

## TUAN GURU HAJI NAJMUL AKHYAR'S ISLAMIC SPIRITUAL EMPOWERMENT TOWARDS THE COMMUNITY OF NORTH LOMBOK

<https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.189>

Submitted: 18-10-2023 Reviewed: 08-11-2023 Published: 24-12-2023

Madeni  
[madeni@stidnatsir.ac.id](mailto:madeni@stidnatsir.ac.id)  
STID Mohammad Natsir

Usman  
[usmanfaqod52@gmail.com](mailto:usmanfaqod52@gmail.com)  
STID Mohammad Natsir

### Abstract

This research discusses the process of spiritually based community empowerment by Tuan Guru H. Najmul Akhyar towards the people of Menggala Hamlet, North Lombok using qualitative methods. This research results in the conclusion that Tuan Guru H. Najmul Akhyar empowers the community using three community empowerment strategies, namely relief and welfare which is aimed at the community to provide education to the community, such as providing housing assistance to the community, establishing Islamic boarding schools community development which aims to reach out to people who have not been able to afford it, to approach the community, to conduct ummahat studies empowering people which aims to provide skills training, among skills.

**Keywords:** *Strategy, Community Empowerment, Spiritual*

### INTRODUCTION

Da'wah is an obligation for every Muslim, the law of preaching is basically fardhu 'ain, which means it applies to every individual Muslim. However, we see that nowadays many people think that da'wah is only carried out by ulama, and da'wah is not only done on stage even though da'wah covers everything, no You just have to give a lecture on stage, with this preaching you will realize the welfare of society both in this world and in the hereafter. (Aziz et al., 2005)



That the da'wah that we know was born at the same time as the presence of the Prophet Muhammad ﷺ, when introducing the Islamic value system as a complete religion. (Anas., 2006) To determine and formulate the science of da'wah itself, even Muslims themselves today still consider da'wah itself, and are still reluctant to convey it and do not even want to learn as the Messenger of Allah ﷺ teach da'wah methodology or da'wah paradigm, Muslims today currently follow the criteria of western scientific methodology, Muslims today are still closely related to western people following western styles so that Muslims themselves are far from Islamic law and far from their religion, and these western people spread their understanding to the Islamic community, so that Muslims are far from preaching so that Muslims themselves are far from the preaching passed down by the Prophet and his companions.

Basically da'wah is a communication process in order to develop Islamic teachings, in the sense of inviting people to embrace the Islamic religion. (Suhandang, 2013) In the term "*invite*" Of course, it always contains the meaning of influence other people so that other people are willing and able to change their attitudes, characteristics, opinions and behavior in accordance with what is taught in the Islamic religion.

Islam explains the need for good character for preachers in carrying out their da'wah. Da'i is invited to have noble qualities as God says in surah Al Mudatsir verses 1-7

يَا أَيُّهَا الْمُدَّثِّرُ ۗ قُمْ فَأَنْذِرْ ۗ وَرَبِّكَ فَكَذِّبُ ۗ وَثِيَابَكَ فَطَهِّرْ ۗ وَالرُّجْزَ  
فَاهْجُرْ ۗ وَلَا تَمَنَّ أَنْ تَمُنَّ تَسْتَكْبِرُ ۗ وَلِرَبِّكَ فَاصْبِرْ ۗ

It means: "O people gathered (blanketed), wake up, then give a warning? And glorify your Lord, and clean your clothes, and leave sinful deeds, and do not give (with the intention of) getting more (reward). And to (fulfill the order of) your Lord, be patient. (QS. Al-Mudatsir:1-7)

In the world of da'wah, wisdom is what determines the success or failure of the da'wah. (S.Ma'arif., 2018) In dealing with an audience (*mad'u*) who have various levels of education, preachers need wisdom so that the

teachings of Islam can enter the hearts of the preachers *mad'u* appropriately. Because there is no doubt that da'wah can prevent evil and evil, because amar ma'ruf and evil is the biggest pole in religion, however, is it part of da'wah, one of the means of da'wah or one of the pillars of da'wah? Da'wah is a treatise, *Ta'lim*, teachings or lifestyle that God revealed through revelation to Prophet Muhammad ﷺ (Al Wa'iy, 2012)

Amar ma'ruf nahi munkar is a command for all that is good according to the Sharia al-Qari saying *"Indeed, the ulama' deny what the imams deny, while what is disputed is not denied, like following one of the schools of thought because every mujtahid is appreciated for his efforts."*

