

Implementation of the Da'wah Program through LPD MUDI: Research Study in Samalanga District, Bireuen Regency

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ABSTRACT

This research discusses the implementation of the dakwah program through the Dakwah Development Committee (Lajnah Pengembangan Dakwah - LPD) MUDI in Samalanga District, Bireuen Regency. The dakwah process is a special effort to effectively convey the message of dakwah and gain support from the community. LPD MUDI, since its establishment in 2010, has formed the Lajnah Bahsul Masail (LBM) and implemented various strategies to disseminate knowledge and dakwah in accordance with the local cultural context. In this study, the author analyzes the dakwah methods applied and the impact generated by LPD MUDI's program on the community in Samalanga District, Bireuen Regency. The research method used is a qualitative approach with a descriptive approach. Primary data was obtained through interviews, field observations, and documentation, while secondary data was collected from relevant books, scientific journals, and articles. The results of the study show that the implementation of the LPD MUDI program in Samalanga District has been optimal, especially for young people who access knowledge through various social media provided. The community has positively received dakwah from LPD MUDI. The application of dakwah provides a wide opportunity for the community to participate in direct religious studies through various media platforms. The methods used by LPD MUDI, such as radio, YouTube, and social media, are in line with the interests of the community. The results are effective, influencing both young people and parents to listen to dakwah and improve their morals according to religious teachings. LPD MUDI's initiative addresses the modern society's need for dakwah channels that guide morals and strengthen faith, which is crucial in the current era of globalization.

Keywords: *Implementation, Dakwah, Bahsul Masail*

INTRODUCTION

Every da'wah process has a special method or work system to convey the da'wah message well and get full support from the community as listeners. Da'wah cannot be separated from the target of the da'wah and the preacher himself. However, the da'wah process cannot be separated from the cultural context in which the da'wah is delivered. Every individual or institution that provides da'wah is assumed to be influenced by their background.

Since 2010, Dayah MUDI has officially established *Lajnah Bahtsul Masail* (LBM)(Fahmi, Z, 2022), Implementation of the MUDI Lajnah Da'wah Development (LPD) work program in spreading knowledge and da'wah is very important for society, considering that many da'wah media are not always in accordance with religious teachings. Understanding of da'wah in society is still limited, mainly limited to lectures in the pulpit and sermons in mosques which tend to only emphasize rhetoric. This causes a lack of appreciation for da'wah, both in field practice and theoretical studies in the academic world. This misunderstanding results in errors in da'wah operations, so that da'wah does not reach its targets properly.

Many of the da'wah activities carried out by the MUDI Lajnah Da'wah Development (LPD) Mesjid Raya Samalanga are considered relevant by levels of society because their targets are in accordance with the context in which they are applied. Starting from the activities of distributing da'wah within the Dayah itself to communities outside the Dayah through various media, all of them use ways and methods that are in accordance with changing times and times. At least, there are changes and improvements towards the good of society that are expected from the Lajnah Da'wah Development.

The MUDI Grand Mosque Samalanga Lajnah Da'wah Development (LPD) is considered as a means to develop the creativity of santri, especially in the fields of science and da'wah, and is believed to have a big role in preserving da'wah and religious knowledge in various levels of society. Many of the santri's works are uploaded on social media such as Facebook pages, YouTube channels, streaming radio, broadcast radio, and various other social media which are controlled by the dayah santri, which have adequate concepts, rules, methods and work systems to accommodate da'wah among the community.

The implementation of the work program implemented by LPD MUDI using the method of imparting knowledge and da'wah through various media has had a positive impact on the wider community. LPD MUDI uses increasingly sophisticated technology to answer the challenges of the times by presenting scientific content and religious preaching. This allows teenagers and the general public to use technological developments in this modern era as a means to

improve morals in accordance with religious order.

In this research the author wants to see the implementation of the LPD MUDI work program as a medium for da'wah among the people of Samalanga District, Bireuen Regency, how the da'wah methods are applied and what results are achieved from the implementation of LPD MUDI for the people of Samalanga District, Bireuen Regency..

RESEARCH METHODS

The research method used by researchers is a qualitative method with a descriptive approach. This research was conducted on active media activists, with primary data sources obtained from interviews, field observations and documentation regarding the dynamics of mass media use and democratic values. Meanwhile, the secondary data used are books, scientific journals and articles that are relevant to the research. Data collection techniques were carried out using interviews, observation and documentation. The data analysis technique used is an interactive analysis model which uses three main components in data analysis, namely data reduction, data presentation and drawing conclusions (Sugiono, 2014).

