

Female Preacher and Model of Moderate Da'wah: A Case Study of BKMT

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ABSTRACT

Da'wah is an important part of Islam. Many da'wah institutions were established to facilitate this important activity in Islam. However, the role of women preachers who have educational background of the University who play a role in da'wah is understudied. Therefore, this paper will explain one of the Da'wah Institutions founded by a woman professor who was first known as a preacher in Jakarta and surrounding areas. The institution is the Badan Kontak Majelis Taklim (BKMT). This paper is the result of qualitative research with the method of taking the document data analysis. This paper seeks to uncover one of the phenomena that are less widely discussed in the literature on Islamic da'wah, namely the role of women preachers and moderate propagation models. This paper concludes that the role of women preachers is great. This is evident from the case study of BKMT place. There are 33 BKMT branches whose management or representatives consist of women preachers. In addition, BKMT is considered able to develop a moderate da'wah pattern by carrying out a good communication role among the preachers, at least within the BKMT stewardship across the province. Universities are considered to have a significant role in the recognition of the religious authority of BKMT leaders. As can be understood that the initiator of BKMT was a professor from the Islamic University of As-Syafi'iyah, Jakarta. This title and status increase the religious authority of a preacher and make it possible to develop a da'wah network in Indonesia.

Keywords: female preachers, moderate dakwah, BKMT, Indonesia

INTRODUCTION

Da'wah as the definition comes from Arabic da ' wah which means solicitation. But more specifically it means missionary of all forms of activity to call, invite, and call people to believe and obey Allah SWT. That is why the word da'wah is often combined with the word Islam, so it becomes ad-dakwah al-Islamiyah which can be understood as an invitation to Islam in an Islamic way. This indicates two things. First, the purpose of dakwah, which invites Islam, a compassionate and peaceful teaching derived from Allah SWT to Prophet Muhammad SAW which is intended for all mankind. Second, the method of da'wah, which should be done in accordance with the teachings of Islam. Da'wah needs to be nailed in the right way so as not to injure the virtues of Islam itself. For example, preaching should be done in a moderate way (Aripudin & Sambas, 2007; Latief, 2012; Mustafa, 2010; Umar, 2011).

Moderate is a fairly complicated and full paradox term (Burhani, 2012; Khan, 2007) to describe. It is a term that can have diverse meanings. Najib (Burhani, 2012) for example explains that for the American government, moderate Islam is defined as an Islamic group willing to cooperate with the government. The meaning leads to the government's dichotomy over civil society organizations. While in Indonesia, Islam with a moderate approach is represented by two major institutions, although not only limited to, Nahdlatul 'Ulama and Muhammadiyah, each of which embraces Islamic Nusantara themes and Islam advances in depicting their moderate Islamic propagation movement (Darajat, 2017, Jainuri, 1992; Wajdi, 2018a).

Back to the Da'wah terminology discussed above. Da'wah has the ultimate goal to realize the happiness and prosperity of life which is complete, full of happiness in the world and the happiness in the afterlife that Allah Almighty. In this perspective, the da'wah is not only beneficial to the person who is called, but also to the callers. Thus, it is natural that dynamics and proliferation of da'wah become a routine phenomenon seen in countries with Muslim communities, whether in secular countries, even countries with Islamic proximity such as countries in the Middle East or countries such as Indonesia (Giyanto & Budi, 2007; Mustafa, 2010).

Indonesia as a country with the largest Muslim community in the world, certainly has its own history, development and dynamics of dakwah. The large number of Muslims is certainly the potential for carrying out da'wah and potential as the goal of da'wah. So, no wonder the Da'wah Institution grew up in Indonesia. There are for example two of the largest Muslim

organizations in Indonesia, Nahdlatul Ulama and Muhammadiyah that carry out da'wah more than a century in Indonesia and still exist. In addition, many other organizational elements originating from outside Indonesia also perform da'wah in Indonesia. Not to mention coupled with the development of da'wah with social media is very interesting studied in Indonesia (Fox, 2004; Wajdi, 2018b).

However, there seems to be somewhat forgotten. Namely, the role of women preachers in the development of da'wah in Indonesia. Almost all narrations about dai or ulama are about men. How is the role of the kiyai, how the roles, the leaders of the assembly, how the role of imam which all dominated by men as the owner of religious authority and successor of Prophet Muhammad SAW. Thus, in this paper the author will ask questions that attempt to identify the following:

1. What is the role of female preacher in Islamic da'wah in Indonesia?
2. How does the female preacher play a role in the moderate da'wah in Indonesia?
3. What is the role of the University in the da'wah of Islam with female preachers?

