



RESEARCH ARTICLE

Muslim Scholars in the Perspective of Da'wah Case Study of the Association of Muslim Scholars throughout Indonesia Special Region of Aceh

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ARTICLE INFO	ABSTRACT
Received: Jul 15, 2024 Accepted: Sep 30, 2024	This study is an attempt to understand AMSI in the Aceh region from the perspective of da'wah. His analysis focuses on three main questions. First, what are the basic views of AMSI related to Islamic doctrine? Second, how the basic views affect the constitution, programs, attitudes, and behavior of AMSI figures. Third, the extent of the impact of the AMSI work program in the Aceh region on the community. There are three objectives to be achieved in this study. First, to find out the activities of AMSI in the Aceh region related to the doctrine of Islamic da'wah. Second, to assess the impact and influence of the work program of AMSI Aceh Regional Organization on the community in the context of da'wah. Third, to assess the basic views of the Aceh Regional Organization AMSI in influencing the organization, programs, and behavior of its figures. A review of sources related to da'wah has been carried out and its scope has been identified. Identifying the scope of da'wah allows for an analysis of AMSI's policies as expressed in the constitution and implemented in its programs. The data of this study were largely collected from primary and secondary sources in the form of AMSI constitution, publications, and programs as well as the results of observations and interviews with AMSI Aceh figures using unstructured questionnaires. The findings of this study show that AMSI's basic views, namely the improvement of the quality of faith, quality of life, quality of thought, quality of work, and quality of work, are applied to all its programs, colors, and pattern all socio-economic and socio-cultural activities of AMSI. Therefore, the entire program has encouraged AMSI members to be committed to Islamic doctrine and idealism and encourage its members to be open-minded, tolerant, flexible, accommodating, and tend to use a knowledge-based approach in solving problems faced by organizations, communities, and the state.
Keywords Muslim Scholars Da'wah AMSI Islam Aceh	
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INTRODUCTION

Every scientific discussion about the relationship between the program of a mass organization and the main function of a religion, especially Islam whose teachings include (syumūl) had to deal with several conceptual and historical problems [1]. These two questions often arise because organizations in the Islamic forum are clinging to the basic purpose of Islam itself. Then a mass organization is closely related to the twists and turns of life or the environment of society and the

country where it grows and develops. Therefore, the discussion about the relationship between AMSI and da'wah involves the concept of AMSI principles facing the concept of Islamic da'wah.

The Association of Muslim Scholars throughout Indonesia (AMSI) which was born in December 1990 in Malang has become a new phenomenon for the movement of Indonesian Muslim intellectuals [2]. Its presence has been in the spotlight of observers inside and outside Indonesia, both Muslims and non-Muslims the pro- and anti-intellectual reaction to the formation of AMSI, is far stronger than the changes to other substantive wisdom that came before. The pro-active attitude of Muslim scholars towards the birth of AMSI cannot be separated from the situation of Muslims who are quantitatively outnumbered compared to followers of other religions [3]. Meanwhile, many Muslim intellectuals are only spectators of development, and not a few are even marginalized, suspected, and hindered in their movements. Such a condition of Muslims cannot be separated from the policy New Order government that places Muslims about the state in forms of "Islamic enrichment of worship" [4].

Attention to AMSI's role continues to resonate and fluctuate like a snowball. The birth and opposition of AMSI continue to be analyzed with various approaches. Several observers believe that the birth of AMSI will be a process of Islamic bureaucratization, which in practice means taming Muslims. He will always be required to be a loyal supporter of the New Order government. Muslims give great hope to Muslim scholars to become a force that voices the interests of the people. This condition is quite worrying if not dangerous, because the government will lose control because there is no strong institution to do it [5]. Thus, if the scholar is under the control of the ruler and not the other way around AMSI the supervisor of the ruler, then who will play the role of the caller Amar Ma'ruf, Nahi Al-Munkar, and the enforcers of the religion of God? Who will be in the position of supervisor of the implementation of activities Da'wah Islamiyah? In other words, scholars must be willing and steadfast to spread the teachings of Islam on this earth as their obligation and responsibility [6].

The observation of AMSI continues to raise the question, is the birth of AMSI purely a process of Islamization based on the consciousness of the educated people who are increasingly numerous? Therefore, the birth of AMSI can be understood as a new hope to apply Islamic teachings in the lives of the community. In this case, the presence of AMSI will provide hope for Indonesian Muslims, especially the people of Aceh. Aceh is one of the 26 provinces in Indonesia with the status of a Special Region, located at the end of Sumatra Island. Islam first entered the archipelago through Samudra Pasai which is now in the territory of Aceh, probably that is what caused Islam in this province until now Islam is still strong and rooted in society, so this area is known as the "Porch of Mecca". The Acehnese community is a strong adherent of Islam, only a small part of them belong to other religions such as Christianity, Hinduism, and Buddhism, but not from the local community. Belief in Islam is embodied in daily life so the teachings of Islam and customs are very attached like substances with the nature of [7].

