

THE EFFECTIVENESS OF STRUCTURAL DA'WAH FRIDAY WORSHIP IN GOWA REGENCY IN IMPROVING THE QUALITY OF COMMUNITY PIETY

Suhardi

Institut Agama Islam Negeri Parepare

Email: suhardi@iainpare.ac.id

Abstract

Structural da'wah is da'wah carried out by the government, to improve the quality of faith of employees and the community, and to create professional and conducive jobs. High faith can encourage employees and the community to increase their piety to Allah. In this study, the role of structural da'wah in improving the quality of community worship in the Gowa district will be revealed. The type of research is qualitative research using the da'wah science approach. The sources of data for this research are scholars, umara, employees, and the community. The data collection methods used are observation, interviews, and documentation. The results of this study show that: the da'wah program of Friday worship in Gowa district is effective in improving the spiritual quality of the community. In the field of faith, mad'u is to stay away from *superstition*, *bid'ah*, and *superstition*. In the field of worship, namely the spirit of mad'u in prospering mosques and mushallahs, both congregational obligatory prayers and sunnah prayers, the more active in dhikr, and actively reading the Qur'an.

Keywords: Structural Da'wah, Community

Abstrak

Dakwah struktural merupakan dakwah yang dilaksanakan oleh pemerintah, dengan tujuan untuk meningkatkan kualitas keimanan pegawai dan masyarakat, agar tercipta kerja yang professional dan kondusif. Keimanan yang tinggi dapat mendorong pegawai dan masyarakat untuk meningkatkan ketakwaannya kepada Allah. Dalam penelitian ini, akan diungkapkan peran dakwah struktural dalam meningkatkan kualitas ibadah masyarakat di kabupaten Gowa. Jenis penelitian adalah penelitian kualitatif dengan menggunakan pendekatan ilmu dakwah. Adapun sumber data penelitian ini adalah ulama, umara, pegawai, dan masyarakat. Metode pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa: program dakwah kegiatan jum'at ibadah di kabupaten Gowa efektif dalam meningkatkan kualitas spiritual masyarakat. Dalam bidang akidah yaitu mad'u menjauhi takhayul, bid'ah dan khurafat. Dalam bidang Ibadah yaitu semangat mad'u dalam memakmurkan masjid dan Mushallah baik itu salat fardhu berjamaah maupun salat sunnah, semakin giat berdzikir, dan giat membaca al-Qur'an.

Kata Kunci: Dakwah Struktural, Masyarakat

INTRODUCTION

Friday worship activities in Gowa District represent a unique and structured approach to Islamic da'wah, deeply rooted in the concept of structural da'wah. This initiative, spearheaded by the Gowa district government, is a deliberate effort to integrate Islamic teachings into the fabric of society by leveraging existing social, political, and economic structures. Structural da'wah, as a concept, refers to the utilization of power and authority to propagate Islamic values and principles. In the context of Gowa, this involves the government actively engaging in religious activities to foster a spiritually enriched community. The Friday worship program is a prime example of how structural da'wah operates, where the government collaborates with religious leaders (dai) to deliver sermons and lectures, replacing traditional sports activities on Fridays with spiritual enrichment (Qoirul Yahya & Iswahyudi, 2022).

The Gowa district government's approach to structural da'wah is not merely about religious propagation but also about aligning societal values with Islamic principles. This is evident in the way the program is designed to reach all levels of society, from grassroots communities to government officials. By involving dai, who are respected religious figures, the government ensures that the messages conveyed are both authoritative and relatable. The dai act as intermediaries between the government and the people, delivering sermons that emphasize moral and ethical teachings derived from the Qur'an and Hadith (Yahya, 2022). This approach not only strengthens the spiritual quality of the community but also reinforces the idea that Islam is a guiding force in both personal and public life. The concept of structural da'wah in Gowa is deeply intertwined with the broader Indonesian context, where Islam plays a significant role in shaping national identity. Indonesia, as a predominantly Muslim country, has long grappled with the relationship between religion and state. While the nation officially adheres to Pancasila, which promotes pluralism and unity, the influence of Islam is undeniable. According Ningsih, (2021)The five principles of Pancasila, which include belief in one God, just and civilized humanity, the unity of Indonesia, democracy, and social justice, are often interpreted through an Islamic lens. Many scholars and religious leaders argue that these principles are inherently aligned with Islamic teachings, as they emphasize values such as justice, equality, and moral integrity, which are central to Islam.