Da'wah reaches humans, through pronunciation and speech, or writing and reading. Da'wah can also be done with a good example, good deeds, brotherhood, a good way of life that realizes the benefits of nature. That's why amar ma'ruf nahi munkar is a great means of means of da'wah, commanding people and directing them to what must be practiced and good to do and preventing them from things that should be avoided by a Muslim, both in words and deeds. (Syamsuddin, 2016)

Da'wah is indeed very important, but what is very important is how our strategy for preaching must be broad in such a way that the da'i as implementer can immediately make changes if there is an influencing factor. After the preacher generalizes the facts or maps of past and present da'wah and criticizes the existing da'wah theories, the da'wah researcher prepares a trend analysis of the problems faced by the object.

A da'i's da'wah strategy must think conceptually and act systematically, because communication is paradigmatic. A paradigm is a pattern that includes a number of components that are functionally correlated to achieve a goal. A paradigm contains two goals in the paradigm, namely, changing attitudes, opinions or views and behavior, so that they arise in oneself *mad'u* effective ones, cognitive effects, and cognitive or behavioral effects

As we know, da'wah can mean spreading, conveying, convincing and encouraging. Now all of this has become an independent science, like other

sciences that have subjects, characteristics and goals. This science is recognized and can be on par with other Islamic sciences and can even be said to be a very important science because it is a means of maintaining the morals of Muslims now and in the future, even this science can also be used to protect Muslims from various thoughts, which is destructive “*Ghazwul fikri*” and cultural colonization which has become the crisis we are seeing today.

We can define da'wah as a science that studies how to convince as the word of Allah in surah an nahl verse 125

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِ لَهُمْ بِالَّتِي هِيَ  
أَحْسَنُ ۗ

It means: "*Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way*"(QS. An-Nahl:125)

These methods can be in the form of words, sermons, recitations and many other methods, and can even take the form of actions, good examples, useful deeds. Imam Al-'Aini said that the word al-hikmah contains the meaning of very complete and certain knowledge. (Syamsuddin, 2016)

Exercising this knowledge is the perfection of knowledge, while using it is the perfection of good deeds. He also said that to gain wisdom requires complete knowledge about the secrets of life in society. Allah ﷻ has ordered Muslims to learn al hikmah because of the Messenger of Allah ﷺ. Has come to bring wisdom.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۗ

It means: "*He sent to the illiterate people a messenger among them, who recited his verses to them, purified (souls) them and taught them the book and wisdom, even though he previously felt that he was right in obvious error.*"(QS. Al-Jumu'ah: 2)

That we can conclude that da'wah must be accompanied by wisdom, and preachers should also have it if they want to open the hearts and minds of the objects of da'wah, so that the message of the da'wah that we convey is conveyed to them. Therefore, preachers are needed whose words can influence at the right time, a great touch is needed in the right situation. Therefore, the development of da'wah has become something that is non-negotiable, especially in our society where we often see phenomena developing among preachers, therefore there is a need for good planning so that the target object can listen to it. Good planning of course starts from data that develops in society (the object of da'wah). Planning starts from what urgent and primary needs are for the object of da'wah, what problems are faced by the community from da'wah activities (Bait, n.t.).

From this data, models or methods that are suitable for use among the people who are the object of da'wah will emerge. So da'wah becomes an activity that can understand human needs and free them from the burdens that have been faced by society. There are two main strategies in developing da'wah, namely internal-personal strategy and external-institutional strategy. Internal strategy is a strategy that emphasizes development or improving the quality of individual life. Meanwhile, external strategy is a strategy that emphasizes building the community's organizational structure. In its application, these two strategies do not run hierarchically or separately, but rather run hand in hand and complement each other.

This strategy was implemented by the Prophet in developing his da'wah, and building an internal strategy in the city of Mecca. This was seen when the Prophet gave many lessons related to aqeedah to friends who had just converted to Islam. (Bait, t.t.)

This strategy is important to prepare a generation that is mature, strong and has high integrity in carrying out and developing Islam in the future. Meanwhile in the city of Medina, Rasulullah ﷺ developing an external preaching strategy by fraternizing friends, building institutions, expanding preaching to various regions in the Arabian Peninsula and so on.

strategy developed by the Prophet ﷺ it is not partially visible. In the sense of glorifying one strategy and weakening another strategy. The Prophet's Strategy ﷺ in Mecca was better than the strategy developed in the city of Medina. In the current context, these two strategies can be applied. Internal strategies can be developed through da'wah activities in majlis ta'lim, halaqah-halaqah, tabligh akbar.

