

Trend of *Da'wah Bil Hal* in Industrial Society: A Case Study of PT PLN Purwokerto

Musmuallim^{1*}, Muhamad Baedowi¹, M. Happy Nur Tsani³

¹Universitas Jenderal Soedirman, Purwokerto, Indonesia

²Universitas Nahdlatul Ulama Purwokerto, Purwokerto, Indonesia

*musmuallim@unsoed.ac.id

Abstract: The implementation of *da'wah* can be realized in various places, including the workplace. *Da'wah bil hal* can be implemented in industrial society according to the rhythm of the work done. In general, *da'wah* is categorized into two: *da'wah bi al-lisan* (with oral) and *da'wah bi al-hal* (with action). The practice of *da'wah* directly with action (*bi al-hal*) is no less exciting and widely carried out as a social movement of Islamic *da'wah*. The form carried out is philanthropy-based and prioritizes generosity and concern for others. This study aims to obtain information about the trend (modern style) of *da'wah* carried out by PT PLN (Persero) UP3 Purwokerto. Elaborate further on modern *da'wah* activities as an alternative to the development of *da'wah* following changes in industrial society. The results of this research can be used as a model or format of modern *da'wah* for the industrial community, especially players in the industrial world (companies), both government-owned and individual-owned or group-owned (private). Changes in modern society in the industrial world can be balanced with *da'wah bil hal*, namely by doing various charities following the ability as a worker at work.

Keyword: trend; *da'wah bil hal*; philanthropy; industrial society

Abstrak: Implementasi dakwah dapat direalisasikan pada berbagai tempat, salah satunya tempat bekerja. Dakwah bil hal dapat diimplementasikan pada masyarakat industri sesuai dengan ritme pekerjaan yang dilakukan. Secara umum dakwah dikategorikan menjadi dua, yaitu dakwah *bi al-lisan* (dengan lisan) dan dakwah *bi al-hal* (dengan tindakan). Praktek dakwah secara langsung dengan tindakan (*bi al-hal*) tidak kalah menarik dan banyak dilakukan sebagai sebuah gerakan sosial dakwah Islamiyah. Bentuk yang dilakukan berbasis filantropi yang mengedepankan kedermawanan kepedulian terhadap sesama. Penelitian ini bertujuan untuk memperoleh informasi tentang tren (gaya modern) dakwah yang dilakukan oleh PT PLN (Persero) UP3 Purwokerto dan mengelaborasi aktivitas dakwah melalui praktik kedermawanan. Mengurai lebih jauh tentang aktivitas dakwah modern sebagai alternatif pengembangan dakwah yang sesuai dengan perubahan masyarakat industri. Hasil penelitian ini dapat dijadikan model atau format dakwah modern bagi masyarakat industri terutama para pelaku di dunia industri (perusahaan) baik milik pemerintah maupun milik perorangan atau kelompok (swasta). Perubahan masyarakat modern pada dunia industri dapat diimbangi dengan dakwah bil hal, yaitu dengan melakukan berbagai amal sesuai dengan kemampuan sebagai pekerja pada tempat kerja.

Kata Kunci: tren; dakwah bil hal; filantropi; masyarakat industri

A. Introduction

In general, *da'wah* is divided into two categories: *da'wah bi al-lisan* (through oral) and *da'wah bi al-hal* (through action).¹ Today, the practice of *da'wah* directly with action (*bi al-hal*) is no less widely carried out as a social movement of Islamic *da'wah*. Moreover, the rapid and dynamic progress of the industrial world has also changed the conventional way of *da'wah* into virtual and electronic digital-based *da'wah*. Because the power of human reason will continue to explore knowledge as long as human thought is still used as a tool for self-development and its environment.

One of the industrial environments is a space to create work results that can meet the needs of human life. The community profoundly feels the practice of *da'wah* directly with action (*bi al-hal*). *Da'wah* provides an example in carrying out religious commandments, such as almsgiving, maintaining community harmony, caring for others and maintaining social solidarity and solidarity. This *da'wah* model can be carried out by individuals, community groups, organizations or communities, and companies.