In this context, the Gowa district government's Friday worship program can be seen as an extension of the state's efforts to integrate Islamic values into public life. By promoting religious activities through government channels, the program reinforces the idea that Islam is not just a personal faith but also a collective responsibility. This aligns with the concept of amar ma'ruf nahi munkar, which refers to the Islamic duty of enjoining good and forbidding evil (Oktaviani, 2023). Through structural da'wah, the government takes on this responsibility, using its authority to promote virtuous behavior and discourage actions that are contrary to Islamic teachings. The impact of the Friday worship program in Gowa is multifaceted. On a spiritual level, it provides the community with regular opportunities to engage in religious reflection and worship. This is particularly important in a fast-paced modern world where individuals may struggle to find time for spiritual activities. By designating Fridays as a day for worship and religious lectures, the program

encourages people to pause and reconnect with their faith. This not only strengthens their relationship with God but also fosters a sense of communal solidarity, as people come together to worship and learn.

On a societal level, the program contributes to the moral and ethical development of the community. The sermons delivered during Friday worship often address contemporary issues, offering Islamic perspectives on topics such as social justice, environmental stewardship, and community welfare (Maulana, 2022). This helps to bridge the gap between religious teachings and everyday life, making Islam relevant to the challenges faced by modern society. By promoting values such as honesty, compassion, and responsibility, the program plays a crucial role in shaping a morally upright community. Moreover, the Friday worship program has significant implications for social cohesion and harmony. In a diverse country like Indonesia, where different religious and cultural groups coexist, initiatives that promote mutual understanding and respect are essential. By emphasizing the universal values of Islam, such as justice, equality, and compassion, the program fosters a sense of shared humanity that transcends religious and cultural differences (Ghani, 2022). This is particularly important in Gowa, where the majority of the population is Muslim, but there are also significant minority groups. The program's inclusive approach ensures that all members of the community, regardless of their background, feel valued and respected.

The role of the dai in the Friday worship program cannot be overstated. As religious leaders, they are not only responsible for delivering sermons but also for guiding the community in matters of faith and morality. Their involvement in the program lends it credibility and authenticity, as they are seen as trusted figures who embody the values they preach. The dai also play a crucial role in addressing the specific needs and concerns of the community, tailoring their messages to resonate with local contexts. This personalized approach ensures that the program remains relevant and impactful. In addition to its spiritual and social benefits, the Friday worship program also has practical implications for governance. Fathoni, (2021) said by promoting Islamic values, the program aligns with the government's broader goals of fostering a just and equitable society. This is particularly important in a region like Gowa, where issues such as poverty, inequality, and corruption remain pressing concerns. The program's emphasis on ethical behavior and social responsibility provides a moral framework for addressing these challenges, encouraging both individuals and institutions to act with integrity and accountability.

The success of the Friday worship program in Gowa can be attributed to several factors. First, the program is well-structured and organized, with clear objectives and a systematic approach to implementation. This ensures that it reaches a wide audience and has a lasting impact. Second, the program benefits from strong government support, which provides the necessary resources and infrastructure for its success. Finally, the program's emphasis on community involvement ensures that it remains grounded in the needs and aspirations of the people it serves. Looking ahead, the Friday worship program in Gowa has the potential to serve as a model for other regions in Indonesia and beyond. Its success demonstrates the power of structural da'wah in promoting spiritual, social, and moral

development. By integrating religious values into public life, the program offers a holistic approach to community building that addresses both the material and spiritual needs of society. As the world continues to grapple with complex challenges, initiatives like the Friday worship program remind us of the enduring relevance of faith and the importance of nurturing our spiritual well-being.

METHOD

This research employs a qualitative approach to examine descriptive data derived from written and spoken words, as well as observed behaviors (Barlian, 2018). It aims to systematically and factually describe the effectiveness of Friday worship activities. The study is conducted in Gowa Regency, specifically in Pallangga District, utilizing a da'wah science approach. The primary data sources include religious leaders (ulama), government officials (umara), and the local community, while secondary data is obtained from literature, documents, and relevant studies. Data collection methods encompass participant observation, in-depth interviews, and documentation. Observation involves direct engagement to capture real conditions, while interviews follow a semi-structured format to gather in-depth insights. Documentation includes collecting records, books and reports relevant to the study. The main research instrument is the researcher, who determines the focus, selects sources and interprets findings. Additional tools such as stationery and recording devices facilitate data collection.

