

Religiosity of Rural Muslim Communities (Study of The Role Darul Qudwah Foundation in Penusupan, Tegal)

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Abstract: The study was intended to analyze the role of the Darul Qudwah Foundation in updating rural Muslim religiosity, especially in the village of Penusupan. The issue regarding religious edification is interesting to consider because changing people's behavior is a condition that is expected of most people, especially rural Muslims. Nevertheless, the reality is that not all villagers will readily accept the cultivation that will lead to good, especially in communities that still have a disease of the heart and trust in the occult. This type of research is a descriptive qualitative with a phenomenon approach. Data collection techniques using observation, interviews and documentation. Research shows the role of the Darul Qudwah Foundation as an enabler, which is the creation of Taklim's council and Islamic faith facilities. The broker is the broker of civil conflict between religious and otherwise. The expert on relationships and making a point of gratitude. The agent of development is a change in people's behavior through the gift of granaries, a tolerance program.

Keywords: Role, Da'wah, Religiosity, Community, Darul Qudwah Foundation

Abstrak: Penelitian ini bertujuan untuk menganalisis peran dakwah Yayasan Darul Qudwah dalam membina religiusitas masyarakat muslim pedesaan khususnya di Desa Penusupan. Masalah terkait pembinaan religiusitas menarik untuk dikaji karena perubahan perilaku masyarakat yang lebih baik merupakan kondisi yang menjadi harapan bagi setiap masyarakat khususnya muslim pedesaan. Namun kenyataannya tidak semua warga desa dengan mudah menerima pembinaan yang akan membawa kejalan kebaikan, terutama bagi masyarakat yang masih mempunyai penyakit hati dan kepercayaan terhadap hal yang sifatnya musrik. Jenis penelitian ini adalah kualitatif deskriptif dengan pendekatan fenomenologis. Teknik pengumpulan data menggunakan observasi,wawancara dan dokumentasi.hasil penelitian menunjukkan peran Yayasan Darul Qudwah sebagai Enabler yaitu adanya fasilitas kegiatan Majelis Taklim dan sholat dhuha rutin untuk meningkatkan keimanan. Broker yaitu penyelesaian konflik masyarakat baik konflik agama maupun lainnya. Expert yaitu memperbaiki hubungan dan menyadarkan pentingnya rasa syukur. Agent of Development yaitu adanya perubahan perilaku masyarakat melalui program lumbung sembako berkah untuk membangkitkan rasa toleransi.

Kata Kunci: Peran, Dakwah, Religiusitas, Komunitas, Darul Yayasan Qudwah

Introduction

Nonverbal communication is marked by eye, face, hand, foot, body movements, or gestures from head to toe. This scope of da'wah is better known as *da'wah bil hal* (Hefni, 2017). When preaching what is needed is directed at expanding social participation and directing individual demands, for example, helping each other in overcoming developments in social change (Pimay, 2013). Da'wah can be interpreted as a process that is destroyed in all its forms, both in terms of mindset and morals, then in the dimensions of beliefs and ways of life for community development based on Islamic values (Mubarak & Halid, 2020). Humans have a bad side that can plunge them into error and a good side that invites people to the path of goodness. This invitation to the path of goodness is called da'wah (Malik, 2017). The efforts of the scholars to teach the public about things that make them aware of their religious and worldly affairs is one of the meanings of da'wah (Soebahar & Ghoni, 2019). Da'wah in the perspective of da'wah science, is divided into four, namely *tabligh Islam* (spreading Islam), *irsyad Islam* (guidance of Islamic counseling), *Islamic tadbir* (empowerment of Muslims through da'wah institutions) in *Tathwir Islam* (development of Islamic society) (Riyadi, 2021).