RESULTS AND DISCUSSION

According to Van Meter and Van Horn, implementation is a series of actions carried out by individuals, government officials, or groups, both in the government and private sectors, with the aim of achieving the targets set in policy decisions. On the other hand, the overall process of policy implementation can be evaluated by measuring or comparing the final results of the programs with the policy objectives (Abdul *Wahab*, Solichin, 2008).

Nurdin Usman, in his view, explains that implementation involves activities, actions, or mechanisms in a system. Implementation is not just limited to carrying out activities, but rather is an activity that is organized and carried out diligently to achieve the goals that have been set (Usman Nurdin, 2002). In other words, implementation is not just doing something, but also an action that is planned and carried out in accordance with certain norms to achieve the goals of the activity.

In the Big Indonesian Dictionary, implementation is defined as implementation or application (Central Language Dictionary Preparation Team, Department of National Education, 2008). This means that what is carried out and implemented is preaching that has been planned or designed to then be fully implemented. It can be compared to a building plan made by a building engineer regarding the design of a house on tracing paper. The implementation carried

out by the craftsmen is to realize a design that has been made previously, and it is very unlikely or impossible for the implementation to not be in accordance with that design. If what the builders do is not in line with the design results, then big problems will arise in the building that has been created. Because design is a long, complicated, difficult process, and has been perfected from the perspective of the designer and the design (Irma Angreiny, 2017).

So, the implementation of LPD MUDI's work process must also fully implement what has been planned in developing its da'wah to be carried out wholeheartedly and with strong determination. Big problems will arise if implementation is not appropriate or deviates from the plans that have been designed. There is a mismatch between design and implementation.

Da'wah literally means an invitation or call, namely an invitation to the path of God (Allah SWT). The origin of the word da'wah is *da'a-yad'u-da'wah* which means to invite or call. In terms of terms, da'wah means an invitation to understand, believe in, and practice the teachings of Islam, as well as inviting goodness and preventing evil (*amar ma'ruf nahyi munkar*).

The development of Da'wah is also an individual obligation of Muslims. That is why Islam is called a "religion of da'wah". This means that religion must be spread to all mankind. This is hinted at, among other things, in a number of verses in the Qur'an.

The following verses from the Qur'an show the meaning of da'wah as an invitation to the path of Allah SWT (Islamic law), an invitation to goodness, and preventing evil or evil. The Word of Allah SWT in QS. An-Nahl: 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّهِمْ بِآيَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Call (humans) to the path of your Rabb with wisdom and good lessons and refute them in a better way." [QS. An-Nahl:125] (Indonesian Ministry of Religion, 2011).

And also, Allah SWT says in QS. Fushshilat:33, which reads as follows:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Meaning : Who has better words than the one who calls

to Allah, doing righteous deeds, and saying: "Surely am I one of those who surrender?"

[Fushshilat:33] (Departemen Agama RI, 2011).

In another letter QS. Ali Imran:104 Allah SWT says, which sounds as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning : “And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones.” [QS. Ali Imran: 104] (Indonesian Ministry of Religion, 2011).

From the three words of Allah SWT that the author listed above, it is clear that we can draw a conclusion that Allah SWT places great emphasis on humans being obliged to preach to others, ordering what is good and preventing evil and whoever wants to invite them to goodness. lucky people.

As for the meaning of da'wah according to terminology, many da'wah experts have defined the meaning of the word da'wah. These definitions include:

1. Toha Yahya Oemar believes that da'wah is inviting people in a wise way to the right path in accordance with God's commands for their benefit and happiness in this world and the hereafter (Oemar, 1967).
2. Rosyad Saleh in the book *Management of Muhammadiyah Da'wah* states that: da'wah is the process of activity of changing a condition to a better condition, or from a condition that is already good to an even better condition, which is carried out consciously, deliberately and planned (Saleh, 2005).
3. Wardi Bachtiar said that da'wah is the process of trying to change a situation to another that is better in accordance with Islamic teachings, or the process of inviting people to the path of Allah, namely Islam (Bachtiar, 1997).
4. Meanwhile, KH.M.Isa Anshary defines Islamic da'wah as conveying the call of Islam, inviting and calling a group of people to accept and believe in Islamic beliefs and worldview (Anshary, 1984).

The definitions above share a common view about changing and inviting humans from one condition to a better condition by implementing Islamic teachings to obtain happiness in this world and the hereafter. So it can be said that da'wah is a process that is carried out continuously to change and invite people from one condition to a better condition for the happiness and benefit of life in this world and the hereafter.

1. Definition of Da'wah Media

The word media comes from Latin, *median*, which is the plural of *medium*. Etymologically, it means an intermediary tool. Wilbur Schramn defines media as information technology that can be used in teaching. More specifically, what is meant by media are physical tools that explain the content of a message or teaching, such as books, films, video cassettes, slides, and so on (Samsul Munir Amin, 2009).