Data analysis follows three stages: reduction, presentation, and conclusion drawing. Data reduction involves summarizing and identifying key patterns. The presentation stage organizes findings using relevant theories for interpretation. Conclusions are drawn by verifying data through theoretical references and field evidence. To ensure data validity, the study employs triangulation, comparing observations with subsequent findings and cross-verifying interview data. This method enhances reliability by identifying consistencies between different sources. Ultimately, this research systematically uncovers empirical truths about the impact of Friday worship on the community's spiritual development.

RESULTS AND DISCUSSION

Human faith is dynamic, fluctuating between periods of strength and weakness. To revitalize and strengthen faith, participation in spiritual activities like the Friday Worship gatherings is essential. These gatherings aim to increase faith in Allah SWT and cultivate piety within the community. The Gowa Regency government believes that nurturing these spiritual values will have a positive ripple effect, minimizing negative influences in the region. Their vision includes a decline in corruption and bribery among officials, along with a reduction in social problems such as brawls, betrayals, and prostitution. The underlying principle is that consistent engagement with religious teachings and a strong spiritual connection will deter individuals from such transgressions.

The ultimate objective of these Friday Worship activities is to create a community where faith and piety flourish, inviting divine blessings. This aligns with the teachings in Qs. al-A'raf/7:96, which states that belief and piety within a community attract blessings from

both heaven and earth. As Quraish Shihab explains, the term "barakat" encompasses a wide range of physical and spiritual virtues, representing something constant, abundant, and continuous (Mahpudz, 2023). Just as a pond (birkah) steadily holds water, faith and piety create a stable foundation for blessings. A community rooted in these values experiences goodness and happiness, both materially and spiritually. Their environment feels safe and comfortable, free from internal pressures. The key to unlocking these blessings lies in cultivating belief and fear of Allah, and the Friday Worship activities serve as a conduit for achieving this. They provide a platform for residents of Gowa Regency to deepen their understanding and practice of Islamic teachings, paving the way for divine blessings.

Friday Worship is considered a powerful supplication for the well-being of Gowa Regency. Prayer is a potent force for believers, and every Friday, people from all walks of life, from religious leaders to ordinary citizens, unite in prayer for the betterment of the region. Their collective hope is to receive forgiveness, mercy, pleasure, and blessings from Allah SWT. These blessings encompass a wide range of aspirations: good health, successful businesses, fulfilling careers, thriving agriculture, timely rainfall, and happiness in their hearts. They also pray for protection from calamities. Regent Adnan Purichta Yasin Limpo shared a compelling narrative of the program's impact. Before its implementation, Mount Bawakaraeng experienced a landslide, and the Gowa Regional Budget (APBD) was less than four hundred billion rupiah. Remarkably, after the introduction of Friday Worship, Mount Bawakaraeng has remained stable, and the APBD has soared to one point eight trillion rupiah. The Regent attributes this positive transformation to the blessings of these activities. He emphasized that the Friday Worship Movement is a regular tradition, preceding all official and other activities every Friday. The focus is not on the sheer number of attendees, but on the sincerity of the prayers offered. The hope is that even a small number of devout individuals praying weekly can contribute to the overall safety, conduciveness, and prosperity of the region, shielding it from disasters. The Regent stresses the importance of quality over quantity, believing that Allah SWT hears and answers prayers regardless of who utters them.

The Friday Worship activities have significantly impacted the religious landscape of Gowa district. The spiritual growth is evident, particularly among officials and ordinary citizens, including schoolchildren. Practices like Dhuha prayers, listening to lectures, and engaging in collective prayer and dhikr, which were previously irregular for many, have become more common. Observations and interviews conducted during Friday Worship activities at the sub-district level and in schools revealed that many students now bring copies of the Quran to read before or after the gatherings. These activities are not only a flagship program of the Gowa Regency government for spiritual development but also a form of da'wah (religious propagation). Missionaries are given government support, both in terms of space and time, to spread religious knowledge and encourage good deeds while discouraging wrongdoing. The Friday gatherings provide a dedicated time for these missionaries to connect with the community and pray for Gowa Regency's well-being. The government also supports the missionaries by providing incentives for their lectures, prayers, and dhikr. While some missionaries express a desire for greater recognition, they

all share the common goal of seeing these activities continue regularly, contributing to the religious growth of Gowa Regency. They hope that this will bring protection, blessings, economic prosperity, affordable prices, good health, honest leadership free from corruption, and noble morals among the people, ultimately creating a safe and prosperous region.