Advanced civilization is characterized by changes in human behavior in adjusting and developing themselves according to contemporary needs. Like the transmission of Islamic teachings, Islamic *da'wah* needs to change as industrial society changes rapidly. The path of *da'wah* is still believed to be an effective transmission of religious teachings as a path of spirituality of life. On the one hand, the pattern of modernization in industrial society demands a change in the dissemination space in Islamic *da'wah* activities. This intersection brings a direction to determine the trend of *da'wah* that seeks to adapt to changing times. However, some principles must be maintained in conveying the message of Islamic *da'wah*, namely regarding ethics (*adab*), message (content/material), methods, and media used.

The modern *da'wah* format seems to need to be presented as an alternative to keep pace with changes in industrial society. So that between the progress of science and technology will align with Islam transmitted through the pulpit of *da'wah*. So the modern *da'wah* format is packaged following the needs of the industrial community while still paying attention to the code of ethics in preaching. The *da'wah* pulpit is conventional and has developed into visual consumption with an electronic, digital-based media literacy approach.

PT Perusahaan Listrik Negara (PLN) (Persero) Purwokerto Area, a government-owned state-owned company, provides electricity services for the community. This company is the backbone of the government in carrying out its duties to provide information in various regions. PT PLN (Persero) Purwokerto Area, as a mandate from central PLN, also has the same task: providing electricity services for the community, especially in Banyumas Regency. According to Government Regulation Number 23 of 1994, PT PLN (Persero) aims to provide electricity for the public interest. It has several main tasks: 1) distributing electricity for the public interest, 2) providing services to customers, 3) being a pioneer in distributing electric power and its work area. In addition to carrying out its duties and obligations, PT PLN also has a human resource development program through Islamic

¹ Istina Rakhmawati, 'Tantangan Dakwah di Era Globalisasi', *Jurnal Addin*, 8.2 (2013), 391-408.

da'wah for employees and the community. The program is conventional lectures and *da'wah* developed through community empowerment and caring charity through PT PLN's Baitul Maal Foundation.²

This study aims to obtain information about the trend (modern style) of *da'wah* carried out by PT PLN (Persero) Purwokerto Area. Elaborating further on modern *da'wah* activities is an alternative to the development of *da'wah* following industrial society. The urgency of the findings of this study describes the balance between Islamic *da'wah* and changes in industrial society that are changing rapidly. The period of change in the industrial revolution 4.0 ushered in a modern life with the use of various internet networks through digital applications available on gadgets. So this research will elaborate on how the format of Islamic *da'wah* can be offered to industrial society and accepted by industry players and the wider community as a *da'wah* practice whose benefits can be directly accepted by a broad audience.

This research is a field research with a descriptive qualitative type. Research methods used to explore and obtain data include in-depth interviews, participatory observation, and document studies. The data tracing method is carried out by snowballing from one source to another to obtain the authenticity of supporting information.

In-depth interviews are used to explore information and experiences conducted by the interviewees. In this case, the interviewees were the Director of PT PLN (Persero) Purwokerto Area, the head of the Customer Service Unit, the head of the activity program and related parties. The communities involved will be sampled as testimonials about the effectiveness of PT PLN's *da'wah* activities. Meanwhile, participatory observations were carried out to be directly involved with the activities and experiences carried out by PT PLN (Persero) Purwokerto Area in carrying out its various *da'wah*.

Documentation study methods are used to trace literacy and documentation, both print and electronic or digital. Document studies were traced to find documented treatises on history, genealogy and past experiences in the form of documents and travel documents of the *da'wah* program of PT PLN (Persero) Purwokerto Area. After the data is collected and compiled systematically, the next step is to conduct data analysis in the form of inductive analysis, by first interpreting the data.

B. *Da'wah* in the Modern Era

Modern *da'wah* is *da'wah* whose implementation adapts the material, methods, and media of *da'wah* to the conditions of modern society (as an object of *da'wah*) which may be situations and conditions that occur in modern times that did not occur in previous times, especially in classical times.³ Contemporary *da'wah* uses modern technological structures with three indicators: *da'i* using modern technology, contemporary *da'wah* material, and *da'i* using contemporary media.⁴

A mind changes in modern society, *da'wah* needs to adapt and change in response to

² Suara Merdeka, December 19, 2019.

³ Zulkarnaini, 'Dakwah Islam di Era Modern', *Jurnal Dakwah Risalah*, 26.3 (2015), 151-158.