What is meant by media or *wasilah da'wah* is a tool used to convey da'wah material (Islamic teachings) to *mad'u* (Moh. Ali Aziz, 2004). With so many media available, preachers must choose the most effective media to achieve their da'wah

goals. Several things that need to be considered when choosing media are as follows:

1. There is no single medium that is best for all problems or missionary purposes. Because each media has different characteristics (advantages, disadvantages, compatibility).
2. The media chosen is in accordance with the missionary objectives to be achieved.
3. The media chosen is in accordance with the capabilities of the target of the da'wah.
4. The media chosen is appropriate to the preaching material.
5. Media selection should be done objectively, meaning that media selection is not based on the preacher's preferences.
6. Media opportunities and availability need attention.
7. Effectiveness and efficiency must be considered.

Concept of Da'wah Development and Types of Da'wah Methods.

1. Concept of Da'wah Development

Preaching in all its forms is obligatory for every Muslim. For example, amar ma'ruf nahi evil, jihad, giving advice and so on. This shows that sharia or Islamic law does not require its followers to obtain maximum results, but rather their efforts are required to be as maximum as possible according to their skills and abilities. As for who is invited, whether or not to participate is a matter for Allah SWT. Preaching is obligatory for every Muslim. Therefore, those people who obey the orders of preaching are lucky. Because they preach not solely for their personal interests but intend to defend and uphold the religion of Allah SWT (Syukir, 1983).

The implementation of da'wah is an order from Allah and has a legal basis which is explained in the word of Allah in Surah Ali Imran verse 104 as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning : “And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones.”

[QS. Ali Imran: 104] (Indonesian Ministry of Religion, 2011).

This verse implies that the obligation to preach is an obligation for all human individuals, especially for a group of preachers who can provide explanations about Islamic law. All Muslims should be a people who encourage goodness and forbid evil.

2. Types of Da'wah Methods

The types of da'wah methods included are as follows:

- a. Da'wah Fardiah

Fardiyah da'wah is da'wah carried out by Muslim individuals by means of interpersonal communication, one to one, one person to another (one person), or one person to several people in a small and limited number. Usually, fardiah da'wah occurs without preparation. This category of da'wah includes advising co-workers, warnings, inviting people to pray, preventing friends from doing bad things, giving someone an understanding of Islam, etc.

b. Ammah's Da'wah

Ammah Da'wah is a method of da'wah that is commonly carried out by a preacher, ustadz, or cleric. Usually in the form of oral communication (speech, lecture, tausiyah, sermon) addressed to many people.

c. Oral Da'wah

Da'wah Bil Lisan is a method of preaching that is carried out orally, including lectures, sermons, discussions, advice, etc. This lecture method seems to have been frequently used by preachers, whether lectures at majlis taklim, Friday sermons at mosques, or lectures at religious studies (Amin, 2009).

Oral da'wah is often carried out by a da'i by means of a lecture, which is done with the intention of conveying information, instructions, understanding and explanation of something to the listener using verbal means. The lecture method is a da'wah technique that is colored by the characteristic features of speech by a da'i during a da'wah activity (Syukir, 2009).

d. Da'wah *Bil Hal*

Da'wah Bil Hal is also called Da'wah Bil Qudwah, namely the method of da'wah through attitudes, actions, examples or examples, for example immediately starting prayers as soon as the call to prayer is heard, helping the poor or poor, funding the construction of mosques or helping with da'wah activities, reconciling hostile people, be Islamic, etc.

Da'wah bil-hal is an Islamic da'wah activity carried out with real actions or real charity towards the needs of the recipient of the da'wah. So that the real action is in accordance with what is needed by the recipient of the da'wah. For example, da'wah by building a hospital for the needs of the local community who need a hospital. Da'wah bil-hal is aimed at the target of da'wah in accordance with the needs of the target, so that the da'wah activity reaches the target. Da'wah with a real charity approach is a da'wah activity that must be carried out by da'wah activists, so that da'wah is not only understood as a lecture or verbal da'wah. Because in fact Da'wah can also be carried out through real actions or charities carried out according to community needs (Amin, 2009).

This type of da'wah is carried out with the aim of not only making Mad'u understand the meaning conveyed by the da'wah, but also applying the various actions exemplified in everyday life. So, people who listen to the preaching not

only interpret good and bad, but also apply these good values and avoid bad values in everyday life.

e. Da'wah Bit Tadwin

Da'wah Bit Tadwin is also called da'wah bil qolam and da'wah bil kitabah, namely the method of da'wah through writing, such as writing articles, books, writing on blogs, statuses on social media, etc.

f. Da'wah bil Hikmah

Da'wah bil hikmah means preaching wisely, persuasively, and in accordance with the conditions or circumstances of the object of da'wah (mad'u). Da'wah bil Hikmah summarizes all previous methods of da'wah. Da'wah Bil Hikmah can be understood as preaching that is in accordance with the demands of the times, demands of needs, or in accordance with the situation and conditions so that it is effective.

