

The Role of the Wahdah Islamiyah Community Organization for the development of Islamic knowledge in Wajo Regency

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Abstract. The development of Islamic knowledge in Wajo Regency is closely related to the activities and habits of the surrounding community. This study examines the role of the Wahdah Islamiyah Community Organization in disseminating religious knowledge for the Wajo community. This study uses a qualitative approach by using data collection techniques in the form of observation, interviews, and documentation. The results of this study indicate that the approach taken by Wahdah Islamiyah in disseminating Islamic knowledge shows that this community organization has a vision and mission to improve the religious understanding of the people in Wajo Regency and has the aim of changing the outlook on life, forming the psychological balance of individuals who undergo the process of social life in the community.

Keywords: Community Organization; Wahdah Islamiyah; Role; Wajo Society

1 Introduction

Every Muslim has an obligation to preach, remind each other between men and women. Seeing that since the beginning of Islamic history, women also have a role in spreading Islamic da'wah. The first person to answer the Prophet's da'wah was a woman, namely Khadija. In addition to Khadijah Aisyah also has a role that is often a place to ask various Islamic issues, both when the Prophet was still alive and after the king returned. This is a sign that da'wah is not only done by a man but women also have a role.

The Wahdah Islamiyah organization has both male and female members. Each meeting has a separate place but each has the same visit and mission of da'wah, namely adding good deeds and good deeds. The concept of da'wah is done by Muslim women doing a joint study with the community, women or young women, while male preachers do the same thing. Until the boundaries are maintained.

The da'i gait in the field of da'wah today is also very important. Seeing that there are many problems of da'wah in the field. When the community refused the invitation at the beginning, the role of the Wahdah Islamiyah community organization had an impact on the development of Islam that occurred in Wajo Regency, South Sulawesi.

Role according to (Soekanto, 2007), is a dynamic aspect of position (status), if a person carries out the rights and obligations according to his position, then he carries out a role. From the above, it can be further seen that there are other opinions about the roles that have been

previously defined as normative roles. As a normative role in relation to the duties and obligations of the Wahdah Islamiyah Organization, it is carrying out the mission of da'wah, namely Upholding the symbols of Islam and spreading the correct understanding of Islam, Building the unity of the Ummah and ukhuwah Islamiyah based on the spirit of ta'awun (cooperation) and tanashuh (advice to each other). Realizing Islamic and quality educational and economic institutions/institutions, Forming a Rabbani Islamic generation and being a pioneer in various fields of life.

2 Method

Qualitative research, which is the instrument in this research is the researcher himself. Therefore, researchers as instruments must also be ready and convinced to go into the field. So the researcher is a key instrument in this qualitative research. This is related to the opinion of (Creswell, 2010) that researchers have a role to be involved in continuous and ongoing experiences with participants. The main instrument in the research is the researcher himself who goes directly to the field to seek information through observation and in-depth interview.

In this study discussing the Wahdah Islamiyah organization, what the researcher did was using a human-to-human approach, meaning that during the research process the researcher would have more contact with people at the research location, namely the Chairperson of the Wahdah Islamiyah Ormas, as well as members who played an active role in the research area. Wajo Regency, South Sulawesi.

The method used in this study is the phenomenological method, because the researcher wants to examine the patterns or relationships between the subjective meaning of objective reality in the consciousness of people who live their daily life activities. This is supported by the opinion of (Sudikin, 2002) explaining that the task of phenomenology is to connect scientific knowledge with everyday experience and from activities where experience and knowledge are rooted.

The phenomenological tradition focuses on personal experience, including the part of individuals who share experiences with each other. Communication is seen as a process of sharing experiences or information between individuals through dialogue. The establishment of good relations between individuals has a high position in this tradition. In this tradition, it says that language is representing a meaning for objects. So, just one word can represent a thing that has been interpreted consciously.

So, this study focuses on studying the strategy of the Islamic organization Wahdah Islamiyah in building Islamic values through direct observation (participatory observers) of the program of activities carried out, describing the experiences of a number of informants. Because of that,

This research is more appropriate to use the phenomenological tradition. The essence of the phenomenological tradition is observing life in everyday life in a natural setting. Tradition sees humans actively interpreting their experiences so that they can understand their environment through personal experience and directly with their environment. The emphasis of the phenomenological tradition is on how individuals perceive and interpret their subjective experiences.

3 Results and Discussion

3.1 Wahdah Islamiyah

The spirit of applying Islamic law in Indonesia seems to have never dimmed from the past until now. Since Islam entered the archipelago, since then the Islamic kingdom has tried to apply Islamic law in everyday life. The existence of the great Islamic kingdoms, such as the Samudera Pasai kingdom, the Demak kingdom, the Mataram kingdom, the Tidore kingdom, the Gowa kingdom, the Bone kingdom and other Islamic kingdoms in the archipelago, all of them were Islamic kingdoms that persistently fought for the application of Islamic law as the ideology of their respective kingdoms. (David, 2007)

This is the basis for the birth of an organization that breathes Islam. Wahdah Islamiyah was originally a local Islamic movement with the aim of raising awareness of Islamic law, enlightenment, morals, and education, now it has expanded to various regions in the country with a fairly neat organizational network and awareness among activists about the importance of fostering Islamic law. and empowerment of the people. (Jurdi Syarifuddin, 2006)