⁴ Mahmuddin, 'Aplikasi Dakwah Kontemporer di Bulukumba (Upaya Menangkal Radikalisme Agama)', *Jurnal Al Ulum*, 16.2 (2016), 454-473.

the rolling of the current era, as often referred to the millennial era, digital era, and modern era. Islamic *da'wah* in the modern era has two challenges. The first is *da'wah*'s scientific challenge, which has not seen an encouraging development until now. Second, *da'wah* praxis's problem or challenger.⁵ Sayyid Muhammad Naquib al-Attas stated that there have been many challenges that have arisen amid human error throughout history, still perhaps none have been more serious and more destructive to humanity than the challenges posed by Western civilization today.⁶

According to Zakiyah Daradjat, there are modern characteristics: 1) increase the needs of human life, 2) individualism and egoism, 3) competition in life, 4) unstable situation.⁷ Modern society has the following characteristics: a) human relations are primarily based on self-interest; b) relations with other communities are carried out openly with an atmosphere of mutual influence; c) strong confidence in science and technology as a means to improve the welfare of society; d) modern society belongs to a variety of professions that can be learned and improved in educational, skill, and vocational institutions; e) the level of formal education is generally high and equitable; f) the applicable law is a very complex written law, and g) the economy is almost entirely a market economy based on the use of money and other means of payment.⁸

Modernism is a process that takes place over time and produces various products in the form of lifestyle and culture with various other aspects. The phenomenon of modernism which is believed to be the right choice to free humanity from situations of backwardness, backwardness, poverty and ignorance, although in a limited sense, show quite remarkable progress, but also leave pretty complicated and complex problems. Modern humans who are more advanced than traditional societies are ideally able to think logically and use various technologies to improve the quality of life.⁹

C. Industrial Society

A society is a group of human beings that are closely intertwined because specific systems, certain traditions, certain conventions and laws are the same, and lead to collective life. Systems in society are interconnected between one human being and another that form a unity. Community means a group of people living in a region, cooperating and interdependent with each other to achieve their life goals through available institutions and organizations.

An industrial society is a group of people involved in technology, economics, and enterprises in production centers. Industrial inputs to community members shape attitudes and behaviors reflected in work attitudes. Industrial societies have specific values that shape their attitudes and behavior in working to achieve their life goals. In life, they have insight, attitude, mentality and values such as respect for time, accuracy, productivity and

⁵ Zulkarnaini, 'Dakwah Islam di Era Modern', *Jurnal Dakwah Risalah*, 26.3 (2015), 151-158.

⁶ Al-Attas, S. M. N, *Islam and Sekularisme* (Bandung: PIMPIN, 2011).

⁷ Zakiyah Daradjat dalam Yatim Pujiati, *Peranan Agama dalam Kesehatan Mental Menurut Zakiyah Darajat*, (Lampung: Skripsi Fakultas Dakwah dan Komunikasi UIN Raden Intan Lampung, 2018).

⁸ Zulkarnaini, 'Dakwah Islam di Era Modern', *Jurnal Dakwah Risalah*, 26.3 (2015), 151-158.

⁹ Awaludin Pimay & Fania Mutiara Savitri, 'Dinamika Dakwah Islam di Era Modern', *Jurnal Ilmu Dakwah*, 41.1 (2021), 43-55.

entrepreneurship.¹⁰

A modern and rational industrial society requires reliable personnel in the global economic dimension. Industrial companies require professional human resources to anticipate advances in science and technology. The advancement of science and technology in the industrial field demands a reliable workforce with high abilities and work ethic. This kind of interactive atmosphere creates a rational industrial society regarding economic, social, and cultural behavior.¹¹

This change leads people's lifestyles to social media-based communication consumption behavior. The choice of social media features and electronic digital application devices has become an actual communication consumption. For this reason, creativity will be one of the top skills humans (workers) need in Industrial Revolution 4.0. With the flood of new products, technologies and ways of working, workers must become more creative to get on with their lives.

Kuat Ismanto et al. quoted Kuntowijoyo's opinion describing that society is organized efficiently and like a machine in industrial society. The process of rationalization in such a society has the consequence of loosening the bonds of tradition which are replaced by rational, legal, and contractual relationships.¹²

The main challenge to managing and responding to RI 4.0 in technology is related to making technology more human. In other words, the distance between machines and humans hours is reduced by tethering features that make technology function like humans and interact with or support human activities to align with human characteristics. Three fundamental roles of technology can be used as a basis for response to the revolution in terms of technology, namely: 1) substitute, technology can completely replace humans by displaying more efficient and productive activities; 2) integrators, technology is part of human work activities to improve the quality of action but without replacing human presence; 3) mediator, technology is a platform to mediate human life from personal issues to social relationships.¹³