If da'wah is correlated between Islamic Community Development (PMI) and the Darul Qudwah Foundation, the da'wah carried out by the Foundation based on its context is included in *hizbiyah* or *jam'iyah da'wah*. A da'wah carries out the da'wah process on his behalf with a da'wah institution or organization. The essence of da'wah from the social aspect has a constructive meaning (*Islam tathwir*) (Riyadi, 2021). The development in question is the movement to create a better life for the community. The majority of the people of Penusupan Village adhere to Islam, and the rest are only YME religions. Based on data from the Penusupan Village Government, the total Muslim population is 9,294 people, and the YME religion. Seven Oranges (Pemerintah et al., 2021) Overall, looking at the life of the Penusupan Village community, which has started to become heterogeneous with various kinds of traits and characters as well as various levels of education, thus affecting the community in religion, it only seems lively, only the main broadcasts, while morals, ka, and attitudes do not yet reflect Muslims the truth is, such as fighting each other against neighbors, su'udzon each other, slandering each other, the belief of shamans to cure illnesses and even witchcraft.

Exchanging wealth with each other, the emergence of agitators (people who like to incite) who jealously do not want to be surpassed, and the lack of congregational prayer activities at the mosque. Sometimes, some people still gamble and drink until they get drunk even though jam'iyah activities are rampant everywhere, but only to the extent that I have not touched them yet. Understand religion but have yet to decide what to do in society (Interview with Ustad Zaeni the founder of the Darul Qudwah Foundation, 2021).

The reason research was done at the Darul Qudwah Foundation of the First Penusupan village because access to the local culture and tradition of the people in the Foundation was often the center of religious activities in the village of Penusupan, thus providing good

access to understanding the activities of the people around. Second, the religious activities conducted by the Darul Qudwah Foundation enable communities to participate in a deep study of religious aspects, education, and the value of religious practices. Third, the Foundation provides an opportunity for people to interact directly with the Darul Qudwah Foundation, thus enabling researchers to gain a deep understanding of the social dynamics and the role of its impact on local communities. Fourth, the Darul Qudwah Foundation has never experienced a dramatic decline over the years and has carried out its program so intensely that it makes researchers interested in examining the role of the Darul Qudwah Foundation. Fifth, it created work programs that had yet to exist in other villages or foundations, such as (the regular dhuha prayer sessions every week and the ihsan and taklim assemblies).

Culturally, in the context of changing society, inter-community relations can experience various obstacles due to internal factors characterized by stereotypes and ethnocentrism. A stereotype sign is a form of judgment that cannot be absolute and comprehensive, giving rise to positive and negative thoughts. Meanwhile, ethnocentrism is the attitude of individuals under psychological pressure, so in the emotional aspect, it creates a clash aimed at innocent parties (Faqih, 2020). In essence, a social role is an obligation belonging to everyone with social status. Social roles can be interpreted as the desired behavior of individuals according to their social status. Both social status and social roles cannot be separated (Kusmanto, 2013). As for the role in his book (Riyadi, 2021) which expresses Zatrof's opinion that roles within the scope of developing Islamic society are divided into six, namely

The first enabler, namely, helping the community to be able to explain what their needs are. The two *brokers* are helping connect individuals, groups and communities who need assistance with *community development*. The third *expert* is giving advice or suggestions in the community development field. The four *Social Planners* are analyzing and collecting facts related to social problems, developing strategies for solving them and patterns of cooperation in them and managing *the potential to develop society*. The five *Agents of Development* are creating a fundamental change that aims to strengthen the power of disadvantaged communities.

We hope that the phenomena that occur in the Penusupan Village community, especially from a religious perspective, are interesting to study. Researchers conducted studies related to the da'wah role of the Darul Qudwah Foundation and the religiosity of rural Muslim communities. Then, the role of da'wah is correlated with the perspective theory of Islamic Community Development and religiosity using Glock and Stark's theory through five dimensions (Pontoh & Farid, 2015). According to his book (Ahmad, 2020) which puts forward Mangun Wijaya's thoughts, there are different terms between religion and religiosity. Religion is usually used in formal aspects related to obligations and rules. Religiosity is more inclined to aspects related to human depth regarding one's appreciation of religious aspects in the heart.

Researchers will focus on the discussion of the five dimensions of religiosity itself, including *the First Dimension* of Faith, to measure how far a person's level of belief in the teachings of Islam. *The Islamic* aspect supports the two Pratik Dimensions of strength in worship. Experience the *Third Dimension* to discover how certain someone is that Allah SWT will see all actions. *The Four Dimensions* of Knowledge explain how much a person knows religious teachings, especially those in the holy book. The *Fifth Dimension* of Practice will measure someone's actions motivated by religious teachings in social life (Faisal, 2018). In essence, a social role is an obligation belonging to everyone with social status. Social roles can be interpreted as the desired behavior of individuals according to their social status. Both social status and social roles cannot be separated (Kusmantoro, 2013). As for the role in his book (Riyadi, 2021) expresses Zatrow 's opinion that roles within the scope of developing Islamic society are divided into six, namely *the first enabler*, helping the community to explain their needs.