Application of Da'wah Management Concepts in Community Development

The Concept of Da'wah Management in Community Development: Indonesia is a country with a very large Muslim population. If this large population can be empowered well, it will truly have extraordinary potential, so that they will be able to maximally articulate Islam as a blessing for all of nature. But on the contrary, if the Muslim population cannot be empowered properly, it will become a very serious challenge for Islam itself, if they do not balance themselves with adequate Islamic quality.

So, the quantity of existing people must be balanced with the quality of human resources, especially in an era like now. The new millennium, which is marked by the rolling globalization process, has had an influence on the socio-cultural development of Muslims in Indonesia (Sholeh, 2005).

This influence is an inevitability that cannot be denied. Because conditions like this will result in developments that automatically change the strategies and methods of da'wah whose existence and activities cannot be separated from people's lives. In social or group life, individual religious traditions become cumulative and cohesive, namely the integration of various interpretations and religious belief systems (Kahman, 2002).

Society today has experienced many changes, schools have been established, roads have been built and repaired, communication has become smoother and so on. Rural areas are starting to be awakened from their remoteness or isolation, villages are starting to show the dynamic of moving away from their original identity (Siagian, 1989).

This is caused by contact with other social groups or with other nations, which can result in changes in a society (Susanto, 1995). From the explanations

above regarding community phenomena that have occurred recently, it can be understood that the life that occurs in the district community is very vulnerable to cultural changes that come from outside, so that da'wah management in community development is really needed as an effort to raise awareness. to society so that they are able to filter culture that comes from outside.

Da'wah and community development, the two are not much different. Because community development is the process of developing a series of activities that lead to improving the standard of living and welfare of the community (Mahfudh, 1994).

This process contains activities that are expected to change and develop attitudes, lifestyles, thought patterns and increase public awareness. At least there are similarities between the two. They both want to achieve the welfare and happiness of the community or target group. Both aim to increase awareness of bad behavior to good behavior.

From the explanations above, it can be concluded that da'wah management in community development is a continuous process using techniques and methods owned by an organization to improve the standard of living of the community. The community's standard of living is not merely material but can be viewed more broadly, including the behavior and awareness of the community in working together to build and develop social life within their community.

Implementation of the LPD MUDI Work Program as a media for da'wah among the people of Samalanga District, Samalanga District.

Implementation is an action or implementation of a plan that has been prepared neatly and in detail. In simple terms, this implementation can be interpreted as the implementation or implementation of the MUDI Da'wah Development Program (LPD) which we can see the impact or effects on the people of Samalanga District.

MUDI's Lajnah Da'wah Development (LPD) is engaged in distributing knowledge to the wider community using various social media, the media that have been used are YouTube channels, Facebook Pages and Streaming Radio. So, in its application the reach of the public who consume knowledge from LPD MUDI is also limited, namely only netizens who want to learn more or only hear and understand a little.

It is true that during adolescence we really have to monitor their movements, the scope of social interactions with school friends, outside society, thugs and other people is very important for parents, especially and other

relatives, to monitor. Because the good and bad of a young man lies in who he is friends with. This has long been stated by the Prophet Muhammad in his words:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُخْذِيكَ ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً ، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

Meaning: An example of a good friend and a bad friend is like a perfume seller and a blacksmith. The perfume seller may give you perfume, or you can buy perfume from him, and even if not, you will still smell good from him. Meanwhile, for a blacksmith, it might (sparks) get on your clothes, and even if not, you will still get the unpleasant smell of smoke (Bukhari, 2003).

A person's relationships really determine his attitude and behavior, who he associates with, what his friends' professions are, and how he works every day. Because whether a person's attitude is good or bad can be seen from who he is friends with. The Prophet said that if someone is friends with a perfume seller, he will definitely smell a good smell, but if he is friends with a blacksmith, he will definitely feel the heat in the room and an unpleasant smell. For example, with whom someone associates, so is the spark of attitude in him.

Many people fall into the pit of evil and go astray due to social factors that lead to evil. And conversely, there are many people who receive guidance and a lot of goodness because of their daily interactions sitting with righteous people. Likewise, if today's teenagers follow the developments in today's modern world, many will certainly lead to immorality and sheer ugliness. However, if the teenager fortifies himself with snippets of Islamic content, he will definitely go in a better direction and be full of blessings.