The Association of Muslim Scholars throughout Indonesia, the Aceh Regional Organization abbreviated as AMSI Regional Organization Aceh was formed on November 28, 1991. Actively involved in efforts to improve the quality of life of the people of Aceh through programs that focus on human resource development and poverty alleviation. Before AMSI Regional Organization Aceh was established, there were still many social problems that the government had not been able to solve, where there were still many people whose lives were below the poverty line, ignorance, and suffering from various diseases. Based on this situation, scholars felt interested in gathering in the organization to overcome poverty, eliminate illiteracy, and eradicate diseases suffered by some of the underprivileged.

This study focuses on AMSI's work programs related to handling people's problems. The activities carried out by this organization are typical of autonomous bodies under it which do lead to matters that touch on social problems. Therefore, AMSI with all its roles is inseparable from elements that contain da'wah values and the benefit of Indonesian Muslims. Then, directly and indirectly, it can

affect Muslims at the world level. The findings in this study are expected to be of academic value to other researchers and readers and can provide input to the central AMSI in general and the Aceh Regional AMSI in particular. In other words, it is expected to be the main input to the process of human development in the organizational forum and useful for proposing changes to a better level. This can later be used as a consideration in efforts to determine policy lines in the development of Islamic da'wah, both at the regional, national, and international levels.

LITERATURE REVIEW

A. Muslim scholars

Muslim scholars are derived from two words, namely Scholar and Muslim. Scholars or "Intellectual Persons", are "Human Transformers" or the changer of man, not in his physical form, but in his worldview, his values as well as his practical attitude [8]. In the Dewan Dictionary, it is explained that scholars are people who are intelligent, literary, scholars, experts, smart people, people who are wise, educated, and intellectuals [9]. Meanwhile, Muslim scholars are a person or a group of Muslims who care about their environment, continuously improving the quality of faith and piety, the ability to think, explore, understand, and practice science and technology. Likewise, religious life and the social life of society are to be devoted to the welfare of mankind. The Muslim scholars in question are a person or a group of Indonesian Muslim thinkers who have humanitarian concerns.

B. Perspective

The New Edition of the Council Dictionary defines the word Perspective as "a way of describing (depicting) an object and others on a flat surface as seen from a place to one's eyes". Or the proper view (interpretation) is not something to estimate its parts in the whole relation [9]. Haji Zainal Abidin Safarwan gave the meaning of perspective, namely view, vision, assumption, insight, and interpretation. In the Indonesian Language Dictionary, it is explained that perspective is a way of depicting an object and others on a horizontal surface as seen by the eye with three dimensions (length, width, and height); viewpoint, view [10]. From some of the definitions mentioned above, it can be concluded that what is meant by perspective in the title of this study is a way of seeing or viewing every activity carried out by AMSI Regional Organization Aceh to change the attitude and outlook on life of the community [11].

C. Da'wah

In the Indonesian Language Dictionary, the word da'wah means broadcasting; propaganda; religious broadcasting among the community and its development; a call to embrace, learn, and practice religious teachings [10]. In the National Encyclopedia of Indonesia, it is stated that da'wah is an expression among Muslims, who are invited to embrace religion and practice Islamic teachings [12]. In terms of language, scholars have put forward several definitions, such as the one put forward by al-Bustamiy, he said that da'wah comes from an Arabic word that originally meant calling, invitation, or invitation to eat. Zaidan, on the other hand, defines da'wah as "a call to the way of Allah, which is Islam, a religion that was handed down to the Prophet Muhammad s.a.w". Based on some of the understandings mentioned above, it can be understood that da'wah is an effort to invite people to Dīn al-Islam in terms of teachings and practices. He explained that the content of Dīn al-Islam is all-encompassing involving humans with their God and the relationship between fellow humans and the surrounding nature. In this regard, da'wah material involves questions of faith, charity, and morals in every human life activity including socio-economic, administrative, management, and so on [13,21].

D. The Relationship Between Muslim Scholars and Da'wah

The inseparability between Muslim scholars and da'wah activities is a must. Every Muslim scholar like any other Muslim is responsible for the implementation of da'wah. Da'wah is a mission that is responsible and must be realized either by the Indonesia Muslim Scholars Association (AMSI) through its various activities or as a Muslim individual. Therefore, the relationship between Muslim

scholars and da'wah is like two sides of a unified coin. The loss of one of the sides of the money becomes a loss of money value and consequently cannot be assigned as a medium of exchange [14]. In essence, Muslim scholars are ordinary human beings just like humans and other creatures. They contain several potential principles that must be developed through various exercises and educational processes. In the absence of education for human beings, these potentials cannot be developed and assigned perfectly, let alone arrive at the superior characteristics that a Muslim scholar must possess [15,22].

METHOD

1. Type of Research

The type of research used is explanatory research. What is meant by explanatory research is research used to explain the causal relationship between variables. By using this type of research, this research can be used as a basis to assess the relationship between the Association of Muslim Scholars throughout Indonesia (AMSI) and da'wah activities as human resource development. So that this research can also be useful as a consideration for organizations to improve the quality of their policies.