Wahdah Islamiyah is an Islamic mass organization (ormas) which has its ideals and practices in the Qur'an and as-Sunnah according to the understanding of As Salaf Ash-Salih (Manhaj Ahlusunnah Waljamaah) which was founded by Ustadz Muhammad Zaitun Rasmi on June 18, 1988. This organization is engaged in da'wah, education, social, femininity, information, health and the environment. This organization has a vision and mission including:

- a. Vision
Wahdah Islamiyah became an Islamic organization that existed nationally in year 1452 AH / 2030 AD.
- b. Mission
 1. Uphold the symbols of Islam and spread the true understanding of Islam.
 2. Building the unity of the ummah and Islamic brotherhood based on the spirit of ta'awun (cooperation) and tanashuh (advising each other).
 3. Realizing Islamic educational and economic institutions/institutions quality.
 4. Forming a rabbinic generation of Islam and being a pioneer in various areas of life.

Although Wahdah Islamiyah in Wajo Regency is relatively new compared to the Nahdatul Ulama or Muhammadiyah organizations, the name Wahdah Islamiyah has been known by many people. The researcher saw firsthand the development of noble character carried out by the Wahdah Islamiyah community organization which is an effort that is carried out consciously and planned by guiding, directing and assisting in developing good morals in him so that he becomes even better in living his daily life as intended. taught in the Qur'an and Sunnah.

The results of the research obtained by the author are that Wahdah Islamiyah has carried out planning and guidance on religious life for the Wajo community by helping the construction and prosperity of the mosque and reviving the business of Islamic da'wah through various media to meet the general public.

The above is supported by the opinion (Sutriani, 2017) That Wahdah Islamiyah carries out a da'wah strategy by establishing and fostering educational facilities and carrying out social activities. Opportunities and challenges in religious development are establishing and developing businesses in the economic field and establishing institutions, developing other

business entities and conducting cooperation in accordance with the aims and objectives of the organization.

The da'wah efforts carried out by the Wahdah Islamiyah organization are in line with the opinion of da'wah in terminology as expressed by experts including:

- a. According to Sheikh Ali Mafhud: Da'wah is an effort carried out by The aim is to encourage people to do good and instructions to order they do ma'ruf and forbid them to do evil, so that they find happiness in this world and in the hereafter.
- b. Abu Bakr Zakary: Da'wah is the effort of scholars and people who have knowledge of the Islamic religion to teach the public things that can make them aware of their religious and worldly affairs according to their abilities. (Abdullah, 2019)

From the explanation above, the researcher sees that the da'wah carried out by the Wahdah Islamiyah Ormas in Wajo Regency is an effort and activity carried out with the aim of changing humans, both individuals and community groups from situations that not good to a better situation.

3.2 Wajo Regency

Wajo Regency is one of the regencies located in the Sulawesi region, precisely in South Sulawesi Province and is surrounded by West, Central, and Southeast Sulawesi. In this district there are many community organizations, but researchers see that Wahdah Islamiyah is an organization that actively conducts studies and routines of da'wah. This is related to the development of science and Islam began to advance due to the impact of increasingly modern technology.

Humans are social creatures who have a tendency to live community and organize and organize its activities in achieving a goal. There is a lot that can be done individually but big plans require the cooperation of a group. This is what underlies humans to live in organizations.

In 2007, Muslimah Wahdah Islamiyah officially entered Sengkang, Wajo Regency under the name Lembaga Muslimah and then in 2011 changed its name to Muslimah Wahdah Daerah after the formation of regional leaders in 2010.

In the Wajo area, there are several activities that are one-time implementation and routine (continuous) activities that are one-time implementation such as tabligh akbar which is carried out at a certain moment. Al-Qur'an seminars while the activities carried out consistently at several times a week are Tarbiyah, Dirosa and Tahsin. Especially on Friday there will be a Friday study that can be followed for free and for the general public.

The activities carried out are aimed at religious awareness for the community, so that knowledge about the importance of carrying out worship for the life of the world and the hereafter. With religion, it is hoped that all questions can be answered according to the recommendations of the Qur'an and Sunnah. The use of the right da'wah media will produce good da'wah effective. With the development of modern media and tools, of course taking advantage of these advances is a good thing. (Hamzah Ya'qu, 2015), divides wasilah or da'wah media into five, namely: a) Oral is the simplest da'wah media that use tongue and voice, da'wah with this media can be in the form of speeches, lectures, lectures, guidance, and counseling; b) Writings, books, magazines, newspapers, correspondence (correspondence), banners and so on; c) Drawings, paintings, caricatures, and so on; and d) Audio visual, which is a propaganda tool that stimulates the sense of hearing and vision is usually like television, slides, internet, and so on.

4 Conclusion

The Islamic da'wah organization Wahdah Islamiyah in Wajo Regency has a role in increasing public understanding and changing local views of life, forming individual psychological balance. In accordance with the purpose of da'wah on Islamic values contained in the Qur'an and Sunnah.

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