Meanwhile, in developing external da'wah strategies, da'wah activities can enter various lines of life in society. Management is always applied in relation to the efforts of certain people and sometimes there is a goal to be achieved by the group concerned, while da'wah is always directed at better progress, so one of the implications of this statement is that the management of da'wah must be people who able to solve problems or problems faced when preaching.

Therefore, the process is carried out by starting the activity stages which include: determining time, setting targets. In the stages that result in the expected results being achieved as fully as possible in the science of da'wah management, efforts to achieve the goals that are the object of the activity are clearly visible. H. Fuad Rumi and Hafid Paronda describe the entire management process and activities as one of the building blocks, the principle of management is the foundation for that building. (Mahmuddin, 2018)

Therefore, management in Islam as a structure, apart from having a solid foundation, also has pillars that are upright on its foundation, these pillars are the principles of management. This inspired an idea about the need for a management process, including da'wah management in every da'wah business with more accurate and precise steps, the need for such a management process, along with the development and advancement of science and technology which requires the existence of regulations. and systematicity in the process of da'wah management, because it is known that nowadays humanity is increasingly advanced, but humans cannot be separated from social creatures who have values and ethics that are always inseparable from their needs and interests as members of society in order to achieve progress. (Mahmuddin, 2018 )

In order for the da'wah management process to be of concern, the planning and implementation of da'wah runs well, is more focused and neatly organized, it is necessary to pay attention to it through a thorough thought process regarding what things are carried out while still being guided by the priority scale and consideration of the future as well as the sequence. activities according to their needs and even considering supporting and inhibiting factors. Zaini Muchtarom stated that the da'wah management process is the utilization of energy and resources to achieve the goals of the da'wah organization through a series of activities. This series of activities is divided into four functions, namely:

First, determine what work programs will be carried out by members of the organization and how to carry them out and when each work must be completed. This activity also makes calculations regarding the funds used to finance each work to be carried out. Second, dividing the work that has been determined among the members of the organization so that the work is divided into work units. Third, after the planning is prepared and the work is divided, the manager then mobilizes people to carry out the work effectively and efficiently based on their respective plans and division of tasks. Fourth, as long as the organization moves according to the orders and instructions that have been given, so long as the manager carries out control and supervision so that the organization's activities run in accordance with the plans that have been determined, thus the conception of the da'wah management process is something that has become mandatory in the implementation of da'wah at this time. . The obligation to preach is not only the responsibility of ulama, but also every Muslim. Every Muslim is obliged to carry out da'wah whenever and wherever he is, women also have an obligation to preach. However, Islam does not expect them to become missionaries. Before referring to current da'wah activities, it is necessary to recall the process of Islamization in Lombok, as well as the need to trace the historical links between the movements for the spread of Islam in the past and simply to compare the two. This comparison will provide an understanding of the dynamics of activities as well as the techniques and strategies developed over time. (IKAPI Member, 2020)

Many scholars have written history about how, when and by whom Islam was brought to Lombok. They agree that before Islam, Buddhism was the original religion of the Sasak people, while Hinduism and Islam were both religions of conquerors from Java. The conversion of the Sasak people to Hinduism and then Islam was only possible after the Javanese conquered Lombok. Majapahit was the first Javanese Hindu kingdom to conquer Lombok in the eighth century, the Javanese Islamic kingdom which overthrew Majapahit Hindu power came to control Lombok in the 16th century. Relics of the influence of Javanese Hinduism and Javanese Islam can still be found in Sembalun, a village located in the northern part of Gubug, Aikmel subdistrict, East Lombok district. After conquering the Hindu Majapahit, the Islamic ruler of Java, Susuhunan Ratu Giri sent his envoys to Lombok and Sumbawa. Prince Prapen arrived at Labuan Carik - the new sea port - now the city of Bayan sub-district.

