

Da'Wah Hidayatullah Communication Strategy in Socializing Islamic Religion in Tana Toraja District

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Abstract

The communication strategy carried out by the Hidayatullah Da'wah Institute in Tana Toraja Regency is an effort to spread Islamic education in Indonesia. The urgency of this research is increasingly visible because the Hidayatullah Institute is in a Christian-majority area. This study aims to describe the communication strategies carried out by the Hidayatullah Da'wah Institute in disseminating Islamic education in Toraja Regency and aims to determine the supporting and inhibiting factors of the Hidayatullah Da'wah Institute in disseminating Islamic religious education in Tana Toraja Regency. The research method used is descriptive qualitative using an organizational communication research approach—data obtained through observation, in-depth interviews (in-depth interview), and documentation. The purposive sampling technique determines informants according to their position and work position in the organization. This study indicates four communication strategies by the Hidayatullah Da'wah Institute, namely (1) through the marriage system. (2) Moving door to door. (3) Through the field of recitation and (4) Through the field of politics. The results of further research are the supporting and inhibiting factors of the Hidayatullah Da'wah Institute. Supporting factors (1) Strong militancy of Hidayatullah cadres (internal). (2) full support from the government (external). The inhibiting factor (1) The lack of Hidayatullah cadres in Tana Toraja Regency (internal). (2) Lack of network facilities and strong local traditions of Tana Toraja (external). This research has a research limitation which only describes aspects of the communication strategy carried out by the Hidayatullah Da'wah Institute in Tana Toraja Regency. This research is interesting because the object of research is in areas with the majority outside of Islam.

Keywords: *Communication Strategy, Disseminating Religious Education, Descriptive Qualitative, Hidayatullah, Toraja Communities*



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INTRODUCTION

The growth and development of Islam began their missionary activities Islamiyah conducted by scholars or traders from the middle east around the 17th century (early arrival of Islam in Indonesia). At times this, Islam could steal the attention of the Indonesian people, so that Islam was able to spread rapidly through the da'wah approach carried out by scholars and traders. The spread of Islam in Indonesia, if traced further, actually has many directions, including, among others, the trading system. The geographical condition of the Indonesian state is on the line or route of the world trade that is currently happening. Traders from various countries entered Indonesia, including traders from Muslim countries. Muslim traders who entered Indonesia became media of da'wah, automatically allowing the dissemination of information about Islam.

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Islam itself is a religion in which to teach and invite humanity to believe in each order, and God is carried out in various ways so that the people will live their lives as instructed by the Al Quran and Hadith. Islam has become synonymous and full of peace. Islam has become a guide and guides for life that must be disseminated throughout the world. (Wahid, 2018) while Islam is a term, as a religion whose teachings were revealed through the Prophet Muhammad SAW as apostle whose orders were not only about one aspect but various aspects of this life (Neneng, 2018).

In Indonesia, Islam can be accepted and believed as the religion of the salvation of the people. The development of Islam will undoubtedly lead to a cultural transformation in Indonesia. Not to shift but strengthen, and even Islam is very respectful and respects the existence of the local culture itself. (Muqsi, 2018)

The presence of Islam in Indonesia is an effort to invite all people to believe in and implement Islam in the people's lives. This effort has then been carried out by many mass organizations or da'wah institutions in Indonesia to spread Islam, including the Hidayatullah Da'wah Institute. Hidayatullah is a da'wah institution founded and funded by KH. Abdullah Said, through the pesantren model, which later developed in various regions in Indonesia. Through a national conference on July 9 to 13 in 2000 which took place in London, Hidayatullah changed the shape of its organization into community organizations (CBOs) and declared itself as a struggle movement. Islamic (Arifin, 2019) Spread of Propagation Institute Hidayatullah scattered in several provinces, districts, and the City in Indonesia. No no exception in areas where most people are non-Muslim Tana Toraja Regency.

Tana Toraja is a district located in South Sulawesi Province, which has global cultural potential. This area with a Christian majority has a solid customary identity. The Hidayatullah Da'wah Institute in Tana Toraja Regency is proof that the Indonesians a nation that upholds the value of diversity which is the basis of the state.