D. *Da'wah* Trends in Industrial Society

The word trend in large dictionaries Indonesian (Kamus Besar Bahasa Indonesia) means cutting-edge or modern style. Meanwhile, the word modern itself has the latest meaning.¹⁴ Then linguistically, *da'wah* comes from the word *da'a - yad'u - da'watun* which means to call; invite; ask for help, pray, beg, invite to something, change with words, deeds, and charity.¹⁵ *Da'wah* can be interpreted as an activity to motivate people with *basyirah*, to

¹⁰ Zul Asyri LA, Masyarakat Industri; Konsep dan Bentuk Pendidikan Keluarga Sejahtera, *Jurnal Al-Fikra*, 02.01 (2003), 99-109.

¹¹ Zul Asyri LA, Masyarakat Industri; Konsep dan Bentuk Pendidikan Keluarga Sejahtera, *Jurnal Al-Fikra*, 02.01 (2003), 99-109.

¹² Kuat Ismanto, et al, Transformasi Masyarakat Petani Mranggen Menuju Masyarakat Industri. *Jurnal Penelitian*, 9.1 (2013).

¹³ Jefri Marzal, 'Revolusi Industri 4.0, Bagaimana-Meresponnya', *Unja*, 2020 <<https://www.unja.ac.id/2019/08/19/revolusi-industri-4-0-bagaimana-meresponnya>> [accessed 18 Desember 2020].

¹⁴ <https://kbbi.web.id/modern> [accessed 19 Desember 2020].

¹⁵ Basit, Abdul, *Filsafat Dakwah*, (Jakarta: Direktorat Pendidikan Tinggi Islam, 2012).

take the path of Allah swt. and exalt his religion. Islamic *da'wah* is *da'wah basyirah*, which is disseminated peacefully and not by violence and prioritizes cognitive (intellectual awareness), and affective (emotional awareness) aspects. This *da'wah* model is further called persuasive *da'wah* or persuading.¹⁶

The forms of *da'wah* are divided into three parts, namely *da'wah* with oral (*da'wah bi lisan*), *da'wah* with writing (*da'wah bi al-qalam*), *da'wah* with action (*da'wah bi al-hal*).¹⁷ *Da'wah* in the current era is not only in mosques and *majlis taklim* but can also be done anywhere that does not violate the rules. *Da'wah* can be done in cafes, companies, malls, halls, offices, fields, and so on. This is considering that Islam is *rahmatan lil alamin* which teaches mercy for Muslims. Through contemporary *da'wah*, the process of *da'wah* can still exist in modern life and can be accepted by industrial society as a way to understand and explore religious teachings.

This change leads people's lifestyles to social media-based communication consumption behavior. The choice of social media features and electronic digital application devices has become an actual communication consumption. For this reason, creativity will be one of the top skills humans (workers) need in RI 4.0. with the flood of new products, technologies and working methods, workers must become more creative to get on with their lives.

Furthermore, in this case, what will be preached is the material of *da'wah*, or something that is conveyed, studied, and processed into spiritual knowledge or experience. Through *da'i*, the message is conveyed to *mad'u* as the recipient of the message of *da'wah*. The message of *da'wah* is transmitted through various ways or methods to be well received and provide understanding and enlightenment for the community.

A modern and rational industrial society requires reliable personnel in the global economic dimension. Industrial companies require professional human resources to anticipate advances in science and technology. The advancement of science and technology in the industrial field demands a reliable workforce with high abilities and work ethic. This kind of interactive atmosphere creates a rational industrial society regarding economic, social, and cultural behavior.¹⁸ The main characteristic of technology is its mechanical and instrumental nature. This is based on reflections in the modern industrial world, which is loaded with technology as a means of production.¹⁹

The Industrial Revolution 4.0 (RI 4.0) is a revolutionary change based on the latest technology. This revolution is marked by the emergence of cyber-physical systems, Internet of Things (IoT), Big Data, and various services utilizing IT. In addition, RI 4.0 is a

¹⁶ A. Ilyas Ismail dan Prio Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam*, Edisi Pertama, Cetakan 1, (Jakarta: Kencana, 2011).

¹⁷ Moh. Ali Aziz, *Ilmu Dakwah*, (Jakarta: Kencana Prenada Media Group, 2004).