Whatever happened in the past, now all bayan people admit that their ancestors received Islam from the Javanese, they show, as proof, the springs of “lokok jawa” ampel duri and ampelgading, in the bayan which are

associated with the names of the Javanese saints who involved in the spread of Islam. Bayan people believe that those who converted Susuhunan Bayan to Islam were Sunan Ampel from Java. (Member of IKAPI, 2020)

After the Javanese saints, those who continued the mission of preaching were the Tuan Gurus. As discussed previously, the charisma of the Tuan Guru was mainly obtained after they completed the Hajj pilgrimage in Mecca and lived there for two years or more to deepen the Islamic religion. TGH Zainuddin Abdul Majid, for example, left for Mecca in 1923 when he was 17 years old, after performing the Hajj he lived there and studied at the Grand Mosque, when he returned home Tuan Guru taught the people in their home village, Tuan Guru's influence and fame increased in line with the increase in the number of his students. their students. When their houses felt too small to accommodate the students, Tuan Guru established more permanent teaching places, called Islamic boarding schools, to accommodate their students. (Member IKAPI, 2020).

as well as to preach and spread the Islamic religion in Lombok until now and continued by the current generation who are still preaching to teach people who don't know how to have a good society, and one of those who continues his preaching is: Tuan Guru H. Najmul Akhyar and Berda 'Wow, in one of the hamlets there is a gala and teaches the community like giving lectures, Tabligh Akbar (N. Akhyar, personal communication, 2023)

The way to preach is by moving from place to place not only to the hamlet of Menggala but also to various hamlets in Lombok. Before entering da'wah in the village of Menggala, the condition of the people in the hamlet of Menggala was that there were very few ta'lim majlis and the teenagers also rarely prayed in congregation at the mosque, because the author had seen it directly and asked one of the people in the hamlet of Menggala, in 2016 only A preacher appeared there who was very influential in Menggala village, a regent and at the same time a preacher appeared in Menggala village so he could change the character of the people there through his studies, and at the same time he was a state leader as the regent of North Lombok at that time, At that time, as we know, it was very difficult for a country leader to divide his time to save his people from those who could not become able, he was the only regent and preacher. Before Tuan Guru H. Najmul Akhyar became the Regent of North Lombok, the condition of the people in the hamlet of Menggala rarely had majlis ta'lim, or lectures so that the people in the hamlet of Menggala did not know Islamic law, after Tuan Guru H. Najmul Akhyar became the Regent of North Lombok, Najmul Akhyar immediately established the tahfidz and Islamic boarding school which was founded by



Tuan Guru H. Najmul Akhyar on 17 July 2016 and helped to build a mosque so that it could be used for majlis ta'lim events or lectures. (N. Akhyar, personal communication, 2023)

Tuan Guru H. Najmul Akhyar preached not only in the village of Menggala, but his reach in preaching was very wide, but the author only took his place of birth, so that Najmul Akhyar achieved achievements as the best leader at that time, even establishing an Islamic boarding school. in his village in order to educate the morals of the people there from an early age, but over time the boarding school attracted a lot of interest from people from outside the Menggala village, and the Islamic boarding school produced more and more memorizers of the Qur'an. (M. Yazid, personal communication, March 29, 2023)

Tuan Guru H. Najmul Akhyar always divides his time with the Menggala community, so that he gets maximum attention in order to change the mindset of the Menggala community (H. Harjono, personal communication, May 2023). Najmul Akhyar is always steadfast in guiding the people in Menggala hamlet so that the people there have experienced very good changes in terms of their morals and worship so that many of the children there have memorized the Koran, (N. Nurhalimah, personal communication, 3 April 2023).

It is not easy for a leader to divide his time for da'wah, but unlike Tuan Guru H. Najmul Akhyar, he divides his time for preaching, and uses his power for da'wah. He also preached through his power so that what he conveyed to the community was included so that he could easily change the nature and character of the people in the hamlet of Menggala, and not only in the hamlet of Menggala he preached, even throughout North Lombok he spread his da'wah, so the author only took his place of birth, namely in the hamlet. Menggala, Najmul Akhyar succeeded in empowering the morals of the people in the village of Menggala and not only that, but in terms of the skills of the people and also the training they were taught, until now the people of Menggala are independent in looking for new things so that they can get more changes. This led to North Lombok becoming the most popular in the 2020 Indonesian Public Relations Award (AHI) event and also becoming a popular regent in the event, and becoming both regent and preacher. (*Lombok News*, 2023)

Tuan Guru H. Najmul Akhyar founded the Tahfidz boarding house which is not far from where he lives, namely in Menggala hamlet, and his boarding school reaches hundreds of santri and female students, and 1 of his

students who graduated from there was immediately sent to the Middle East region, the author got the data from one of his students and immediately asked him, this is an achievement that makes North Lombok and Menggala hamlet proud. Seeing this phenomenon, the author was interested in conducting participatory da'wah research through empowerment carried out by the regent and preacher in Menggala village, for this reason the author conducted research with the title: "Tuan Guru Haji Najmul Akhyar's Islamic Spiritual Empowerment of the Community of North Lombok".