The two *brokers* are helping connect individuals, groups, and communities needing *community development* assistance. The third *expert* is giving advice or suggestions in the community development field. The four *Social Planners* are analyzing and collecting facts related to social problems, developing strategies for solving them and patterns of cooperation in them and managing *the potential* to develop society. The five *Agents of Development* are creating a fundamental change that aims to strengthen the power of disadvantaged communities.

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Methods

This type of research is descriptive, which aims to explain the meaning of individual actions, including activities, life experiences, and mindsets, both subjective and individualistic. (Marinda Sari Sofiyana et al., 2022). Qualitative research is observing and interacting with people in their environment, understanding their language and interpretations of the world (Rukajat, 2018). This research uses a phenomenological approach because this approach can solve human problems through concepts that offer implicit procedures about a truth that can be achieved (Farid, 2018). The phenomenological approach aims to reveal a phenomenon's reality and determine the level of religious values that Muslims understand, internalize, and practice. In addition, the phenomenological approach is interested in local wisdom, which includes shared, religious, reconciling, cultural, and organizational values (Alhadi, 2023).

Data collection techniques were carried out through two techniques, namely observation and interviews. Implementation of observations on researchers using participatory observation techniques (*Participant Observation*). Researchers explore and analyze information related to behavior and conditions around the research location according to concrete conditions (Manzilati, 2017). The interview technique was carried out by interacting directly by visiting the Darul Qudwah Foundation office, both with Darul Qudwah Foundation figures and from the Penusupan Village Community, to explore and analyze the role of da'wah carried out by the Foundation.

Results and Discussion

The Da'wah Role of the Darul Qudwah Foundation in Fostering the Religiosity of the Penusupan Village Community

The Enabler role

The role as *an enabler* or facilitator means a role that can help the community to be able to explain what their needs are. This problem identifies potential problems and develops their ability to deal with a problem and effectively find opportunities to help the community itself (Riyadi, 2021). The Darul Qudwah Foundation is a forum for the community to increase their knowledge and practice of religion through programs held by the Foundation. The Foundation facilitates people who wish to study Islamic religious studies by participating in the Taklim Assembly. Then, follow the dhuha prayer in the congregation and the Sunday study afterward.

As a founder or chairperson of the Darul Qudwah Foundation amid the Penusupan Village community, one must have the energy, time, thoughts, and materials that are sufficiently mature to foster the religiosity of the Penusupan Village community. There is much that needs to be done by foundations in community facilitation. It is not easy to invite ordinary people to take part in the study, and it is necessary to have an approach both anthropologically and psychologically. However, with various obstacles while engaging the community, Ust. Zaeni has full confidence to lead the community towards the good path. Religious knowledge alone will not be enough to guide society toward a kafah Muslim, and there need to be certain practices that can make people truly believe in what they are learning (Zaeni, 2021).

The process of changing a society's culture requires sufficient capital. It is easy for the people of Penusupan Village to be guided to practice Islamic teachings slowly. However, the facilities provided by the Foundation can represent the change in society towards a kafah Muslim community. (Interview with Mr. Guntur Zakiat Yudiansyah as Head of Penusupan Village, 2022).

Brokers Role

The role of a broker within the scope of Islamic Community Development is to become a bridge between individuals, groups, and communities who need assistance with community development (Riyadi, 2021). Based on the interview results (Zaeni, 2021), the Darul Qudwah Foundation bridges individuals with groups and communities to create solidarity and align their goals to achieve religiosity according to Islamic teachings. The Darul Qudwah Foundation indirectly closed as a broker. As it is known that living in a village community is not easy, there will always be conflicts related to both neighboring conflicts and community conflicts. As with the conflict experienced by Yayasan Darul Qudwah in 2015, there was a big slander against the Foundation. The slander came from one of the newcomers Ustad, who was not well-known enough. Long story short, the Foundation gathered several community groups, the village government, and the Ustad concerned so that they discussed finding the root of the problem in finding a solution so slowly, the existing slander conflict has now begun to fade (Zaeni, 2021).