¹⁸ Zul Asyri LA, Masyarakat Industri; Konsep dan Bentuk Pendidikan Keluarga Sejahtera, *Jurnal Al-Fikra*, 02.01 (2003), 99-109.

¹⁹ Pimay, A., & Savitri, F. M, Dinamika Dakwah Islam di Era Modern, *Jurnal Ilmu Dakwah*, 41.1 (2021), 43-55.

revolutionary change that occurs when information technology is applied to all industries.²⁰

This change leads people's lifestyles to social media-based communication consumption behavior. The choice of social media features and electronic digital application devices has become a real source of communication consumption. For this reason, creativity will be one of the top skills humans (workers) need in RI 4.0. with the flood of new products, technologies and working methods, workers must become more creative to get on with their lives.

E. Baitul Maal Foundation as a Means of Da'wah

Baitul Maal Foundation (YBM) is owned by PT PLN (Persero), formerly LAZIS PLN established in Jakarta, based on the notarial deed Teddy Yunaldi S.H., No 08 dated June 29, 2009. The Foundation's articles of association have been amended, first with Notary Teddy Yunaldi, SH. Number. 12 dated November 16, 2009, then a second amendment with notary Zulkifli Harahap, SH. Number 19 dated December 22, 2016 by changing the name of PLN's LAZIS Foundation to PLN's Baitul Maal Foundation.²¹

Since 2010 YBM PLN was inaugurated as a National Amil Zakat Institute by the Ministry of Law and Human Rights of the Republic of Indonesia, No. AHU.679.AH.01.04. In 2010, precisely on February 24, 2010. The purpose of YBM PLN is to collect *zakat, infak, sadaqah, and waqf* (ZISWAF) funds from the Muslim community and other halal funds. Utilization of the results of ZISWAF collection based on the *mustahiq* priority scale and can be used for productive business.

YBM PLN has various programs, including programs in the fields of economy, social humanity, health, education, and *da'wah*. In carrying out its functions, YBM PLN always prioritizes professionalism and transparency and follows sharia provisions in managing every ZISWAF fund received, both from PLN employees and the general public. His efforts always try to spread as many benefits as possible for *mustahiq* in various regions of Indonesia, so that they can be empowered and feel a decent life sustainably.

YBM PLN's vision is to become a leading ZISWAF management institution that is trustful, professional, and transparent within PT PLN (Persero) in empowering *mustahiq* to become *muzaki*. The mission of YBM PLN is: 1) Carry out the management of ZISWAF in a trustful, professional *and* transparent manner following the guidance of the Shari'ah; 2) Optimizing the potential of ZISWAF employees of PT PLN (Persero) who are Muslims or other *muzakki*; 3) Provide information, learning, empowerment and coaching to *mustahiq* and the wider community; 4) Empowering *mustahiq* to become *muzaki*.²²

In general, the implementation of *da'wah* in PT PLN (Persero) Purwokerto Area is mandated by the Baitul Mal Foundation (YBM). All religious social activities are under the management of YBM. Judging from the activities carried out, in general, YBM has carried out *da'wah* activities through three forms, namely: *Da'wah* with oral (*da'wah* bi lisan),

²⁰ Jefri Marzal, 'Revolusi Industri 4.0, Bagaimana-Meresponnya', *Unja*, 2020 <<https://www.unja.ac.id/2019/08/19/revolusi-industri-4-0-bagaimana-meresponnya>> [accessed 18 Desember 2020]

²¹ Yayasan Baitul Maal PLN, 2020 <<https://ybmpln.org/>, [accessed 19 Desember 2020].

²² Yayasan Baitul Maal PLN, 2020 <<https://ybmpln.org/>, [accessed 19 Desember 2020].

da'wah with writing (*da'wah bi al-qalam*), *da'wah* with action (*da'wah bi al-hal*). The form of *da'wah* carried out is more dominant in *da'wah* with action (*da'wah bi al-hal*). This is based on several reasons. Workers in agencies do not have much time to socialize in religious activities.

F. Philanthropy as *Da'wah Bil Hal* at PT PLN

Da'wah activities are understood not only as the process of conveying teachings and invitations of kindness to the audience classically and en masse but, the form of *da'wah* can be developed in the form of action (*bi al-hal*) or through the *amaliyah* movement to implement of the teachings. *Da'wah*, many actions can be done, one of which is to do good and charity.