## RESULT AND DISCUSSION

The discussion model that will be discussed in chapter IV is the result of a study of the Spiritually Based Empowerment Strategy by Tuan Guru H. Najmul Akhyar for the Community of Menggala Hamlet, North Lombok. After the author observed Tuan Guru H. Najmul Akhyar's Empowerment Strategy model in empowering the people of Menggala Hamlet, there are similarities in how to empower the community with the Empowerment Strategy explained by Prof. Dr. Ir. Totok Mardikanto, M.S. in his book entitled "*Community empowerment*" namely empowerment with Strategy *Relief and welfare, strategy community development, empowering people* as follows:

### 1. *Relief and Welfare*

Among the Empowerment activities of Tuan Guru H. Najmul Akhyar which uses strategies *Relief and welfare* that is:

#### a. Build a house

On December 19 2018 Najmul Akhyar helped the community by building houses in Tanjung Arc hamlet, Akar-Akar village, Bayan sub-district, previously only 20 to 30 houses could be built, now hundreds of housing units have been built, Najmul Akhyar also invited the sub-district head , village heads, district heads, accompanying facilitators so that they can continue to work together to help the community to have a place to live.

#### b. Establishing an Islamic Boarding School

After approaching the community, Najmul Akhyar began to preach and empower the community from the studies he conveyed to the

community, and Najmul Akhyar also approached the parents there, and after the hearts of the community were taken away, there Najmul Akhyar built an Islamic boarding school called Daarul Imam, which is located in Menggala Hamlet, this Islamic boarding school has been established since 2016 until now and many of the alumni there have already completed their memorization of 30 juz, and after completion they first serve in their boarding school, after serving there are those who continue in Bogor which His name is Muhammad Yazid, he is one of the alumni of Darul Iman and is now continuing in Bogor.

The empowerment strategy used by Tuan Guru H. Najmul Akhyar in empowering the community regarding their spirituality and also among young people, so that the generation of young people will increase the quality of their faith and economy, so Tuan Guru H. Najmul Akhyar founded an Islamic boarding school to empower children's spirituality. - young people in Menggala hamlet, and not only in Islamic boarding schools, even in other public schools, he also carries out trainings in schools called the Khittah Movement, although lessons such as mathematics, physics are used in religious language so that there is a religious atmosphere even though public school.

## *2. Strategy Community Development*

Among the empowerment activities of Tuan Guru H. Najmul Akhyar with *strategy community development* as follows:

Holding an Ummahat study. Seeing that the condition of the women in Menggala Hamlet is very far from religion and the women also rarely cover their private parts, Tuan Guru H. Najmul Akhyar invited and held a special Ummahat study every Sunday Ba'da Asr at Najmul Akhyar's residence, with the theme about women's jurisprudence, but at the beginning of the study, very few people attended the assembly, and there were many more who worked in their gardens and even came home from the garden at dusk, this is what caused so few people to attend and many also did not know that there was a study for women, as time went by there were still a few who attended the study, so Najmul Akhyar thought of holding training on how to sew, and free English courses so that many people attended, after that Najmul said that every day aha dada studies for mothers, that's where many of the congregation started and until now.

The empowerment strategy used to invite the community so that people are willing to participate in ta'lim and can change people's attitudes. The strategy used by Najmul Akhyar can change the character of the community. Previously they rarely wore the hijab, now they wear the hijab, previously they rarely attended recitations, now more and more take part in the study.

### 3. *Empowering People*

Among the empowerment activities carried out by Tuan Guru H. Najmul Akhyar is using strategy *Empowering People* that is:

#### a. Training on Making Shredded Bonds

Apart from that, Najmul Akhyar is holding training in making shredded meat, so that the community's economy can be helped. If the community's economy obeys, it will be helped by training in making shredded meat, because shredded meat is long-lasting and easy to market, Najmul Akhyar is collaborating with the ENJO-ENJO Institute so that the training program runs well and well, but the ENJO-ENJO Institute only helped with the equipment. Meanwhile, Najmul Akhyar invited the presenters to deliver material to the public

#### b. Training For Teenagers

they take part in empowerment activities, for example our young people are teenagers through mosque teenagers, well that's different from business groups, if through mosque teenagers they come voluntarily and then we provide empowerment, here in this place English language courses are often held , a screen printing course attended by mosque teenagers so that through this spiritual approach, it seems that if we talk about effectiveness, it is very effective