From the data found, the presence of the Hidayatullah Institute in Lembang Pakala Village, Makendek District, for the last five years has conducted much socialization about Islam in Tana Toraja. One proof that the spread of Islam in this Christian-majority district is the community's enthusiasm to know and embrace Islam. However, the latest data obtained from the Archives of the Hidayatullah Da'wah Institute brought about 14 people who embraced Islam in less than a year. It means that the number of people who embrace Islam is not significant (increasing) within 5 (five) years since the presence of the Hidayatullah Institute.

The above proves that the importance of a communication strategy determines the success of what is being conveyed or what the goal is. Policies and programs owned by the Institute Hidayatullah are realized well that can be up to and known by the public. Therefore, the Hidayatullah Institute must formulate a strategy so that this goal can be achieved. One of them is to socialize Islam as a whole by using more rational and factual approaches to the teachings of Islam itself. Socialization will not run well if the communication process is inadequate and ineffective. Communication is the essential element in the socialization process in society. The socialization process is related to society, where each individual or group has social interaction.

One of the challenges faced by the Hidayatullah Da'wah Institute is that it is in a sea of majority Christianity. Besides, Tana Toraja Regency is a tribe with extensive customs and cultures in South Sulawesi, so it needs a communication strategy to spread or disseminate Islam in Tana Toraja.

The importance of a communication strategy in terms of influencing the public is urgent. It has even become a new guideline in an institution and mass organizations, even in a government

climate. What the Hidayatullah Da'wah Institute does is a communication strategy or da'wah strategy through communication. Communication strategy itself is the best combination of all communication elements through communicators (people who convey messages), messages, channels (media), recipients, to effects designed to achieve optimal communication goals.

The urgency of this research is increasingly visible because of the existence of the Hidayatullah Da'wah Institute in the non-Muslim community, making it less rapid in terms of the spread of Islamic religious education. Therefore, the Hidayatullah Da'wah Institution needs a good communication plan and strategy to realize what is socialized and right on target. Because planning and strategy are of elementary importance, planning is the starting point for an agency. Strategies to generate ideas and conceptions in another strategic sense are crucial steps that require careful handling because if they are done wrong, the results will also not be optimal.

LITERATURE REVIEW

Strategy Communication

According to Effendy (2008), communication strategy determines the success or failure of activities communication effective. Communication strategy is a guide and communication planning and management communication to achieve goals. For this reason, the communication strategy must show how to communicate tactically in the sense that the approach can differ from time to time depending on the situation and conditions (Tatang, 2016).

Communication Strategy Function

The communication strategy, both macro (*planned multimedia strategy*) and micro (*single communication medium strategy*) hash functions multiple, namely:

1. It was disseminating Messages communication that is informative, persuasive, and systematically instructive to the target to obtain optimal results.
2. It is bridging the cultural *gap* due to the ease of obtaining and operating the powerful media mass, which, if repaired, can destroy the culture.

The communication strategy must be supported by theory because the theory is basic knowledge of experience that has been tested for truth.

The theory of adequate communication strategy was put forward by Harold D. Lasswell (Efriday, 2008); namely, the best way to explain communication activities is to answer the question, "Who Says What In Which Channel To Whom With What Effect?"

Strategy Da'wah

Strategy comes from the Greek word the "stragos" or "strategic" with a plural word strategy, means the general but in ancient Greek means perwiranegara with functionality extensive (Salulu, 1985: 85). strategy is careful planning of activities to achieve specific goals. (Depdikbud, 1994: 984). while the strategy da'wah means the methods tactics, tactics, or maneuvers used in preaching activities. To achieve the success of preaching maximum, it requires various supporting factors, including the da'wah strategy right so that the preaching will hit the target. **Mubasyaroh, "Persuasive Da'wah Strategies in Changing Community Behavior," Da'wah Science: Academic Journal for Homiletic Studies 11, no. 2 (2017): 311-324.**

In a da'wah strategy, several methods are needed, namely, which is used by a communicator or person who conveys messages to implement plans that have been compiled in the form of actual activities such as disseminating messages of Islamic peace. The method of da'wah is something that is commonly known and applied by preachers. It can be divided into three as follows; first: Da'wah *Bil-Kitabah*, namely the information of books, magazines, letters, newspapers, banners, pamphlets, paintings, and so on. Second: *Da'wah Bil-Oral*, includes lectures, seminars, symposiums, discussions, sermons, give up brainstorming, chat, and so on. the third Da'wah *Bil-Hal*, namely in the form of behavior polite according to Islamic teachings, to maintain the environment, and so on. (Misbach, 2016).