DISCUSSION

Profile of BKMT

The Majelis Taklim Contact Board (BKMT) was established on January 1, 1981 in Jakarta. This organization was born from the agreement of more than 735 Majelis Taklim in Jakarta and surrounding areas. The BKMT organization has expanded throughout Indonesia. Coverage of its members reach thousands of taklim assembly by covering millions of pilgrims spread across 33 provinces. BKMT has also developed several autonomous organizations under it that engage in the field of economic empowerment. In this case BKMT has given birth to the BKMT women's business association organization (PUSPITA) and has about 400 units of Jamaah Cooperative (KOMAH) of BKMT. These cooperatives are shelter under the parent Cooperative Jamaah (IKOMAH) BKMT. In general, there are several conditions underlying the formation and development of BKMT. These circumstances are (bkmt, 2018):

1. Still the material content and weight of speech or tabliq submissions are less interesting, less attention to relevance to actual problems or environmental needs.
2. Management Assembly taklim without careful planning.

3. The individual ability of the preachers has not supported his involvement with the problem solving of society, especially in the mastery of general knowledge.
4. Management Assembly taklim without careful planning
5. The individual ability of the preachers has not supported his involvement with the problem solving of society, especially in the mastery of general science.
6. The power of analysis on the state and problem-solving ability is still weak, as it is, not yet systematic.
7. Lack of attention to social issues, backwardness of the ummah, ignorance, poverty and social injustice.
8. Organizational insights to work together have not yet become common awareness. The new organization is defined as a gathering place, not cooperating for the common good.
9. Activities Assembly majelis taklim still highly dependent ideas and activities of the board or teacher
10. Insights about the future, socioeconomic life, the environment, the welfare and even religious thought have not been the concern of most of them.

It has become BKMT's mission to improve the quality of understanding and religious practice of every Indonesian Muslim person who refers to the balance between faith and piety with science and technology. Special purpose of BKMT is to improve the ability and role of Assembly Taklim in increasing syiar Islam and intelligence of the ummah (bkmt, 2018).

BKMT Program

In accordance with the background of the above taklim state, the BKMT programs are directed at improving the ability of cleric/ mubalighot/ female preachers in improving the quality of taklim assemblies. Systematically these activity programs can be expressed as follows (bkmt, 2018):

1. Training program for quality improvement preachers. Includes speech exercises, leadership and educational methods.
2. Workshop program to improve skills. Includes the preparation of speech, propagation planning and financial administration majelis taklim it.

3. Da'wah Training Program to disseminate Islam and economic empowerment with TAS BKMT savings
4. Seminar program to broaden the horizons. Includes seminar role of wania, cancer, and economic seminar.
5. Science contact program to expand knowledge. Includes intelligent meticulous, halaqah ilmiah, and dirasat Islamiah. Goodwill program to expand contact and strengthen ukhuwah. Covering goodwill out of town with majlis taklim. MUI as well as local pesantren.
6. Program Delivery da'i region and abroad, among others to Brunei, Singapore and Malaysia.
7. BKMT Anniversary Commemoration Program on Islamic and National holidays every year.
8. Program expansion activities taklim assembly is the activities of foster children's support, toddler park in each majelis taklim.
9. Organizational development programs that increase awareness and ability to work together in organizations, and cooperation with other organizations or agencies.

In its implementation, several programs are held simultaneously, namely when organizing BKMT anniversary commemoration. On this occasion scientific activities, competitions, social events or the participation of members and recreation are held at a ceremony (bkmt, 2018).

CONCLUSION

The paper concludes that female preachers have a very central and significant role in the development of da'wah in Indonesia. It's just that this is not or has not been much revealed in the study. This role can at least be described in an institution that facilitates communication among scholars in Indonesia such as BKMT. In playing its da'wah role, female preachers are also constricted in moderate Islamic preaching. This is evident from BKMT's work program which focuses on communication among preachers in Indonesia. By using a network spread across almost all provisions in Indonesia, BKMT has been able to deliver a moderate message of dakwah to representatives in Indonesia. Furthermore, this study also succeeded in identifying that the University with academic excellence and noble values held by its academicians has given its own role in the legitimacy of religious authority for female

accusers such as BKMT founder Prof. Dr. Hj Tuti Alawiyah and Chairman of BKMT Hj. Syifa Fauzia, M.Art.

In this paper we recommend a review of the role of women more deeply and in different sectors, such as Islamic politics in Indonesia or in the field of Islamic Education, or Islamic economics. This will undoubtedly reveal areas that have not been studied by researchers and will ultimately provide a more comprehensive picture

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