In empowering young people, not only in the economic field, spiritually, they must be empowered, as is done by Najmul Akhyar in empowering the community and teenagers. There is special training for teenagers, namely at the mosque, so that young people's skills become more skilled. in his business, and not only that, his religion must also be improved, such as praying five times a day at the mosque

## CONCLUSION

From the explanation that the author conveyed about this research, the author concluded that Tuan Guru H. Dr. Ir. Totok Mardikanto, M.S. entitled "Community Empowerment" as follows:

At the beginning of empowerment, Tuan Guru H. Najmul Akhyar did not directly provide materials to the community, but first provided training to the community or also provided training to teenagers so that the community had skills that could be developed someday, and also saw the future generation of young people today who very rarely have skills or skills.

The Empowerment Strategy for Tuan Guru Haji Najmul Akhyar is according to the empowerment theory of Prof. Dr. Ir. Totok Mardikanto, M.S. as follows: *Relief and Welfare, Strategy Community Development and Empowering People*.

In general, the people in Menggala hamlet already understand how in the future their children will have skills that they can develop in the future.

### A. Suggestion

Based on the conclusions obtained from the research results, the researcher provides the following suggestions:

- a. For Tuan Guru H. Najmul Akhyar. Continue to work with the community and create new programs to empower the community from an economic and spiritual perspective.
- b. For the people of Menggala Hamlet. So that they continue to learn to achieve something they want and they should also see the potential that their children have so that they can develop further in the future.
- c. For the village government, it's a shame. They should provide support and facilities to the community so that activities held in the village can increase and become more advanced.

## REFERENCES

- Akhyar, N. (2023). *Interview with Najmul Akhyar* [Private communication].
- Al Wa'iy, T. Y. (2012). *Ilallah Da'wah Fiqh*, Al itishom Cahaya Umat.
- Anas., A. (2006). *Contemporary Da'wah Paradigm*. PT. Pustaka Rizki Putra.
- Anggito, A., & Setiawan, J. (2018). *Qualitative Research Methodology* (Cet. I). CV Jejak,.
- Aziz, Moh. A., Suhartini, S., & Halim, A. (2005). *Community Empowerment Da'wah*. Islamic boarding school library.
- Bait, A. (t.t.). *Contemporary Da'wah Discourse*. CV. Amerta Media
- Harjono, H. (2023, May). *Menggala Village Secretary*. [Private communication].
- <http://m.antaranews.com>. (2023, June 25). <http://m.antaranews.com>.
- <https://kbbi.web.id/>. (2023). In <https://kbbi.web.id/metode>.
- IKAPI member. (2020). *Sasak Islam: Vol. Cet 2*. PT. Brilliant LKiS Printing.
- Iskandar, I. (2009). *Qualitative Research Methods*. CP. Press.
- Iskandar, I. (2022). *Da'wah Research Methods*. Qiara Media.
- Jaya, I. M. L. M. (2020). *Quantitative and Qualitative Research Methods*. Great Indonesian Child.
- KPM IAIN Parepare student. (2011). *Community service*. Nusantara Press.
- Kusumastuti, A., Mustamil, A., & Khoiron, K. (2012). *Quantitative Research Methods*. CV Budi Utama.
- Lombok News*. (2023, January 7). [YouTube]. YouTube.
- Mahmuddin, M. (2018). *Da'wah Management*. Wade group.
- Nurhalimah, N. (2023, April 3). *Village residents rioted* [Private communication].
- Raco, J. R. (t.t.). *Qualitative Research Methods*. Grasindo.

- Rodhi, N. N. (2022). *Research methods*. Indonesian Science Media.
- S.Ma'arif, B. (2018). *Da'wah Communication*. Rekatama Media Symbiosis.
- Shamsuddin. (2016). *Introduction to the Sociology of Da'wah*. PT. Kharisma Putra Utama.
- Sholeh, S. (2023). *Interview* [Private communication].
- Siyoto, S., & Sodik, M. A. (t.t.). *Basic Research Methodology* (Cet. I). Media Publishing Literacy.
- Studies held specifically for women in Menggala Hamlet with material on women's jurisprudence*. (n.d.). [Private communication].
- Sugiyono, S. (2014). *Educational Research Methods*. Alfabet
- Suhandang, K. (2013). *Preaching knowledge*. PT. Remaja Rosdakarya.
- Yazid, M. (2023, March 29). *Daarul Iman Students* [Private communication].