The modern world is currently directing many of its followers in a direction that is far from the religious order. In this modern era, almost all of the world's inhabitants want instant things, everything they need must be done quickly, so they even seek knowledge in an instant way, namely by accessing various like social media. Therefore, be wise in taking role models because if it is wrong to follow a people, it is also wrong to follow a religion. The MUDI Lajnah Da'wah Development (LPD) has several years ago answered this global problem by channeling religious knowledge using various social media.

In accordance with a rule, Islam does not follow the times, but Islam answers the challenges of the times. This is where LPD MUDI comes to answer the challenges of this modern and instantaneous era. Requests from people who previously studied at the MUDI MUDI mosque at Samalanga Grand Mosque to create a modern breakthrough in the field of da'wah in order to prevent today's teenagers from following ustads who are famous on social media, and for them,

MUDI's Dayah alumni can also listen directly to the recitations held at Dayah. The author got this from an interview with the chairman of LPD MUDI.

The implementation of LPD MUDI as a media for da'wah for the community is currently carried out using various social media such as YouTube channels, Facebook pages, radio and streaming radio. The process of distributing knowledge to various media carried out by the LPD MUDI team is by recording every recitation that takes place at Dayah MUDI and various other places at every *tastafi* recitation and other recitations, then editing it according to the subject matter of the knowledge and then uploading it to various media for public consumption. wide.

According to the confession of the chairman of the MUDI LPD, whom the author interviewed, the obstacles encountered by the MUDI Lajnah Da'wah Development (LPD) when going directly to the location where the recitation was being held were not large, because all members were ready to record by coming directly to the place, for example at the Abu MUDI *tastafi* recitation in various places such as Banda Aceh, Bereunuen, Medan, Langsa and others. The benefits for the entire community from receiving da'wah from the LPD MUDI team are enormous, this is based on the community's own comments.

What has been stated by the chairman of the LPD MUDI is in accordance with the results of the author's interview with Muhammad Husen Amin as the Head of the Samalanga District regarding "Implementation of the LPD MUDI Dayah MUDI Work Program as a medium for da'wah among the people of Samalanga District" he said the implementation or application of the LPD MUDI in channeling da'wah for the people of Samalanga District, this is very optimal. With the application and assistance of knowledge from LPD MUDI, there are enormous benefits for our community. Because media that have a big influence on our society are radio and Facebook pages.

The sub-district head himself often listens to the knowledge and preaching of LPD MUDI Dayah MUDI via radio transmitter. According to Tgk. Muhammad Amin, the people who access the most knowledge at LPD MUDI are teenagers, because they are more likely to use mobile phones to get knowledge from YouTube and Facebook pages. And thank God, the teenagers of Samalanga District have also made a lot of progress in the field of religion. The implementation of LPD MUDI's da'wah is also beneficial for them in receiving the correct knowledge and da'wah from trusted sources, because a lot of Islamic content circulating on the internet is not guaranteed to be true to the true nature of the Islamic order. While there is no direct order to listen to preaching or knowledge from LPD MUDI, we have ordered a general order to seek knowledge for a long time (Interview results, 2023).

The results of the two interviews that the author has asked about have provided a lot of insight into the implementation of LPD MUDI as a da'wah media for the people of Samalanga District, but the author did not feel that the data was sufficient until the writer returned to Samalanga District to interview directly with the people of the District who are consumers of the implementation of LPD MUDI as a da'wah media for the people of Samalanga District.

The following are the results of the author's interview with Tgk Muzammil M Isa as a resident of Samalanga District and he is also an alumni of Dayah MUDI Mesjid Raya regarding "Implementation of the LPD MUDI Dayah MUDI Work Program as a medium for da'wah among the people of Samalanga District, Samalanga District": For us so far the implementation of LPD MUDI da'wah very efficient because it is easy for us to hear and ask about problems. Usually da'wah is channeled through media such as Facebook pages, YouTube, etc. The da'wah presented by LPD MUDI is very useful, especially for people who cannot afford to go to recitation places or ta'lim assemblies, because the discussions discussed relate to everyday life. There are more positive impacts from implementing LPD MUDI da'wah than negative ones.

According to him, the MUDI Lajnah Da'wah Development (LPD) said that many young people in Kandang District felt satisfied receiving knowledge and da'wah from the MUDI LPD because they could hear the da'wah in any circumstances and anywhere and the problems discussed were very useful (Interview results, 2023) .

From the results of interviews that the author has conducted with various parties, the author can describe that: The implementation of LPD MUDI's work program as a media for da'wah among the people of Samalanga District has been optimal, especially teenagers because they are the ones who benefit most from knowledge by accessing various social media created by LPD WHEELS. In accordance with the statement from the head of LPD MUDI, his team has been working to channel its preaching to various corners by utilizing social media such as YouTube channels, Facebook pages, radio and streaming radio.