Alimuddin Usman further underscores the importance of the Friday Worship tradition, emphasizing its role in creating a safe, conducive, calm, and prosperous environment. He views it as a prayer to ward off dangers and disasters, highlighting the power of prayer to influence destiny. He believes that this positive tradition should be upheld and supported by the community, as its beneficial effects are palpable. He advocates for starting all endeavors with taqarrub (drawing closer to) Allah, transforming every action into an act of worship. He suggests that work becomes more enjoyable when the heart is at peace through closeness to Allah (Ningrum, 2024). Usman also points out that the Friday Worship program has extended its reach to schools, with Gowa Regency being the first to replace Sports Friday with Friday of Worship. This initiative aims to instill strong morals and values in students, preparing them to be future leaders and contributors to national development. Religious education is considered crucial in shaping respectful and well-mannered individuals. The Friday Worship activities serve as a means of increasing faith and knowledge among young people, fostering mutual respect between peers towards elders and teachers. Usman draws a parallel between the central government's Mental Revolution movement and the Friday Worship activities in Gowa Regency, seeing the latter as a concrete manifestation of the former. He argues that these activities facilitate not just a mental revolution but also a cognitive, affective, and behavioral transformation.

Najamuddin Gau explains that the Friday Worship Program is a collective effort by the Gowa community to enhance their piety and build a strong human resource base grounded in faith and fear of Allah (Afandi, 2022). He cites Qs. al-Thalaq/2-3, emphasizing the divine promise of providing a way out and sustenance from unexpected sources for those who fear Allah and trust in Him. He also highlights the importance of effective da'wah, which involves setting a good example. A preacher's actions must align with their words, demonstrating qualities like punctuality, discipline, and diligence. This consistency between word and deed is crucial for building Islamic character. The success of da'wah can be measured by the positive changes in the lives of those who participate in the Friday Worship activities, particularly in their relationships with God (hablun minallah) and with fellow human beings (hablun minannas). Changes in morals and ethics are a strong indicator of successful da'wah. Public feedback in Gowa Regency has been overwhelmingly positive, with many considering these activities essential. They describe the Friday Worship as a much-needed spiritual nourishment, capable of reviving hardened hearts and motivating individuals to worship Allah SWT and cultivate compassion for others. This suggests that increased knowledge leads to increased worship and good deeds. Ibn Taymiyyah categorizes people into three groups: those driven by their desires, those committed to Allah's teachings and steadfast in their worship, and those who oscillate between good and bad deeds. Da'wah aims to guide individuals towards the

second category. To maximize participation and impact, it is suggested that the location of these activities be rotated among different hamlets and mosques. The success of da'wah hinges on the receptiveness of the audience. Da'wah occurs within a dynamic social context, requiring preachers to adapt their approach to the evolving needs of the community. Understanding the psychology of the audience is crucial for delivering effective and relevant messages. A stratified approach to da'wah, considering factors like age, education, socioeconomic status, and occupation, can ensure that the content resonates with the specific needs of the target group. A skilled preacher can understand their audience and tailor their message accordingly.

The target audience for da'wah in the Friday Worship activities includes the attendees themselves, the wider community of Gowa, and ultimately, all of humanity. These individuals possess varying characteristics, with some accepting and others rejecting the da'wah. Human behavior, in terms of accepting or rejecting religious teachings, is influenced by the inherent struggle between good and evil within each individual. The Friday Worship activities have garnered praise from scholars, government officials, and teachers for their positive impact on the community's morals. Many active participants have reported experiencing positive changes in their faith, worship, and overall character. Specifically, the impact can be seen in two key areas:

1. **Character Formation in Faith:** This is the foundation upon which all other aspects of faith are built. The da'wah material focuses on strengthening beliefs and dispelling misconceptions. Several individuals shared their personal experiences of how the Friday Worship lectures helped them overcome superstitious beliefs. One woman recounted how she stopped believing in shamans and fortune tellers after hearing a lecture emphasizing the importance of pure faith in Allah SWT. A village head shared a similar experience, stating that the detailed explanations, supported by verses from the Quran, had strengthened his resolve to reject such practices. Another individual mentioned how the lectures helped him understand and reject various superstitious beliefs, including omens and unfounded fears. These testimonies highlight the effectiveness of the da'wah in shaping the faith of the attendees.
2. **Character Formation in Worship:** The Friday Worship activities have also led to increased engagement in various acts of worship. A public relations officer noted the increased regularity of congregational prayers among employees, including himself. He attributed this change to the da'wah messages emphasizing the virtues of congregational prayer. He also mentioned that he and several colleagues have become more diligent in performing Dhuha prayers after learning about their benefits. A village imam confirmed the positive impact on congregational prayer attendance in his village (Afnan & Muthowah, 2022).