Islamic Religious Education in Aqidah and Morals

Islamic comes from the word *aslam-yuslimu islaaman*, which means, obey, submit, obey and submit to Allah SWT. Then some words related to the root word Islam in Arabic are:

1. *Saalim*; means safe. People who embrace the religion of Islam and run it well will be safe in this world and the hereafter.
2. *Sallama*; means to save, people Moslem always have a high social life, not only to the fellow ummah of Islam but to all humankind. Even thinking about human safety, Islam teaches us how to be ethical to the nature around us, to animals and plants.
3. *Salaam*; means safe, peaceful, safe. When Islam is carried out correctly, it will give birth to security, peace, and security.
4. *Istislam*; the meaning submits to Allah SWT. People who have Islam have complete submission and obedience to all the rules sent down by Allah SWT—having fear (piety) for Him, which will be the cause of the dropping of His help and assistance in various conditions. When someone is in trouble, someone who embraces Islam and is obedient in practice will always get mercy and compassion.

Whereas according to the term, Islam is a religion based on monotheism revealed by Allah SWT to the Prophet Muhammad SAW as a prophet and messenger (Messenger) the last of humankind and applies throughout the ages. Islam broadly consists of Akidah, syarii'ah, and Akhlak. In this retaliation, the author limits and gives a point of emphasis on faith and morals. Following the historical fact that Rasulullah SAW began the socialization of Islamic teachings with a discussion of Aqeedah accompanied by the moral excellence of Rasulullah SAW. (Marfu'ah, 2018)

Aqeedah in the language is taken from the root word *al'qdu*, and *arrabtu*; bond, *alibraam*; confirmation, *attawaststuuq*; become firm, strong, *alihkaam*; reinforcement, *asysyaddu biquwwah*; strong binding, *attamassuk*; hold/commitment to something, *almurashshah*; reinforcement, *alitsbaat*; determination, *alyaqiin*; confidence. *Alaqdu*; bond, opponent of *alhalla*; decomposition or release. *'aqada-ya'qudu*; tie it up. *'aqdan*; a bond. Aqeedah, according to the terms, the thing that must be justified by the heart and the soul becomes peaceful because of it so that it becomes a firm belief and firm, which is not mixed by doubts and worries.

The moral is linguistically derived from the Arabic language *al akhlaq*, the plural form of *khuluq*, which means character, temperament, behavior, or character. Synonyms for the word morality are ethics and morals. In terms of morals, it means a state of mental movement that leads to actions by disregarding the mind. Ibn Maskwaih expressed this opinion. Morals or morals or ethics mean attitudes, behaviors, or actions related to others accompanied by good and bad judgments, praiseworthy and despicable.

Aqidah is an essential material in Islam that must be understood by a Muslim earlier. The power of aqidah is a determinant of consistency in carrying out various commands of Allah SWT. There is an understanding that Allah as the Creator and Provider of sustenance, the Regulator, and Almighty over everything, nothing can hinder His will and desire. It must be the principle and belief of a person whose faith is correct. It will be the primary capital for those who are new to Islam.

At the beginning of the da'wah movement and the socialization of Islam in Makkah Almukarramah for approximately 13 years, the Prophet Muhammad SAW conveyed many principles of faith, and Prophet Muhammad was also very well known for his very great morals. Even before becoming a prophet and apostle, he already got the title Alamiin (trusted).

RESEARCH METHOD

In essence, this research uses descriptive qualitative research. Qualitative descriptive research is an approach that departs from theory to concepts based on existing facts. Qualitative research is an interpretive (using interpretation) that links the methods in the research problem. From this explanation, conclusions can be given from the data found through observation. Everything that is collected must be done first so that the accuracy of the data is no doubt.