2. Data Collection Methods

To collect data, the author performs the following steps:

- a. Literature Review: this step is used to obtain facts, as well as relevant theories including in this method of official reports and documents as well as organizational documents, both at the central level and in the Aceh Regional Office itself.
- b. Interview: This step is used to obtain data or information in the form of opinions, views, attitudes, and so on. The interviews conducted were conducted using an unstructured questionnaire. The data in question includes historical data, nature, purpose, purpose, and function, as well as the type of service or service provided by the AMSI Regional Organization Aceh organization.
- c. Observation: The observation method used in this study is to observe the implementation of the AMSI Regional Organization Aceh work program and its impact on the socio-economic changes of the Acehnese community which is monitored through the perspective of da'wah. This study is based on the author's observations and also the experience shared with the AMSI Aceh manager. Therefore, most of the content is recordings and observations that are embodied academically, either directly or indirectly reprocessed.

3. Data Analysis

In analyzing the data, a correlation approach is applied, aiming to find out the extent to which the difference in one factor is related to the difference in one or more other factors based on the coefficient relationship. In this regard, in analyzing the data, this study applies descriptive (wasfiyyah), qualitative (mi'yāriyyah), and critical analysis methods without hypotheses. Within certain limits, a historical approach is applied. The use of the method in real terms is through the following steps:

- a. Deductive (Istinbāti), is a way of concluding some general data to be used as a basis for finding specific conclusions.
- b. Inductive (Istiqrā'i), which is a way to conclude some specific data to be used as a basis for finding general conclusions.

4. Overview of Acehnese People

The discussion on this point is divided into five subheadings that summarize population and livelihood data, government systems, customs, and religious characteristics of the Acehnese people as well as the position of AMSI Regional Organization Aceh.

a. Population and Livelihood

The total population of Aceh based on the 1961 census was 1628 983 people, 1971 = 2,008,747 people, 1981 = 2,803,746 people, and mid-1997 amounted to 3 837 665 people. The population consists of Aceh, Gayo, Alas, Tamiang, Sinabang, Aneuk Jamee, Kluet, and, Singkil tribes. Their economic sources or livelihoods are generally farming, such as rice field farmers, field and garden farmers, fishermen, traders, laborers, government employees, soldiers, and police. In addition, there are also artisan companies and others. The Special Region of Aceh has enormous potential and natural resources, in the fields of agriculture, plantations, mining/industry, as well as tourism. However, these potentials have not been widely developed because they are hindered by the terrain, capital, and human resources.

b. Government

When Aceh was still a sultanate state, the executors of its government were divided into several forms of legal regions. The smallest form of the district is the gampong. The highest position of government in the gampong (village) is the "Geuchik" (Village Head) who has duties and carries out the law well and is obeyed by all its citizens [16]. In addition, there are other obligations such as maintaining security, seeking solutions to every dispute such as maintaining security, providing justice in every dispute between residents, and trying to prosper the gampong. He was assisted by a secretary and village officials (gampong). Besides Geuchik and Teungku Meunasah, other positions in the gampong are Ureng Tuha. They are the elders in the gampong who are considered clever, clever, and experienced.

The combination of several gampongs forms a religious unity called mukim (settlement). The highest form of government is nanggroe (state), which is a combination of several sub-districts and is chaired by a "uleebalang" who usually wears the nobility title "teuku". In 1939 the form of government of Aceh was changed to a residency under the first resident of the Netherlands, J. Jongejans. The residency area was replaced with the name Syu, the Japanese resident was called "Syu Cokan". The Afdeeling area was changed to "Bunsyu" under "Busyuco". Onder-Afdeeling became "Gundan Gunco" as its chief which was mostly held by Acehnese people, except for a few districts such as Sabang, Singkil, and Kutacane, the Japanese government placed a Japanese with the title "Cuzaikan". After Indonesia's independence in 1945, Aceh was made one of the provinces, which was soon given privileges in the fields of education, religion, and customs. Thus, Aceh follows the system of government adopted by the Republic of Indonesia, where under the provincial government there are levels of government, namely districts, and sub-districts and the smallest level is the village.

c. Customs

Customs and culture in Acehnese society are patterned in a fairly broad and complex form, ranging from settlement patterns, language, kinship system, knowledge system, traditional ceremonies, folk games, arts, and weapons to folklore [17]. Acehnese customs and culture can maintain themselves and adapt to the times. This is due to: 1. Acehnese customs and culture, which have generally received Islamic Shari'a censorship. 2. All levels of society obtain equal positions and opportunities in every implementation of customs and culture; 3. The environment supports it; 4. High solidarity and solidarity between fellow citizens; and 5. There is an element of fanaticism and pride in the teachings of ancestors.

d. Religious

The indigenous people of Aceh are Muslims, while other religions that are recognized as official religions under the auspices of the Pancasila state such as; Christianity, Hinduism, and Buddhism are embraced by immigrant communities from outside Aceh. The meaning of official religious expressions in Indonesia is different from Malaysia.