The community was very happy and well received the implementation of the da'wah from LPD MUDI, they can now follow directly the knowledge being studied without having to go to the science assembly, just by using a radio at home they can follow the recitation like in the assembly. Moreover, those who use social media whenever and wherever they are can follow the ongoing recitation.

With the implementation of the LPD MUDI work program, the condition of many teenagers in Samalanga District is moving towards improving their morals and religion. They can also sort out the information they get from the

internet, which ones are worthy of being accepted and which ones are far from the essence of Islam. With the implementation of the LPD MUDI work program in broadcasting knowledge and da'wah to various communities, especially in Samalanga District, it can provide a great opportunity for mothers and fathers and teenagers who cannot take the time to attend live recitations at the science council by listening to and following live recitations broadcast on the media. social, radio transmitter and also becomes a powerful shield in selecting content that is in accordance with the manhaj of Ahlussunnah Waljamaah rather than the knowledge offered by the internet which is not specific to the ultimate truth in Islam.

The da'wah method applied by LPD MUDI is through various media

Everything definitely requires a way or method to be used so that the results of the application can be felt and are right at the target object. Likewise, the MUDI Lajnah Da'wah Development (LPD) has a method used to distribute religious knowledge and da'wah which is very useful for the community to know more about the methods used by the MUDI LPD in distributing its religious knowledge. The author directly interviewed the chairman of the MUDI LPD, Tgk. Yusrizal Aswaja S. Sos. I which has been narrated as follows.

The method we use in developing LPD MUDI da'wah is by means of recording recitations and da'wah which are then edited according to needs and some are even complete without any edited cuts, the media used are YouTube, Facebook Pages, Radio and Streaming Radio. According to his statement, the most public access is on YouTube channels and Facebook pages. There are five expert staff who are competent in LPD MUDI, and are able to teach other members in terms of editing and various processes for distributing LPD MUDI's preaching. The most professional editor is Amirul Mukminin, the MUDI Dayah teacher council whose address is in Perlak, East Aceh. The members used in each media are uncertain, depending on needs. "I myself, as chairman, am also involved in the process of distributing LPD MUDI knowledge by recording and making live broadcasts" (Interview results, 2023).

The results of the author's interview with the chairman of LPD MUDI above are almost the same as the author's interview with the Head of Samalanga District, Mr. Muhammad Husen Amin, namely as follows. The method applied by LPD MUDI in channeling knowledge and preaching from various social media is very good for moral change. Perhaps the best method is distributing knowledge via radio, YouTube channels and Facebook videos. We don't understand the method used by LPD MUDI in the slightest, so we don't have any input to provide. "In my opinion, the method that has been implemented by LPD

MUDI is good. It's just that the individual in the community lacks it. If he wants to do it, there must be a way, but on the other hand, if there is no interest, even if there is a way, he still won't want to do it" (Interview results, 2023).

Then the author tried to go into the field by observing and interviewing directly a resident of Samalanga District named Tgk. Afdhal. As far as the author has observed, he is a diligent person in studying, where there is a taklim assembly held, if there are no urgent obstacles, he will definitely attend. Due to his status, he is still single and has not yet raised a family, it is rare for anyone to do such good deeds. As far as the author's observations in the field are concerned, many of the teenagers from Samalanga Subdistrict leave their villages and migrate to seek sustenance in other provinces such as North Sumatra, to other countries such as Malaysia. However, Mr. Afdhal doesn't follow most of the teenagers in his village. Even though he had also gone to the neighboring country of Malaysia, it wasn't long before he returned there and opened a broiler chicken business in Keude Samalanga and in the evening he attended knowledge gatherings everywhere. He even took the time on Friday afternoon to gain knowledge of Kiraah Sab'ah even though he left his business at Keude Samalanga to employees who needed it.

The results of the author's interview with Tgk. The Afdhal that the author has narrated is. As far as he knows, the method currently being applied by LPD MUDI is through social media. Because I hear more often through the media, I prefer this method. Many people like this method, because with this media method they can easily access LPD MUDI's preaching. Very effective but sometimes there are also network problems that don't support it so it can't be followed perfectly. In terms of the methods applied by LPD MUDI, he doesn't really understand it so he doesn't know about other methods applied by LPD MUDI. If it is through media, the reach is very far so that it can be heard by the wider community. Every new one definitely has shortcomings, the same as with LPD MUDI, the network usually has interference or the sound is not clear (Interview results, 2023).

From the results of the author's interviews with the three sources above, the author can narrate that the method applied by LPD MUDI to date is to use radio equipment, social media such as YouTube channels, Facebook pages and Radio Streaming. The steps taken by LPD MUDI in distributing knowledge are by assigning a special team to record and take live video broadcasts, then the data or files that have been recorded are edited again according to chapters on knowledge problems or individual questions, until they reach the upload point. to various media to be enjoyed by the wider community. The LPD MUDI team assigned is also skilled and has conducted comparative studies with other

da'wah institutions. So the method used by the LPD MUDI team is already in the maximum category.