Qualitative is an approach that contains empirical facts and perceptual meaning of the problem faced by a researcher. The use of research-based on qualitative methods departs from the perceptions and observations of a researcher whom the researcher himself uses. Therefore, qualitative research cannot be equated or generalized with another research. This research uses informant withdrawal techniques by means and purposive sampling techniques. Where is determined by the researcher based on the criteria of the informant and the informant's primary duties and functions, whether it is under the problem raised?

Then the collection techniques data in the study this observation non-participant, in-depth interviews, and documentation study. As for the instruments in this study, namely the researchers themselves. The reason researchers use the data collection techniques above because they are considered more able to answer and make it easier for researchers to collect data in the field.

The participant selection in this research using the snowball sampling technique is a multi-step technique, based on the analogy of a snowball, which starts with a small snowball and then enlarges gradually as snow is added as it is rolled over a snowflake. It starts with a few people or cases, then expands based on relationships to respondents. Respondents as samples that represent the population, are sometimes not easily obtained directly in the field. To be able to find samples that are difficult to access, or to obtain information from respondents regarding specific or unclear problems in the real world, the snowball sampling technique is a reliable and very useful way to find respondents as research targets through linkages. relationship in a network, so that the required number of samples is reached. All data present here collected using combination of direct (oral) and indirect interview (online) caused of Covid-19 situation. All data were recorded and transcribed manually in order to ensure the validity and reliability of the research data.

Furthermore, this study has used data analysis techniques from Miles and Huberman; namely, the first is a condensation of data that references the selection process. In other words, this data condensation was obtained from interview data conducted by researchers. The second is the presentation of the data, which is an act of classifying the data obtained and collected. The third is drawing conclusions where this conclusion has found data that is still vague or unclear.

In this study, the data obtained will be presented in the form of descriptions, words, interpretations, and meanings found from the researchers. These findings indeed continue with the subject matter in the research formulated.

Therefore, this research is descriptive, so that the data displayed is in the form of narrative realism, or in other words, it describes a phenomenon or event

FINDINGS AND DISCUSSION

(Socialization Conducted by the Hidayatullah Da'wah Institute in Spreading Islam in Toraja Regency)

The existence of the Hidayatullah Institute amid a sea of Toraja communities, which are Christian, is an effort to build relationships by socializing the importance of Islamic religious education (faith and morals) in the area. The efforts made by the Hidayatullah Da'wah Institute in terms of socializing Islamic religious education (faith/morals) in Tana Toraja is a process of tracing da'wah and socialization carried out by the Prophet Muhammad at the beginning of the emergence of Islam in the Makkiyah period. Prophet Muhammad SAW always conveyed matters of the principle of faith. In the research results, there are two forms of education carried out by the Hidayatullah Da'wah Institute, namely education in Aqidah and Moral education.

Islam can exist in a sea of the majority of non-Islamic religions, namely Christianity. The acceptance of Islam in the Tana Toraja Regency is one of the efforts and openness of the government, which concretely frees people to adhere to and believe in a religion that they consider to be true without any prohibition or intervention from the local government.

The results of this study describe the socialization of the Hidayatullah Da'wah Institute, but to explain the results of this study are made by point, here are 4 points of socialization carried out by the Hidayatullah Da'wah Institute in disseminating Islamic religious education (faith/morals) in Tana Toraja.

a) Socialization Through Marriage.

History records the spread of Islam through various ways, namely through trade, sale and purchase, marriage, education, politics, and cultural arts. Based on the first research results, one of the ways the Tana Toraja people embraced Islam is through the marriage or marriage system. The spread of Islam to the Tana Toraja community through marriage, namely the Toraja people who are Muslim marries the Toraja people and insert the values of Islamic teachings through their household interactions.

Of course, this is part of the Hidayatullah Da'wah Institute's communication strategy. Through marriage, those who are willing to get married are given facilities by the Hidayatullah Institute to be accompanied and given guidance so that Islam becomes a new identity and a new belief that leads them to a better life.