The Special Region of Aceh, known as the "Serambi Mekah", is a district where the majority of the people convert to Islam. The development of Islamic teachings in Aceh, especially in the pre-colonial and post-colonial periods, is not only the responsibility of the scholars (Teungku) but also the work carried out by scientists known as scholars as well as religious organizations and da'wah institutions in the area. In other words, religious issues are responsibilities carried out by various components of society.

RESULTS AND DISCUSSION

The discussion will be divided into three sub-headings, each of which focuses on the history of AMSI's birth, organizational structure and leadership as well as its goals. In line with the method mentioned in the previous chapter two, the description in this chapter is qualitative descriptive without hypothesis. In this regard, this chapter specifically focuses its analysis on the motives of AMSI's activities entirely with a particular focus on AMSI in the Aceh region.

The focus will be on the main goal of the AMSI program, which is to improve the five qualities of the people: (i) Quality of faith, (ii) Quality of life, (iii) Quality of work, (iv) Quality of thinking, and (v) Quality of work. All of this has driven AMSI towards choosing da'wah as the bequest to achieve its organizational goals because the five goals are applied to all AMSI programs and activities which include all economic, scientific, cultural, and cadre programs.

1. History of Birth

In 1964, some Indonesia Muslim intellectuals formed an Association of Indonesia Muslim Scholars (ISMI) which was tasked with holding competitions and finding solutions as a result of the clash of ideologies and politics, especially in the face of leftist nationalist movements. After the Old Order was "destroyed", ISMI's activities disappeared and the organization did not develop anymore. Indonesian Muslim intellectuals again held a new association called the Indonesia Muslim Scholars Association (AIMS). In 1969, the organization was tasked with increasing the participation of Muslims in the development process. AIMS is spearheaded by approximately 100 Muslim scholars, more than half of whom are former activists of the Islamic Student Association (ISA). However, three years after the formation of PERSAMI, there was a split among its members. This split stemmed from those who were members of the Indonesia Islamic Student Movement (IISM), a student organization of Nadhatul Ulama (NU), and those who were members of the Islamic Student Association (ISA). The division became unstoppable after H.M. Subhan Z.E. and his friends at the NU congress in Semarang established the Indonesia Islamic Scholars Association (IISA).

On the 25-27th of July 1986, the first meeting was held pioneered by FKPI, located in Ciawi, Bogor. The event was attended by 103 participants, consisting of scholars from various provinces in Indonesia. In this meeting, there was a heated discussion about whether it was necessary to form a formal scholar organization. However, most of the participants refused, because they doubted that the government would not accept it. The last effort related to the organization of intellectuals was carried out by Imaduddin Abdul Rahim, a figure who was very concerned about the movement of intellectuals. He said that the dream of establishing a forum for scholars had become a hot discussion between him and Nurcholis Majid and M. Amin Rais while in the United States. Furthermore, in February 1989, Imaduddin attended a seminar on Islamic Science and Technology. At the meeting, B.J. Habibie was the main speaker. That's when according to Imaduddin he had high hopes for Habibie. Moreover, sometime later, Islamic magazines published a lot of news about Habibie's piety, such as diligently praying five times, and even fasting for circumcision on Mondays and Thursdays [18].

On September 28, 1990, another follow-up meeting was held. At this meeting, three teams were formed in conjunction with the birth of AMSI. The first team was chaired by Dawam Raharjo who was in charge of making a reference framework and designing the implementation of the symposium. The second team, chaired by Muslim Nasution, is responsible for drafting AMSI's Articles of Association.

The third team, chaired by Sri Bintang Pamungkas, prepared AMSI's work program. At this meeting, it was also agreed that the original theme of "Contribution of Muslim Scholars to the Era of Survival Taking Off" was changed to "National Symposium of Muslim Scholars: Building a Society in the XXI Century".

Then briefly on October 26, 1990, at the Department of Religious Affairs, the three teams reported on the idea of forming AMSI in a limited meeting between the Indonesia Ulema Council (MUI) and scholars. Then on September 19, 1990, another meeting was held at B.J. Habibie's office. Meanwhile, to mature the concepts that have been discussed, a meeting was also held with the Yogyakarta Center for Strategic and Policy Studies (CSPS) officials. From this historical event, it can be seen how the process of the birth of AMSI was. The establishment of this forum of Muslim intellectuals is an answer to the long struggle of Indonesian intellectuals which explicitly and implicitly contains the objective of da'wah. Its presence can be used as a means of driving da'wah for Muslim scholars who have long felt excluded and marginalized.