Results achieved from the implementation of LPD MUDI da'wah for the people of Samalanga District, Bireuen Regency

The success of a plan is determined by the effect on the subject or in this case the general public and especially the Samalanga District community. The effectiveness of this in the community is what determines the success or failure of the implementation of the LPD MUDI work program in making its preaching a success for the Samalanga District community.

In finding the results of the effects of implementing the LPD MUDI Dayah MUDI work program for the people of Samalanga District, the author made observations by going directly to Samalanga District and interviewing the sub-district head. The results of the interview are as follows: the impact produced by society from the implementation of LPD MUDI is quite large, especially for today's teenagers who will indeed be the successors to the nation's success in the future. The levels that feel the effects the most are teenagers and the elderly, because today's young people prefer to use technology rather than going directly to science councils, while other levels of society are less versed in new technology, so they can only listen via broadcasts. radio transmitter only. The sub-district head saw that teenagers tended to prefer using cellphones to listen to preaching or questions and answers on religious knowledge, so he concluded that they liked and enjoyed listening to the preaching distributed by LPD MUDI. Maybe just knowledge from LPD MUDI is not sufficient, because that knowledge is very broad, so to understand even a small part of that vast knowledge we cannot get by just listening on a cellphone, but we need to travel to the local community to gain extensive knowledge. wide and numerous" (Interview results, 2023).

A glance at the explanation from the Head of the Samalanga District said that the effect produced by the implementation of the LPD MUDI da'wah is large, especially among teenagers who like to access knowledge with their gadgets, which is what makes teenagers in the subdistrict have more of an effect than other levels of society. Fathers and mothers are actually not left behind in receiving the knowledge distributed by LPD MUDI, because with the radio transmitter provided by the LPD MUDI team, parents can listen directly to the teaching broadcasts from Dayah MUDI. It is true that the effect that LPD MUDI has had in channeling knowledge and da'wah to levels of society is extraordinary, but according to the District Head, knowledge is as vast as the ocean, so it is not enough for us to learn by just listening to the media provided by LPD MUDI, but

rather to the children of the community. teenagers especially to migrate to places of knowledge to gain vast and extensive knowledge.

To obtain information that further strengthens the author regarding the effects of implementing LPD MUDI as a da'wah media in Samalanga District, the author traced a resident in the District with whom the author had previously interviewed, namely Tgk. Muzammil Muhammad Isa. The opinion he expressed was not much different from what the sub-district head had expressed, only because he was still single and included in the youth category, he was more focused on the results of the da'wah that had been carried out by the LPD MUDI team for teenagers which helped them in hearing knowledge and preach instantly. The results of the author's interview with him are as follows: The effect felt was very large with the existence of the da'wah channel broadcast by the LPD MUDI team. In my opinion, with LPD MUDI moving in terms of distributing da'wah to the community, the effect we feel is great, at least in our daily lives we often listen to lectures, recitations, knowledge lectures and other Islamic content. Teenagers are most influenced by social media such as Facebook, while parents listen more to the radio. Because of the level of teenagers, as we have seen for ourselves, in their daily lives they are not afraid of the name of gadget technology, teenagers are now hypnotized by such things, so with the existence of LPD MUDI moving in developing da'wah through social media, teenagers are vulnerable in habit of accessing other content, now switching to listening to things that are beneficial to religion. There are no direct regulations from the apparatus that are specific in nature, but public figures often make calls to seek knowledge" (Interview results, 2023).

The opinion given by Tgk. Muzammil Muhammad Isa to the author is not much different from the statement of the District Head who said that the implementation of LPD MUDI had quite a big impact on the people of Samalanga District, because both sources felt the effect of implementing LPD MUDI's da'wah. He felt happy that LPD MUDI was providing knowledge and da'wah to the community, so that they could replace content that was previously far from religious order into content that was useful for moral improvement. Indeed, the use of social media or internet facilities is generally good and the resulting bad effects are caused by the internet users themselves. Why is that if we use this communication tool for the positive, then it will be useful for those who use it. However, if the person using the communication tool accesses content that is far from religious norms and order, then the user of the tool will also direct himself to things that are far from religious regulations.

