distribution of power so as to increase the political awareness and power of weak groups and increase their influence over development processes and outcomes. Empowerment at its

core is the humanity of empowerment, according to Indrasari Tjandraningsih (1996), prioritizing the own efforts of the empowered person to achieve their empowerment. Therefore, empowerment is very far from the connotation of dependency.

Referring to Ginanjar's opinion above, there are four strategies for community development and at the same time the strategic role of preachers who have expertise in community empowerment, namely:

1. The Growth Strategy

Namely community development to achieve a rapid increase in economic value, through increasing per capita income, productivity, agriculture, capital and employment opportunities coupled with the consumption ability of the community, especially in rural areas. Because the economic orientation of social and moral law rules is neglected, the opposite is happening, namely the widening of the gap between rich and poor, especially in rural areas. As a result, when an economic crisis occurs, conflict and social vulnerability occur.

Thus, the role of the da'i who is also an expert in community empowerment can carry out his role and function, namely preventing the possibility of divisions between the rich and the poor and to always obey the law and other social orders that apply in society.

2. The Welfare Strategy

This community development model is intended to improve people's welfare. However, because it was not accompanied by the development of independent culture and culture within the community, what happened was an attitude of people's dependence on the government. One aspect that must be considered is the problem of culture and community culture.

In this condition of community development, the role and function of the da'i who is also an expert in community empowerment can prevent the dependence of the community from becoming independent and using all the potential in the environment for the welfare of the community itself. Preachers can be motivators and initiators about the meaning of community independence in the form of not begging, cultivating idle yards, and other independent activities.

3. The Responsive Strategy

The empowerment strategy is a reaction to the welfare strategy which is intended to respond to the needs formulated by the community itself and external parties to facilitate independent business through the procurement of appropriate technology and resources for the needs of the development process. One thing that must be kept in mind, the speed of technology is often not matched by the readiness of the community to accept and function the technology itself. As a result, the technology used in implementing this strategy becomes dysfunctional.

To anticipate the development of the above-mentioned model community, preachers who are experts at empowerment can utilize knowledge about appropriate technology that has been developed in other areas which is inexpensive and available in their respective areas. For example, using cow or chicken manure to make gas, using wind and water to get electrical energy, etc.

4. The Integrated or Holistic Strategy

To overcome the dilemma of community development because the "failure" of these three strategies has been explained, the concept of a combination of the main elements of strategic ethics above is the best alternative. This strategy systematically integrates all the components and elements needed, namely wanting to achieve simultaneously the goals related to sustainable growth, equality, welfare and active participation of the community in the process of community development. In this strategy there are three basic principles that must be met, namely: First,

a. Equality, fairness, equity and participation are objectives that must explicitly exist from the overall strategy so that the public body assigned to carry it out must have the following criteria: First, understand the social dynamics of society as an intervention. Second, the intervention is carried out to strengthen the ability of the community itself to solve the problems it faces and to take instrumental steps that require the ability of the apparatus to carry out social interventions.

b. Requires fundamental changes, both in commitment and in style and way of working. Public bodies that do not yet have social intervention capabilities will need leaders who have a strong personal commitment to achieving the goals of the holistic strategy, namely to: First, determine the

direction of organizational values, energy and processes towards strategy. Second, maintaining organizational integrity supported by institutional leadership.

c. Integrated involvement of public agencies and social organizations. Thus, it requires a guideline for the functioning of the superorganization in charge of, among others: First, Establish and maintain an overarching perspective, Second, carry out the recruitment and development of institutional leadership. Third, create a control mechanism to regulate interdependence between formal and informal organizations through a strategic management system.

In this model of community development, the role and function of the da'i who is also a community empowerment expert can take on the role of inviting and encouraging the active involvement of the whole community without any barriers between them, helping to make fundamental changes to what is becoming the requirements of the development model that was being implemented at the time. The next role is to encourage and invite and bridge other parties, especially public institutions and other social organizations to participate in this community development model.

Thus, the success of the role of being a da'i who has community empowerment expertise will bring about strategic changes in society, namely realizing a madhani society from a pre-industrial society or a traditional agricultural society that is not familiar with scientific agricultural tools and tractor and fertilizer technology. . Towards an industrial society or a modern society that has developed since the 18th century, marked by the industrial revolution. Furthermore, the society that Muslims and the Indonesian people aspire to is Madhani society as a form of post-industrial or information society or post-modern society.

CONCLUSION

1. The need for a da'i who has plus expertise in terms of community empowerment so that he is able to make maximum strategic breakthroughs in the role of the preacher in society by utilizing community empowerment programs that are being carried out in their respective regions.
2. The Indonesian Islamic Da'wah Council (DDII) through STID Mohammad Natsir can partner with Ministries and institutions that have the National Community Empowerment Program (PNPM) both as partners who can produce academic papers on the concepts and

paradigms of Islamic Community Empowerment and can access ministry programs related to empowerment both as a consulting agency through LPM Campus and also providing graduates as candidates for empowerment who will be sent to areas throughout Indonesia.

3. The need for STID Student Alumni Mohammad Natsir especially the Islamic Community Empowerment Study Program (PMI) to join as freelance workers in ministries that have community empowerment programs

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