In the Special Region Province of Aceh, AMSI was first introduced during a "Gathering Meeting" between the Central AMSI management and Acehese Muslim scholars in Banda Aceh, which took place on March 26, 1991, to coincide with 9 Ramadan 1411 H. The meeting approved the formation of the Indonesia Muslim Scholars Association (AMSI) in this district and they have entrusted five of the participants to become the sponsoring committee to complete the AMSI committee of the Aceh Special Region Provincial Organization. The Association of Muslim Scholars throughout Indonesia (AMSI) has clear organizational characteristics, so that in its efforts to run the organization are not focused on certain people, but must involve many elements, ranging from Central Organizations (CO) and regional Organizations to Unit Organizations (UO). For more details, the organizational structure of AMSI can be seen in the following figure 1:

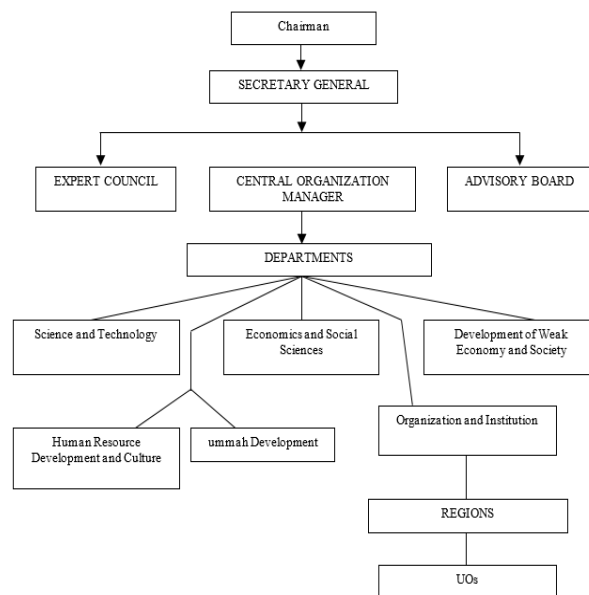


Figure 1. Organizational Structure of AMSI Center

If you look at Figure 1 above, it is clear that the organizational structure of AMSI shows concern for the interests of the community, especially the lower middle class, while the focus of government programs is on the upper middle class. Meanwhile, the lower middle class in Indonesia has reached a worrying figure, which hurts the speed of development, especially the development of the religious

field. The form of work programs that can be developed, which is in the interests of the community is AMSI's flagship program.

For the Special Region of Aceh, ten Unit Organizations (UO) have been formed centered in ten level II regions (Regencies) throughout the Special Region of Aceh. For more details, please see the following schedule:

Table 1. Aceh Region AMSI Unit Organization

It	UO Name	Year of Establishment
1	Banda Aceh Municipality UO	16 - 10 - 1992
2	Sabang Municipality UO	26 - 10 - 1992
3	UO Great Aceh	16 - 10 - 1992
4	UO Pidie	08 - 08 - 1992
5	UO North Aceh	22 - 10 - 1992
6	UO West Aceh	23 - 07 - 1992
7	West Aceh UO	29 - 09 - 1992
8	UO South Aceh	28 - 09 - 1992
9	UO Central Aceh	25 - 07 - 1992
10	UO Southeast Aceh	25 - 07 - 1992

Unit organizations form working groups or work networks within their work areas and can associate themselves with work networks between centralized units, or other cross-existing centers or will establish work networks with existing regions. The divisions formed in the AMSI of the Province of Aceh Special Region, are autonomous bodies that can facilitate the process of implementing the organization's work program that has been arranged in the AMSI work program guide. To make it clearer how the organizational structure of AMSI in Aceh is located, here will be shown the following diagram:

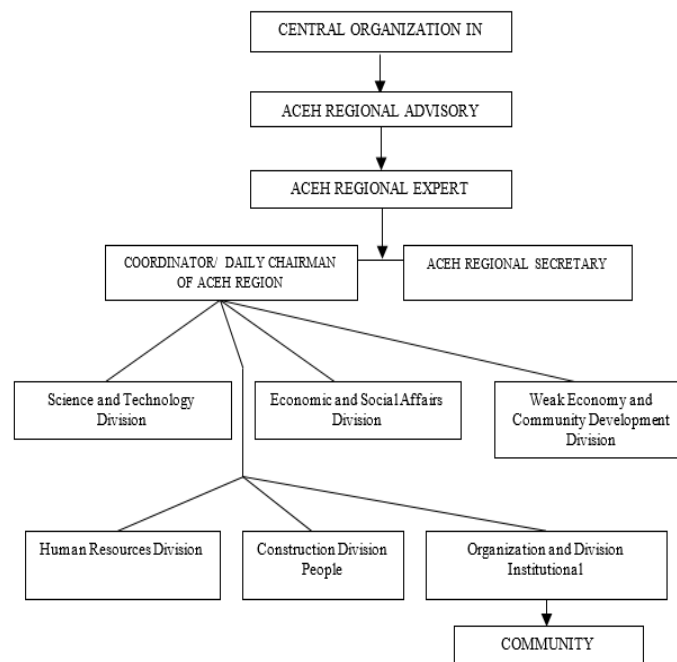


Figure 2. Organizational Structure of AMSI Aceh

By the organizational structure shown in Figure 2, it can be ascertained that AMSI Aceh Region has shown how it pays attention to the development of human resources and the socio-economic empowerment of the Acehese community, which coincidentally is the majority of Muslims.