Therefore, the role of this Foundation as an intermediary influence is felt by the surrounding community. The existence of this conflict makes the community strengthen solidarity and actively participate in each other's activities held by the Foundation.

Expert role

Role as advice or advice member of experts in the community development field. An expert in the scope of Islamic Community Development provides advice or suggestions in the religious field that can provide financial assistance to reduce the burden of poverty (Riyadi, 2021). The establishment of the Darul Qudwah Foundation was not just a mere personal wish but an external force that encouraged the establishment of the Foundation in the middle of Penusupan Village. Before the founding of the Foundation, the social life of the Penusupan Village community needed guidance in the religious field because both thoughts and daily activities were full of negative things, so it was a good step to build life, community 2 in Penusial community 2 in the Zoupan community 2 Penusial community 2 (Zaeni, 2021). The Darul Qudwah Foundation's work program has several activities in the form of compensation assistance and basic food storage. This is done solely to increase empathy and guide people so that they are accustomed to giving alms and helping each other.

The owner of the Darul Qudwah Foundation provides physical help and emotional attention, especially spiritual support. Some interviewed described the emotional negative effects of a lack of religious activity in society. The Foundation demonstrates concern not only with physical needs but also emotional and spiritual aspects and is comprehensive in

handling situations and emotions with optimism. The Darul Qudwah Foundation leader shows a strong commitment to caring, evidence of deep motivation to engage in duty despite challenges and personal investment. Their position as religious leaders likely strengthened their focus on caring, as discussed in other contexts (Speers et al., 2023). Providing emotional and spiritual support and material assistance to participants is the implementation of comprehensive service concepts following previous discussions on humanitarian efforts by religious leaders. It also fits in with their previous role as spiritual leaders in the community (del Castillo et al., 2020).

The Role of Development Agents

This role as an agent of development is to create a fundamental change that aims to strengthen the strength of society, which is no less important (Riyadi, 2021). There are Taklim Assembly activities, Dhuha prayers in congregation, barns of groceries and blessings, etc., which aim to create a society that truly practices Islamic teachings. In this case, the role of the Foundation is included in the term agent change because it creates change in a less fundamental way to the community regarding Islamic teachings. Based on the social life conditions of the Penusupan Village community, which is still far from the category of Muslims who are kafah, now with the Darul Qudwah Foundation, the Darul Qudwah Foundation has built a habit that initially Muslims did not wear the hijab, so they were moved to wear the hijab. Those not enthusiastic about participating in recitations became enthusiastic about participating in religious studies and building activities. To worship at the mosque.

Analysis of the Da'wah Results of the Darul Qudwah Foundation in Fostering the Religiosity of the Penusupan Village Community

The dimension of belief is increasing people's faith in Islamic teachings. The theory of religiosity, which shows the results of this da'wah, includes the implementation of monotheism or faith (Ahmad, 2020). The Darul Qudwah Foundation has endeavored to implement community religiosity development through its religious programs. Based on the condition of the people of Penusupan Village before the existence of this Foundation, the aspect of community faith is still in doubt because the people of Penusupan Village still believe in polytheistic things, such as believing in shamans for healing illnesses, believing in weton and still believing in things that distance themselves from Allah SWT.

Increasing people's faith is based on the presence of da'wah elements involved, including the first preachers who play a role in increasing this faith, namely Ustadz Ahmad Zaeni M.Ag, Ustadz Afif Habibi, Ustadz Agus Muta'in, and Ustadz Gusyanto. The second Mad'u is the person who receives his da'wah, including the members of the Darul Qudwah Taklim Council, both men and women. The third material, or da'wah message delivered in the process of increasing the faith of the Penusupan Village community, is about faith and monotheism, where the theme strengthens the community's sense of faith in Islamic teachings. The fourth method of da'wah carried out is bi-verbal da'wa which aims to instill a strong sense of faith in Islamic teachings in the heart. The fifth strategy used in this

da'wah is the sentimental strategy (*Al-manhaj al-'athfi*), meaning that a mad'u listens to the da'wah message conveyed by the da'i, in this case, the da'wah message related to faith (Nurasykim, 2019).