The following are the results of an interview obtained at the location by the chairman of the DPD Tana Toraja Regency in Lembang Pakala Village, Makendek Tana Toraja District:

"One form of Hidayatullah's strategy in spreading Islam in Tana Toraja is through the marriage system, how many people have I married. . In that marriage they interact, discuss. Next, they came to ask me about Islam, not only that those who chose to embrace Islam through marriage made them feel supported. Through their marriage system, they attract each other

without realizing that there is a message of Islam when they are good. Muslim and non-Muslim communities who were present in the wedding procession were married in Islam”.

According to the explanation above, many converts are due to the pattern of tug of war after the marriage was carried out. Those who tried to be open about Islam itself, even according to DPD chairman Hidayatullah Tana Toraja, came and consulted and discussed Islam itself. Strategy through marriage is an effective strategy; even this strategy can create a pattern of attraction among people outside of Islam.

Furthermore, the results of the interview by Mr. Samsuddin:

“In this Lembang Pakala Village, there are already five couples who have married and embraced Islam without coercion from any party, they or that person came and asked to be guided and said two sentences of the shahada. Furthermore, the Hidayatullah Institute, as a Da'wah Institution in that location, is obliged to provide facilities; if the family has any objections, we do it at the mosque, the important thing is legal.

Socialization through the marriage system is considered adequate for the Hidayatullah Da'wah Institution. Usually, in that marriage, they openly attend the marriage, from which they discuss the existence of Islam, and according to the findings data, there are no objections made by parties outside the Islamic context. Interview results above confirmed that openness and a culture of tolerance had been understood as well as possible for the entire Tana Toraja community. It is proven that insofar as the existence of the Hidayatullah Da'wah Institution has not been rejected by parties who are disturbed by the existence of the Hidayatullah Institute itself.

Another aspect of communication in a marriage that exists that there are positive interactions born and gets much attention is the stage of positive feelings in a particular environment (Caughlin & Huston, 2020). It is what is currently happening in Tana Toraja society. They get positive feelings from people who embrace Islam in the form of relationship patterns in life.

b) Door to Door

The strategy next, namely the second strategy, is door to door. This Hidayatullah Da'wah Institute carries out this strategy to influence and persuade people so that little by little, they open themselves and accept the arrival of the Hidayatullah Da'wah Institute in their efforts. provide Islamic education (aqidah and morals) in Tana Toraja. It is done to give directly and gradually change their understanding of the concept of true religion. Door-to-door, this is deliberately carried out by the Hidayatullah Da'wah institution as a way of disseminating information about Islam through persuasive and familial languages.

The following are the results of an interview obtained at the location by the chairman of the DPD Tana Toraja Regency in Lembang Pakala Village, Makendek Tana Toraja District:

“The strategy is a walk in one door to the next door. Even though sometimes we feel afraid that there will be rejection from the Toraja community, but we have the intention of how Islam can be well accepted by the people of Tana Toraja, especially in Lembang Pakala Village. We surveyed first if there were A when we gave socialization about Islam he would accept our arrival”.

It is in line with the explanation of the former chairman of the Regional Representative Council of Tana Toraja Regency:

'We have come to foster family ties based on brotherhood. We do not carry the name of society. First, we are personally. That is what I did when I was in Toraja when they were able to accept us. We slowly entered and brought Islamic education itself, whether it was in Aqidah and Moral terms. Because of their long-established relationship, they accept it, even if I look enthusiastic and open up.

Explanation of the interview above illustrates that a strategy of *Dor to Dor* could persuade the public that is intended to then accept the arrival of Islam without a compulsion to believe in it. This communication planning and strategy must promote the persuasive language to understand and understand what we are conveying. Not only that, but the second strategy must also understand the emotional condition of people who will receive messages and information from the Hidayatullah Da'wah Institute. The communication strategy implemented by the Hidayatullah Da'wah Institute in providing socialization of Islamic religious education in Tana Toraja Regency, especially in Lembang Pakala Village, uses a persuasive approach. Studying the character and habits of the people there, then trying to adapt and forging good relationships between the Hidayatullah Institute and the surrounding community. That way, this approach will capture an effective communication pattern.

According to the sources above, it is indispensable to have planned a good communication style in implementing or implementing Islamic religious education socialization in Tanah Toraja, especially in Lembang Pakala Village. Communicators, in this case, the Hidayatullah Da'wah Institution, must be able and able to manage an effective communication pattern when it is directly in the homes of residents.