2. Overview of Activities Carried Out

Within the Indonesian Muslim Scholars Association (ICMI) there are autonomous bodies. This agency is part of an autonomous organization and continues to play an active role in implementing special programs to realize the 5 K Single Program. Implementing ICMI's flagship program for the Special Region of Aceh is KSC (Kalam Synergy Ceremony), Health Social Service Team, Majlis Ta'lim, Legal Aid Institute (LAI), People's Credit Bank Syari'ah Hikmah Viceah, PPSMC (Program for Providing Scholarships for Mentored Children), BDP (BMT Development Program), PDDBE-IIR (Program for Development of Book Endowments and Increasing Interest in Reading) and Community Development.

a) Kalam Synergy Ceremony (KSC)

KSC (Majlis Sinergi Kalam) is a dialogue forum where young cadres of Muslim scholars are created. In organizational life, there are quite a lot of problems and strategic issues that need to be raised to the surface through dialogue forums, both formally and informally. This is very useful both for finding solutions to the problems of the organization itself, and current issues and for the personal formation of Muslim scholars.

Improving the quality of scholars requires serious and continuous efforts both for the development of the quality of thinking, work, and the ability to respond. For this reason, a Muslim scholar or aspiring scholar is unlikely to detach himself from activities of dialogue (munāzarah, mudhākarah). But in general, the goal is to develop the intellectual power of the young generation of Muslims so that they become a generation that has intellectual excellence and a 5K perspective.

b) Health Social Service Team

Aceh still has more than 20,000 people with physical disabilities. The patients received special attention from the local government, in addition to receiving attention from community groups who are concerned about humanitarian issues. However, it is not enough. Realizing this, AMSI Aceh Region strives to help patients with these diseases/disabilities by forming a Health Social Service Team to help and treat patients with various diseases throughout the Special Region of Aceh, especially by performing surgery on patients, eye membranes (cataracts), cleft lip and earaches. This health program is closely related to the objectives of da'wah, as it emphasizes the health and well-being of the community, especially the weak (al-mustad'fin) who are in dire need of help. This is clearly by the concept of hablun min al-nās.

c) Ta'lim Ceremony

This program is a special activity of AMSI's da'wah. This program is in line with the theoretical framework presented in the previous chapter three, namely the AMSI da'wah pattern in general links education and coaching as well as the development of knowledge with da'wah, as outlined in the Majlis Ta'lim program. Thus, the program formulated is a manifestation of the view of Islamic doctrine that is the basis and the content of da'wah that is expressed and implied in the doctrine.

The programs and activities that were planned and implemented were also a response to the socio-religious challenges that occurred in concrete situations, including Catholic and Protestant Christian da'wah movements in all corners of Indonesia, including in the Special Region of Aceh, especially after the fall of the Old Order. During the reign of the Old Order, the activities of Christian organizations were more internal. This is because the attitude of the government under the leadership of President Sukarno is openly anti-Western and reluctant to accept Western aid. On the other hand, the New Order period showed an openness towards the countries of the West, thus opening up a wide range of space for Western agencies, including a large and continuous flow of funds to Christian bodies.

d) Legal Aid Institute (LAI)

The rise of the da'wah-oriented ummah as mentioned above does not only occur at the central level, but also at the district level, including the Special Region of Aceh. Therefore, the existence

of LAI in Aceh is quite meaningful for the Acehnese community in general and for the continuity of da'wah in particular.

Indonesia is a country of law, and therefore law is one of the aspects of life that needs to be maintained and enforced in the life of society and the state. The Association of Muslim Scholars throughout Indonesia (AMSI) views many legal issues that need to be upheld and developed, including the provision of counseling or guidance on the law and providing legal aid or legal services to the community.

In this connection, the Central AMSI Board, Legal Division of the Department of Community Practice held and developed a national legal development project under the management of the Muslim Scholars Association throughout Indonesia (AMSI).

e) People's Credit Bank (PCB) Syari'ah

AMSI has adapted to the modern socio-economy that is already very dominant in Indonesia, namely a system that shows a clear tendency towards the Liberal Capitalist economic system, especially the Neoclassical school, where the main goal is to reap maximum profits with the belief that the optimal benefits (as best as possible) will be achieved by themselves. This achievement is measured by per capita income as a result of rapid economic growth. However, experience shows that this system is catastrophic for Indonesia, as rapid economic growth has succeeded in creating individuals known as conglomerates or corporations and a new class of wealthy people known as self-employed, but without a commitment to truth and justice including in the distribution of wealth, especially towards the lower middle class.