The Ritual/Practice dimension is the movement of the community to take part in the guidance of Duha prayer regularly. Regional development through taklim assemblies through the dhuha prayer congregation and taklim assemblies is the only program in Penusupan Village because it is only held by the Darul Qudwah Foundation, like the settlement by the administrators of the dhuha prayer congregation. Community development through Duha prayer is a program that aims to make the community more enthusiastic about worship and not neglect things that are sunnah to do. Apart from that, praying dhuha in the congregation makes people aware always to practice sunnah and carry it out slowly but routinely so that, God willing, it can support plain worship (Muthomimah, 2021).

Dhuha prayer coaching is a form or indicator of da'wah's results in the practical dimension. Therefore, in carrying out its objectives, the Foundation has succeeded in fostering the community to carry out obligations and sunnah worship, as evidenced by the enthusiasm of the people who participate in fostering Duha prayers. The dimension of appreciation is that people become aware of the importance of gratitude.

Public awareness of being close to Allah SWT, such as being absorbed in worship, always feeling grateful, and trusting Allah SWT. Based on an Islamic perspective, gratitude can be divided into several indicators: gratitude in the heart, verbal gratitude to Allah, gratitude in practice, and gratitude in deeds. The correlation with the results of the analysis of the results of da'wah shows that the people of Penusupan Village, after participating in religious activities, feel calmer and practice not suudzon either with fellow creatures or even with Allah SWT. The community is also increasingly active in worshipping and praying in congregation at the mosque, then increasingly active in attending scientific studies such as *Majlis Taklim* and general recitations.

The da'wah strategy used is the rational strategy (*al-manhaj al-aqli*), characterized by the existence of natural *tadabur* activities to know the outside world of the taklim assembly congregation to be more aware of and grateful for the situation that is being experienced because everything is by the will of Allah, the will of Allah SWT (Nurasykim, 2019). The congregational assembly and the Penusupan Village community, which are not assemblies, may participate in pilgrimage and nature pilgrimage activities.

The intellectual dimension is that the number of congregations at the Darul Qudwah Taklim Assembly increases from time to time. The Darul Qudwah Taklim Assembly is a concrete form of building community religiosity in the field of knowledge because this taklim assembly fosters the community to participate in religious studies such as morals, *fiqh*, monotheism, *Al-Qur'an*, and *hadith*. The activities of this taklim assembly are not just ordinary public recitation activities but encourage the community to study Islamic religious knowledge. The taklim assembly does not directly lecture but trains them to learn to read *Asmaul Husna*, learn to read *Surah Yasin*, and lead *tahlil*.

The dimension of knowledge leads to a basic understanding of beliefs, rituals, sacred texts, and religious traditions, which individuals, groups, or societies acquire within any religious aspect. The relationship between the dimension of faith and knowledge is crucial because understanding confidence becomes fundamental in receiving confidence itself. In the Islamic context, the dimension of religious knowledge, or intellectual aspect, refers to the degree to which a person understands the principles of his religious teachings, especially those contained in the sacred text. In Islam, this dimension includes an understanding of the content of the Qur'an, the ultimate teachings to be believed and practiced, the laws of Islam, the history of Islam, and the like (Miharja, 2023).

Before the formation of the taklim assembly, several things must be addressed, such as preparing various strategies to invite the general public to want to study by participating in the taklim assembly based on the narrative from the chairperson of the Foundation that establishing a taklim assembly is not easy because not all people want to take part in the recitation but with the strategies used the Foundation in inviting the congregation by distributing prayer items such as prayer rugs, headscarves and gradually the congregation, which initially was only a few as time went on, added pilgrimage/rihlah activities and men'ah prayers every Sunday. Darul Qudwah Taklim Council.