Da'wah bi al-hal is one of the methods in *da'wah* bring together the concept of philanthropy in Islam. In Islamic teachings, philanthropic discourse actually exists and is inherent in its theological system. It has been practiced for a long time in the form of zakat, waqf, and so on. Philanthropic programs that, in their implementation, help improve the condition of the ummah in education, welfare, health, distance from poverty, and quality of life are part of Islamic teachings.

These forms of philanthropic implementation are forms of *da'wah bi al-hal*. Through the activities of redistributing wealth, providing compensation and many other charitable activities as well as in Islamic philanthropy, the actors or mediators who carry out these wealth redistribution activities become important take concrete action in improving the condition of the people (*da'wah bi al-hal*). Philanthropic programs in the form of CSR carried out by Sharia Banking in Indonesia have touched important aspects in the community development framework, such as: health, education and welfare.²³

The invitation to kindness can be realized through philanthropic movements. This movement is a tangible manifestation of concern and invitation for kindness in charity. *Da'wah* within PT PLN (Persero) Purwokerto Area uses a philanthropic *da'wah* approach. *Da'wah*, understood as the process of delivering religious material through lectures, has changed with a generous approach. *Da'wah* carried out by YBM PLN touched several community groups by helping in economy, social humanity, health, education, and *da'wah*. The primary source of income in PLN's YBM institution is a 2.5% zakat deduction from PLN employees. The proceeds of the zakat collection are distributed for humanitarian missions.

Da'wah contains several functions, such as political functions in the form of mass movements, deepening functions (interiorization), organizational or institutional functions of *da'wah*, and functions of encouraging social welfare.²⁴ In the interaction between Islam and the established local culture (formerly Arabs), there are at least three models of Islamic *da'wah* in addressing the traditions and culture of the ignorant Arab community.

First, *tahmil*, namely Islam, perfects the traditions and culture carried out for

²³ Abdurrazaq, Analisis Pesan Dakwah dalam Karya Sastra: Studi atas Publikasi Novel-Novel Islami Karya Habiburrahman El-Shirazy. *Jurnal Intizar*. 19.2 (2016), 205-230.

²⁴ Tuti Munfaridah, Strategi Pengembangan Dakwah Kontemporer, *Al-Munqidz: Jurnal Kajian Keislaman*, 2.2 (2013), 79-92.

generations by the Arabs. Second, *taghyir* is to change or reconstruct traditions and cultures that have been carried out in a manner that is following Islamic law, but the core implementation of these traditions is still carried out and is not prohibited. Third, *tahrim*, namely Islam, prohibits and forbids established traditions in the Arab *jahiliyah* community that are not following the values of Islamic teachings.²⁵

G. Implementation of Bil Hal *Da'wah* Trend at PT PLN Area Purwokerto

First, *da'wah bi lisan* was developed by YBM PLN through routine and incidental studies. According to Parsetyo, Chairman of YBM PLN Purwokerto Area, routine studies are not held continuously. Seeing the busy and dense work agenda in their respective work units. Studies are often held incidentally according to company leaders' needs, agreements, and policies. *Da'wah bi lisan* in the office is still not optimal, because given the rhythm of work activities that continue to roll, busy and busy working hours, so that *da'wah bi lisan*, especially conventional classical ones, is rarely held regularly and continuously.

Second, *da'wah bil hal* becomes the main menu in preaching. The reason is, YBM PLN inflames the *da'wah* movement through concrete actions in distributing aid to the community as a result of collecting professional zakat that is managed professionally and transparently. In other words, *da'wah bil hal* is realized through Islamic philanthropic movements or social generosity that provide care for the community. Philanthropy-based *da'wah* has been carried out since YBM was founded, which at the beginning was called the PLN *amil zakat infaq* and alms institution (LAZIS).

This philanthropy-based *da'wah* is supported and organized by company policy by taking professional zakat 2.5 percent of the salaries of all employees at UP3 PLN Purwokerto totaling 170 Muslim. The process of taking professional zakat is carried out by company leaders directly from the central PLN. The zakat collection mechanism is carried out salary deductions for Muslim employees without exception, it is based on the Regulation of the Board of Directors of PT PLN (Persero) Number 120.P/DIR/2017 dated December 27, 2017 concerning Withholding Zakat Income and Collection of Infak, Shodaqoh, and Waqf of Muslim Employees centrally to be distributed through the Baitul Maal PLN Foundation.