After the author felt that he had enough data from the people of Samalanga District, the author felt it was necessary to interview the head of the

LDPM to obtain more significant data from the LPD MUDI team itself. It could be that the LPD MUDI team itself has created a special survey to monitor the extent of the results achieved by the Mudi Da'wah Development Institute in its implementation. So, the author hopes that the results of the interviews will find an extraordinary effect from the implementation of LPD MUDI for the people of Samalanga District. The results of the author's interview with Tgk. Yusrizal Aswaja S. Sos. I as chairman of LPD MUDI is as follows: The results of implementing LPD MUDI as a da'wah media for the community are very beneficial. With the existence of media that channels knowledge wherever and wherever people are, it will definitely have a huge beneficial impact. Especially for the wider community, even more so for alumni who don't have time to directly attend the routine recitation, you can watch the live streaming on the Facebook page which we provide every time the recitation takes place. The media that has the greatest beneficial effect is the Facebook page, as in this month of Ramadan, many viewers immediately commented that they were very happy and happy with the live broadcast of the recitation broadcast by LPD MUDI. They commented that they really missed being able to take part in recitations and preaching like in this live broadcast, even the alumni themselves in their comments were very grateful to be able to take part in live recitations from the Facebook page because of the very long distance and long time like in Malaysia and other areas to attend live recitations in Dayah MUDI" (Interview results, 2023).

Alhamdulillah, after the author interviewed the chairman of LPD MUDI, and the author's hopes for the effect through public comments received from the LPD MUDI team itself were very large. Because as stated by the chairman of LPD MUDI Tgk. Yusrizal Aswaja, feedback from the public can be seen directly in the social media comments used by LPD MUDI as a means of distributing knowledge and da'wah. One of the many satisfying comments was a comment expressed by one of the Dayah MUDI alumni who has now migrated to the neighboring country of Malaysia. According to the chairman of LPD MUDI, he was very grateful to be able to take part in the recitation broadcast by the LPD MUDI team via social media on the Facebook page. In this way, his longing for studying at MUDI was relieved by attending recitations broadcast live by the LPD MUDI team.

After the author made observations by seeing directly the condition of the people of Samalanga District and conducting interviews with various sources above, the writer described and narrated that the effectiveness or visible results of the implementation of LPD MUDI Mesjid Raya Samalanga's preaching among the people of Samalanga District was very effective and had a big influence. As

admitted by the Head of Samalanga District to the author, there is a big effect of implementing LPD MUDI for teenagers and parents. The teenagers of Samalanga District often listen to preaching through their gadgets, by opening the LPD MUDI Facebook page and YouTube channel, while the effect from parents is through radio transmitters which are broadcast live from the LPD MUDI head office at the MUDI mosque's Dayah Raya.

Dayah MUDI Mesjid Raya's breakthrough in developing da'wah to the entire community by implementing LPD MUDI is very beneficial for the community, especially those that the author has conducted interviews and direct observations in Samalanga District. Breakthroughs after new breakthroughs promoted by leading figures in Dayah MUDI are increasingly having a satisfying effect on levels of society. That is the effect produced by the implementation of LPD MUDI Mesjid Raya Samalanga's preaching which reaches broad levels of society. They enjoyed every knowledge and da'wah broadcast presented by the MUDI Da'wah Development (LPD) team.

Society in modern times like today really needs a channel that shows the improvement of morals, strengthening of beliefs, and expansion of knowledge. With the implementation of the LPD MUDI Mesjis Raya Samalanga work program, it can become an efficient platform for da'wah in responding to the challenges of the current era of globalization.

CONCLUSION

The implementation of LPD MUDI's work program as a media for da'wah among the people of Samalanga District has been optimal and is going well, especially teenagers because they can take advantage of knowledge anytime and anywhere by accessing various social media created by LPD MUDI. The community was very happy and well received the implementation of preaching from LPD MUDI. With the implementation of the LPD MUDI work program in broadcasting knowledge and da'wah to various communities, especially in Samalanga District, it can provide a great opportunity for all groups to take the time to take part in live recitations at the science council by listening to and following live recitation broadcasts on social media and radio transmitters.

The method applied by LPD MUDI to date is to use mass media communications such as radio equipment, YouTube channels, Facebook pages and radio streaming, and non-media. The steps taken by LPD MUDI in distributing knowledge are by assigning a special team to record and take live broadcast videos. The method applied by the LPD MUDI team is in accordance with the interests of the community, namely by making social media and radio transmitters able to connect people who cannot make time to attend the taklim

assembly so that they can take part in the recitation at the place where the recitation is held.

The results achieved from the implementation of the LPD MUDI work program among the people of Samalanga District are very effective. The teenagers of Samalanga District often listen to preaching through their gadgets, while the elderly listen via radio transmitters which are broadcast live from the LPD MUDI head office at the MUDI Dayah Mesjid Raya Samalanga. Society in modern times like today really needs channels that show the improvement of morals, the strengthening of beliefs, and the expansion of knowledge. With the implementation of the LPD MUDI work program, it can become an efficient platform for da'wah in responding to the challenges of the current era of globalization.

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