In fact, through its economic program, AMSI has proposed an alternative system for the people of Indonesia that will save them from international speculators, namely through economic institutions that are rooted in the needs and capabilities of the people. These pure ideals are embodied in the form of the Syari'ah People's Credit Bank (PCB). This grassroots economic system functions in showing a good model, namely in the field of medium-scale economy.

f) Regional Coordinator of Integrated Guidance Parents (RCIGP)

Initially, PPSMC was one of the work programs of the Department of Human Resources (HR) of the Muslim Scholars Association throughout Indonesia, which among other things was tasked with finding potential and suitable children to receive scholarships. Through the program, scholarships have been successfully distributed to students and students, including several people who are completing the Master's Program. Seeing the development of community potential and to improve optimal services in the process of achieving its goals, in 1995 PPSMC became a statutory body in the form of a foundation, which is called the Abadi Charity Foundation of the PPSMC SCHOLARSHIP (YAAB-PPSMC).

g) Book Waqf Movement and Community Development (GWB-PM)

In implementing the GWB-PM program, AMSI Aceh Region formed a GWB-PM working group (working group) involving personnel from the relevant institutions and departments. Although the working group was later formed, AMSI in the Special Region of Aceh has participated in efforts to develop mosque and pesantren libraries as well as develop reading interest among the community, among others, by providing Qur'an manuscripts and knowledge books to pesantren, mosques, meunasah (surau), madrasas, schools, and study groups.

h) BMT Development Program (BDP)

In the Special Region of Aceh, although BDP was officially formed in 1996 with a decree from the Chairman of AMSI, the Majelis Ulama Indonesia (MUI), BAZIS (Badan Amil Zakakat Infaq and Sadaqah), and MDI (Majles Dakwah Indonesia) of the Province of Aceh Special Region, its activities have been going on since 1993. This happened through a sponsoring committee formed by AMSI with the task of forming BDP and working on the establishment of BMT or Bait al-Qiradh in Aceh, as well as carrying out training. Along with that, the Central BDP AJK has held socialization of BMT/Bait al-Qiradh and encouraged UO-UO to establish Bait al-Qiradh throughout Aceh.

i) Socio-Economic Activities of AMSI and Da'wah Islamiyyah

As far as ma'amalat is incarnate through socio-economic activities, AMSI has realized the ambition of Islamic da'wah to create a good, prosperous, and blessed society with God Almighty. The socio-economic approach at the grassroots level is carried out by taking into account the socio-cultural environment in which AMSI operates. In this connection, the Special Region of Aceh, which is famous for its strong Islamic spirit, is the main consideration of AMSI. The AMSI program in the Special Region of Aceh through its social and economic activities is in line with the will of da'wah Islamiyyah to ease and free the people from economic burdens that are difficult to solve, without the help of authoritative and socio-religious bodies. Thus, the presence of AMSI in the Special Region of Aceh meets the needs and socio-cultural and socio-economic environment of Aceh itself.

3. Da'wah Bi Al-Hal

Da'wah bi al-hāl is essentially an applied da'wah, where da'wahyang is reflected in various activities that are not solely in oral or written form. According to Moh. E. Job, da'wah bi al-hāl is also called an activity that is directed to improve the well-being and happiness of people's lives, both spiritual and physical [19]. Anwar Masy'ari defined da'wah bil hal as a da'wah activity by performing akhlaq al karimah. Therefore, when a da'i begins to step into the midst of society, he needs to first form his Islamic personality such as honesty, discipline, keeping promises, being hospitable in association, and speaking the truth.

It has been informed that da'wah bi al-hāl is a real activity to influence others to change their attitudes, traits, and behaviors for the better. This can not only be done in the form of mere speech and writing but also in a way that can create and give birth to a real deed. This further encourages human beings to go in the direction that every Muslim scholar wants to achieve. The efforts of scholars in carrying out da'wah bi al-hāl are to advance society in a better direction. This can also be done through religious education, social service (cooperation), agriculture, business, skills, building places of worship, schools, and others that are in the interests of the community. For example, this case was stated by Shaykh Abdul Ahman Abdul Khaliq: "Da'wah to Muslims covers all areas of society, such as agriculture, commerce, handiwork, labor, and staffing. It is also necessary to consider the level of intelligence of the community, in the village or the village, male or female, old or young, people who are smarter or more educated with people with low intelligence".

From the above quotation, it is clear that in carrying out da'wah, more emphasis should be placed on the interests of the community, if he is a farmer, then the forms of da'wah should be by the peasant community. This means that preachers must be able to provide explanations of farming methods that are by Islamic teachings, such as how to obtain plant seeds, respect the fences/boundaries of other people's land, and so on. It is only determined by words and writing, or in other words not by tongue and pen, but the most effective da'wah is through akhlāq al-karimāh. As a Muslim scholar, one should always set good examples, because the preacher is always a judge who is a mirror for society. The prosecutor's morals are used as an assessment tool and a yardstick for some people, while his steps are always a point of focus. Therefore, the success or failure of the implementation of da'wah depends on the moral factors of the da'i, the personality of the preacher, and the key is also in his personality. He emphasized that all the qualities that exist in the preacher are examples that can be emulated by the community.

Knowledge, experience, perseverance, activeness, speech skills, proficiency in da'wah theory, and the ability to perform tabligh can be said to be capital for every preacher. To demonstrate all of this by what the community wants so that they are more confident and hope that they can have what the preacher has, especially about his closeness to Allah s.w.t.