Communication patterns and communication strategies are needed in building a relationship between one party and another. In the results of interviews in this study, through a strategy on the door-to-door system, the researcher saw that, in general, the Hidayatullah Institute is a communication pattern that invites and persuades someone to send a message. Researchers see that persuasive language is communication that aims to change, invite, persuade or influence a person's beliefs, attitudes and behavior so that they act under what the communicator expects.

It has been proven, with enthusiasm shown by the community around the Hidayatullah Institute.

c) Through recitation.

After carrying out the strategy through the door to door, the next step is through recitation. This recitation is divided into two. There is a recitation that is carried out at the mosque regularly monthly. A recitation is carried out on Islamic holidays, such as the maulid event, commemorating the Islamic New Year, Isra Mi'raj, and others. The difference between the two models is that if the recitation is done monthly, people who have embraced Islam participate. Meanwhile, the recitation activities such as commemorating the Islamic New Year were attended by Muslims and non-Muslim people who attended, even helping to prepare for the event.

In this case, the Hidayatullah Da'wah Institution tries to open up space, let those who are not directly from their side, and accept what messages and information are conveyed through the

recitation. In this interaction, they (non-Muslims) feel the touch of good morals among Muslims, especially officials of the Hidayatullah institution in Tana Toraja.

The following are the results of an interview obtained at the location by the head of the DPD Tana Toraja Regency in Lembang Pakala Village, Makendek Tana Toraja District:

“yes, there are two models of recitation. The first is that the monthly recitation that is present is only citizens who are already Muslim; we give coaching, teaching the Koran, deepening Islamic teachings. The second model is that we usually hold events such as the Prophet's birthday, commemorating the Islamic New Year. Those who attend are those who have not converted to Islam but are already getting interested. They even helped us prepare everything so that the event could run smoothly”.

The interview shows that communication strategies to socialize Islamic religious education have many ways, including mutual assistance between Muslim and non-Muslim communities in preparing what is needed so that events such as Maulid and Islamic New Year can be held well.

The researcher sees that after obtaining data in the field, it describes that there is a good relationship that exists between Hidayatullah and people who are already Muslim or not. By opening themselves up like that, they come and participate indirectly. They accept the transformation of social values (morals) and information about a peaceful and cooperative and helping Islamic culture.

The communication strategy through recitation is the most effective, clear target and audition, clear message direction. Influencing someone through recitation is a good communication plan and strategy carried out by the Hidayatullah Da'wah Institute.

Communication patterns, verbal and non-verbal messages must be improved so that the audience can receive the message we want to convey and be accepted by them as listeners. This recitation becomes a forum for those who want to know about Islam in the Tana Toraja community.

However, the most important thing is for those who have embraced Islam to maintain their Islam. Therefore, the Hidayatullah Da'wah Institute made a routine recitation program devoted to guiding and teaching them more about Islam. In socializing Islam through this recitation, the Hidayatullah institution provides an understanding of Aqidah and Morals. These two things must go hand in hand well. Convince them, make their hearts believe more in the truth of Islam, and apply in this life with good morals and behavior.

The Hidayatullah Da'wah Institute itself will consistently provide space for anyone who wants to know Islam itself. In the research findings, the researcher saw that there was information disclosure that Hidayatullah also did to attract someone's attention to see Islam closely through the field of recitation in Toraja.

d) Through the Sports Sector.

This sports field is considered a strategy for disseminating Islamic religious education (faith and morality). There is a direct interaction between Muslims and non-Muslims, especially among officials of the Hidayatullah institution and the non-Muslim community. There is an increasingly good touch of morals and behavior through this interaction, making the non-Muslim community sympathetic to Islam.

Strategies must have a powerful weapon in influencing someone, including the Hidayatullah Da'wah Institute, to socialize Islamic religious education in Tana Toraja Regency, especially in

Lembang Pakala Village. This strategy through the sports sector is considered capable of influencing society, especially the youth and young people.

As the chairman of the Regional Representative Council, Hidayatullah Tana Toraja said:

"This sport is prevalent with residents, both residents of Lembang Pakala Village and residents of outside villages. We have a field next to the mosque. We have a Takraw field. The village government usually cooperates with the Hidayatullah to organize volleyball tournaments and other tournaments, besides because there is only this field in Lembang Village".