The community's knowledge of Al-Qur'an is marked by their enthusiasm for mothers to return to learning to read the Al-Qur'an without knowing shame because of their age. Gentlemen also learn Qiro' once a week on Saturday afternoons. In addition, knowledge in the field of fiqh is characterized by people who know about Islamic laws as a basis for worship so that they can distinguish which ones are obligatory: sunnah, mubah, haram, and makruh. Then knowledge in the field of Aqidah is marked by the fact that people are now getting closer to Allah regardless of the conditions experienced. This strategy can be illustrated through religious practice or can be included as a recitation strategy. In this case, the congregation of the taklim assembly listens carefully to the da'i's explanation regarding the message conveyed.

The Practice Dimension builds tolerance through the Blessing Food Storage Program. The basic food storage program was started in 2019. This is done so that people are used to giving alms where the congregation themselves will feel the benefits. Implementing the Blessing Groceries Barn program is intended to help the community, especially those less fortunate, to ease the burden of spending on staple foods. The correlation with the theory of da'wah, namely the barn of groceries and blessings within me, is a form of da'wah bil hal because it builds a sense of resilience and a sense of helping each other in economic matters so that they mutually reinforce and produce one another (Afief Habibi, 2021).

The method of community empowerment is *da'wah bil hal*, preaching with real action, namely community empowerment, by efforts to build power, motivate, and raise awareness. This basic food storage is intended to build awareness so that people can practice it to build relationships with Allah and with his creatures and build tolerance so that a sense of compassion please helps humans is created.

Table 1. 1 Table of the results of da'wah in the aspect of religiosity

Aspects of religiosity	Prior State	Situation After
Belief	People still believe in shamanism	the majority of people no longer believe in shamanism
Practice / Worship	<ol style="list-style-type: none"> 1. People are not enthusiastic about praying in the mosque 2. The community does not know the Dhuha Sunnah prayer 	<ol style="list-style-type: none"> 1. The community is accustomed to and enthusiastic about praying in the congregational mosque 2. The community becomes diligent in praying dhuha regularly once a week
Appreciation	<ol style="list-style-type: none"> 1. Women very rarely cover their genitals 2. The emergence of Hasid experts (people who like to incite) who are jealous and do not want to be surpassed. 	<ol style="list-style-type: none"> 1. Women are used to wearing the hijab when leaving the house and tend to be embarrassed if they do not wear it. 2. The lack of Hasid experts (people who like to incite) who are jealous and do not want to be surpassed
Knowledge	<ol style="list-style-type: none"> 1. The community does not know the taklim assembly 2. The community is unfamiliar with the Science of the Qur'an, Monotheism, Fiqh, and Morals. 	<ol style="list-style-type: none"> 1. The community is enthusiastic about seeking knowledge through the study of taklim assemblies. 2. The community knows the Science of the Qur'an, Tawhid, Fiqh, and Morals and slowly puts their knowledge into practice.
Practice	<ol style="list-style-type: none"> 1. People rarely give alms 2. People defend each other, su'udzon, and slander neighbors and still believe in witchcraft and believe in polytheistic things. 	<ol style="list-style-type: none"> 1. The people are happy to give alms, marked by the existence of a barn of blessed groceries. 2. Communities do not

		reject and do not slander each other neighbors, tend to be embarrassed and solve problems in the family, and reduce trust in witchcraft and the like
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Conclusion

The role of the Darul Qudwah Foundation in building the religiosity of the Penusupan Village community is *first* as an enabler/facilitator. The community has used the Daul Qudwah Foundation's facilities as a bridge for developing religious knowledge. *Second*, as a broker, which is marked by the community's enthusiasm for studying Islamic religious knowledge, the role of a broker shows the community's enthusiasm for achieving the glory of Allah SWT. With this, the community is flocking to improve itself and unite the solidarity of Muslims. *Third*, as experts, people will easily solve problems in the religious field. *Fourth*, as *the development* agent, this Foundation can pursue and prioritize the development of knowledge and good practice regarding monotheism, morals, fiqh, al-Qur'an, and hadith.

The results of the da'wah carried out by the Darul Qudwah Foundation in fostering the religiosity of the people of Penusupan Village are marked by increased community faith in Islamic teachings where people who previously still believed in polytheistic things are now slowly eroding. Motivated the community to take part in the guidance of Duha prayer. Make people aware of the importance of gratitude. Furthermore, many people who participated in the Darul Qudwah Taklim Assembly increased tolerance through the Blessing Food Barns.

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