The morals of a people will show the identity of the people themselves. Morals determine the price and quality of a nation. This means that a race is said to be low in character when its morals or morals are low, whereas a nation is said to be civilized when the nation has perfect morals. So, a preacher if not supported by noble morals, will cause doubts and slander and will be shunned by the community itself resulting in the existence of Islam in society. The community does not consider the fault of the

individual, but the religious teachings that it adheres to, so it will result in bad suspicions about the perfection of the teachings of Islam itself.

4. Da'wah Bi Al-Lisan

Da'wah bi al-lisān is the same as da'wah through speech, which is to convey da'wah messages through the use of language which in communication terms is called verbal communication [20]. Da'wah bi al-lisān is the first of all forms of da'wah. The Prophet in carrying out and introducing Islamic teachings to the community at the beginning of da'wah, carried out da'wah orally. Acehese Muslim scholars who are implemented and encouraged by the autonomous body (KSC) which is very closely related to the implementation of Da'wah bi al-Lisān for example:

a. Discuss

Scholars often hold discussions. This activity was carried out to create a harmonious relationship with mad'unya in delivering da'wah because through this discussion various da'wah problems could be solved. Discussions can run if they master each other's problems and can hold discussions persuasively (teaching) wisely and wisely. Discussions will also cause tensions if there are differences of opinion that cannot be resolved in the discussion. This requires solving wisely, patiently, and calmly. With the facilities and infrastructure available in the AMSI organization, through KSC AMSI Aceh has carried out several discussions related to current issues. Such as efforts to protect the younger generation from the dangers of narcotics and liquor.

b. Seminar

In their daily lives, Muslim scholars concentrate and have the opportunity to attend seminars and also actively conduct seminars on various themes whether implemented by government or private departments. Through the seminar, of course, the scholars hope to increase their insight and horizons to think both for themselves and others. The implementation of seminars, both at the regional and national levels, is often carried out, seminars for KSC AMSI Aceh are the main program to raise and solve issues that can disturb the general public order, such as security, economic, cultural and religious issues.

c. Dialogue

The ability to dialogue with the community is highly expected in the implementation of da'wah. The dialogue was filled with questions and answers about the theme and da'wah material that had been determined. This method is intended to establish relationships with the community according to their needs because asking questions means that people want to understand and practice it. Therefore, the answer to the question is very clear and in-depth discussion, after all, the answer is always by the meaning of the question. Based on the above explanation, it is clear that dialogue is one of the ways that Muslim scholars can create a harmonious relationship between scholars and the society that needs it. Meanwhile, AMSI Aceh is one of the organizations that is proactive in the development of current issues. It is a community organization that is the hope for the community to help solve the problems of the people and society.

5. Public Views on Activities Carried out by AMSI

Teungku Ismail Ya'cob explained that in the current situation, the presence of AMSI is indeed very necessary to formulate work programs and strive to apply them to the life of the community, so that if we want to honestly evaluate what has been implemented, AMSI in Aceh does show an extraordinary achievement compared to other community organizations in Aceh. This is because AMSI is a gathering of scholars whose members or members of the supreme council come from community organizations (ORMAS) both based on Islam and based on the national struggle, so that the managers and members look professional and authoritative.

Efforts to foster community welfare have indeed been implemented by AMSI. These activities are an effort to popularize the results of scholars' studies and directly examine social phenomena to the extent of the effectiveness of the implementation of the program as a responsibility to the community. After the assessment was held, indeed all levels of society have not felt the touch of the AMSI program, especially for rural communities. They do not realize that what has been implemented by AMSI

managers/members is the AMSI program in the Aceh region, but they only feel that there is help from autonomous bodies that they consider not part of AMSI such as PPSMC, Baitul Qirad, Social Service Team and so on.

Based on the explanations mentioned above, it is clear that the response of the Muslim community to the activities that have been carried out by AMSI in the Aceh region is very positive. This means that the community as the target of AMSI Aceh's work program has felt a change in their daily lives, both spiritual and physical. The AMSI principled view is as explicit and implicit in the single principle, clearly showing that Islamic doctrine about mu'āmalat needs to be upheld in a society based on faith, piety, and charity. These three are the main principles of Islamic da'wah which are also the main principles of all social and economic activities and programs of AMSI.

Referring to the single foundation of AMSI clearly shows that the comprehensive basic doctrines of Islam (syumūl) encourage AMSI's tendency to uphold the Islamic system in every joint of socio-cultural, socio-economic, and political life. This tendency has motivated him to actively participate in the development of socio-economic and socio-cultural programs with services to all levels of the people, in a very open manner. This can help strengthen AMSI's organizational pattern towards da'wah bil hāl and bil fi'li.

CONCLUSION

There are two main findings from this study, which are as follows:

1. It shows the existence of da'wah content in AMSI organizations both at the central level and in the Special Region of Aceh.
2. Shows a special tendency of AMSI programs towards realizing the objectives of da'wah, especially da'wah bi al-hāl or bi fi'l through various activities carried out, including socio-economic and science and technology development. Furthermore, this tendency is manifested through the attitudes, behaviors, and actions of AMSI figures in the Special Region of Aceh, in particular, and AMSI throughout Indonesia in general.

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