CONCLUSION

Friday Worship is a very positive and beneficial program for the people of Gowa. In addition to increasing faith and piety, this activity also has an impact on increasing worship and changing the character of the community for the better. Structural da'wah carried out through this activity has proven effective in improving the theology and spirituality of mad'u. Therefore, this activity needs to be continuously supported and improved to provide greater benefits for the people of Gowa.

BIBLIOGRAPHY

Afandi, Y. (2022). IMPLEMENTASI DAKWAH STRUKTURAL DI KECAMATAN TIMPEH KABUPATEN DHARMASRAYA. *Sebatik*, 26(1), Article 1. <https://doi.org/10.46984/sebatik.v26i1.1913>

Afnan, M. M., & Muthowah, A. (2022). Strategi Dakwah Takmir Masjid Husnul Khotimah Sambonggede Merakurak Tuban Dalam Meningkatkan Antusias Shalat Subuh Berjamaah. *AN-NASHIHA Journal of Broadcasting and Islamic Communication Studies*, 2(1), Article 1. <https://doi.org/10.55352/an-nashih.v2i1.285>

Barlian, E. (2018). *METODOLOGI PENELITIAN KUALITATIF & KUANTITATIF*. OSF. <https://doi.org/10.31227/osf.io/aucjd>

Fathoni, D. E. (2021). *EFEKTIVITAS PENERAPAN PROTOKOL KESEHATAN DI MASJID KELURAHAN PETUKANGAN UTARA (KAJIAN NORMATIF-EMPIRIS DAN PERSPEKTIF HUKUM ISLAM PADA PERDA DKI JAKARTA NOMOR 2 TAHUN 2020 TENTANG PENANGGULANGAN CORONA VIRUS DISEASE 2019)* [bachelorThesis, Fakultas Syariah dan Hukum Universitas Islam Negeri Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/58216>

Ghani, U. M. U. (2022). *Efektivitas Sistem Pelayanan Pendaftaran Dan Pembinaan Jemaah Haji Di Masa Pandemi Covid-19 Pada Kantor Kementerian Agama Kota Tangerang Selatan* [bachelorThesis, Fakultas Ilmu Dakwah Dan Ilmu Komunikasi UIN Syarif Hidayatullah]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/62785>

Mahpudz, M. N. A. (2023). *Efektivitas Strategi Bimbingan Manasik Haji Dalam Meningkatkan Kualitas Ibadah Jamaah Pada KUA Jakarta Timur Studi Kasus Pada KUA Kecamatan Ciracas Dan Kecamatan Kramat Jati* [bachelorThesis, Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/75877>

Maulana, I. (2022). *Efektivitas Implementasi Kebijakan Makroprudensial Bank Indonesia Pada Pengembangan Usaha Mikro, Kecil, Dan Menengah (UMKM) Di Kabupaten Jember* [Undergraduate, UIN KH Achmad Siddiq Jember]. <http://digilib.uinkhas.ac.id/9137/>

Ningrum, I. R. (2024). *Efektivitas Televisi sebagai Media Dakwah (Studi Program Cahaya Islami Radar TV Lampung)* [Undergraduate, IAIN Metro]. <https://repository.metrouniv.ac.id/id/eprint/9532/>

Ningsih, D. I. (2021). *Efektivitas Dakwah Melalui Radio Ramayana 98,8 FM Kota Metro* [Undergraduate, Institut Agama Islam Negeri Metro]. <https://repository.metrouniv.ac.id/id/eprint/6633/>

Oktaviani, S. (2023). *Efektivitas Pelayanan Bimbingan Manasik Haji Dalam Peningkatan Kualitas Ibadah Haji Bagi Lansia Pada KBIHU Miftahussaadah Sukabumi* [bachelorThesis, Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/70015>

Qoirul Yahya, Q. Y., & Iswahyudi, I. (2022). *EFEKTIVITAS DAKWAH GUS BAHA' TERHADAP PEMAHAMAN FIQIH IBADAH SHALAT MAHASISWA*. 305–314. <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/635>

Yahya, Q. (2022). *EFEKTIVITAS DAKWAH GUS BAHA' DI CHANEL NU ONLINE MENCARI KEBAIKAN VIA YOUTUBE & SANAD KEILMUAN TERHADAP PEMAHAMAN FIQIH IBADAH SHALAT MAHASISWA KOMUNIKASI PENYIARAN ISLAM* [Diploma, IAIN Ponorogo]. <https://etheses.iainponorogo.ac.id/20124/>