The explanation from the results of the interview above shows that the strategy carried out by the Hidayatullah Da'wah Institute is not only formal, even the sports sector is also included to socialize at least then closer to the non-Muslim community to the mosque in the location of the sports field.

The following are the results of interviews with non-Muslim youths related to the sports field conducted by Hidayatullah in Lembang Pakala Village, as follows:

"Yes, we feel happy when there are sports activities like this. We are also brothers. We do not see skin color, ethnicity, religion. We realize that differences exist, but if we unite, there is no friction or conflict resolution. It means that we are happy if the relationship between Christianity and Islam is maintained. Islam is also a peaceful religion, and we are treated and highly respected here too".

The interview results above show that it is necessary to have an attitude of openness, mutual respect, and respect for differences, but do not make a difference as a barrier. Sometimes, the relationship is not well-established. What the Hidayatullah Da'wah Institute has done illustrates the substantial nature of harmony. Those outside the concept of Islam realize that Islam is a beautiful religion and a religion of peace. Through the sports sector, the Hidayatullah Da'wah Institute inserts Islamic religious education into the existing community. The existence of a mosque at the location of the sporting tournament has become a strategic place to strengthen Islamic culture further for them to understand. So, step by step, gradually, Islam has entered the lives of the non-Muslim community in Lembang Pakala Village, Makendek Tana Toraja Regency.

Socializing Islamic religious education is carried out in stages and specific ways, not directly. According to the researcher, what the Hidayatullah Da'wah Institute has done in this case is to socialize Islamic religious education is quite good and strategic. It uses sports as a *wasilah* to approach the Toraja people, where this field is loved or loved by many people. Of course, this further strengthens Hidayatullah's steps in spreading Islam in general.

To strengthen the strategy of the Hidayatullah Da'wah Institute, they must understand the goals and outputs of the sports activities they are holding. Through this sports field, all people are present and are in the location of these activities. It means that this effort has a massive market so that there are messages and impressions they get about Islamic education. According to Islamic education researchers, the scope is vast, including showing a crumbling attitude in sports activities and socializing Islamic religious education in Tana Toraja Regency.

Impact of this research from several group may be vary. For the society, this research extends the view to look social-religious organization role in Tana Toraja Regency, South Sulawesi Province, Indonesia. For academicians, this research implication could be a based framework to

research in the society and social culture of Tana Toaraja Regency. For government, this research might be a basis to enhance the government role in create regulation according to the social-religious role in society.

CONCLUSION AND FURTHER RESEARCH

Based on the results that have been described for more than a month regarding the Communication Strategy of the Hidayatullah Da'wah Institute in socializing Islamic Religious Education in the Toraja Tribe of Tana Toraja Regency. The researcher can get several conclusions based on the formulation of the problem in this study, namely as follows:

1. There are four communication strategies in socializing Islamic religious education by the Hidayatullah Da'wah Institute in the Toraja tribe of Tana Toraja Regency. The socialization strategy is: first, through the marriage system, both through door-to-door (*Door to Door*), third through recitation (routine and celebration of the importance of Islam), and the fourth or last are through sports. However, in essence, it is necessary to improve a strategy to be applied correctly.

2. Implementing a communication strategy to socialize the importance of Islamic religious education in Tana Toraja Regency, especially in Lembang Pakala Village, Mengkendek District, must involve persuasive methods. The researcher also sees that, in this case, the Hidayatullah Institute should be able to build a local approach, namely involving local wisdom that focuses on improving the cooperation system. Of course, cooperation is a manifestation of Indonesian culture, and researchers hope that they will be more open and harmonious in establishing friendly relationships with such activities.

Research limitation in this research is the results may not available if apply in different situation. Tana Toraja Regency is a regency where 90% of population still believe in the animism believe and Christian. It is clear that moeslim in here play insignificant role and position on the society. Many cultural activities are well taken care of while in the open society already leave past/tradition. So that, this research is a quite unique and may unavailable if apply for another society/social situation. For further research, researcher should emphasize this limitation by adopting more aspect especially from social and cultural aspect.

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