The Zakat management program has been regulated under similar regulations since 2006. In the past, the Decree of the Board of Directors of PT PLN (Persero) Number 113.K/DIR/2006 concerning the Mechanism for Collecting Professional Zakat, Infak, and Shodaqoh for PT PLN (Persero) Employees to be Submitted to the Amil Zakat, Infak, and Shodaqoh (LAZIS) Institution at PT PLN (Persero) Head Office. Then in the following decade, a new regulation on zakat management was issued, so the Regulation of the Board of Directors of PT PLN (Persero) Number 0012.P/DIR/2015 concerning Centralized Withholding of Zakat Income of Muslim Employees to be Distributed Through Amil, Zakat, Infak, and Shodaqoh (Lazis) Institutions of PT PLN (Persero) Head Office.

The current regulation is the Regulation of the Board of Directors of PT PLN (Persero) Number 120.P/DIR/2017 dated December 27, 2017 which was made as a guideline in

²⁵ Ummatin, Khoiro, Tiga Model Interaksi Dakwah Rasulullah Terhadap Budaya Lokal, *Jurnal Dakwah Sunan Kalijaga State Islamic University*, XV.1 (2014), 179-205.

carrying out the management and deduction of income zakat and collection of *zakat, infaq, sadaqah, and waqf* at PLN. This regulation aims to improve the effectiveness and efficiency of services in managing income zakat deductions and collecting *infaq, sadaqah, and waqf*. Increase the benefits of zakat income and collection of *infaq, sadaqah, and waqf* to realize community welfare and poverty reduction.

In addition to taking sources from professional zakat, other sources are also unearthed through charity boxes every Friday. This program is called Blessing Friday, which is carried out regularly by filling charity boxes circulated every Friday. This Friday blessing program is an effort to proselytize bi things independently at UP3 PLN Purwokerto whose results are distributed to others in need. The independence of the source of income in *da'wah* bil is the value of awareness of the real implementation of religious teachings by helping others. This is what is called philanthropy-based *da'wah* within PT PLN (Persero) as an industrial community that provides public services to the public.

Third, *da'wah* bil qalam, the existence of YBM PLN is very helpful in the process of collecting and distributing zakat carried out by PLN employees and employees. The existence of YBM PLN is published on the website portal as a means of information through written narration, photos, and other content. In this context, *da'wah* bil qalam is also carried out as a digital delivery (tabligh) of activities and wisdom on the website.

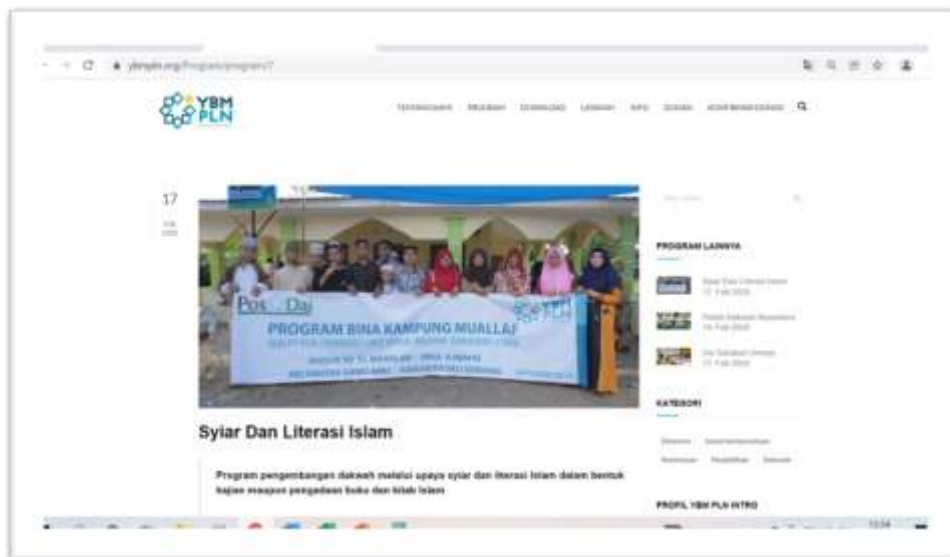


Figure 1 *Da'wah* program through the internet (website) by YBM PLN Pusat, which is distributed to YBM PLN in all regions

Specifically, the *da'wah bil qalam* is carried out through the official website and Instagram account managed by the YBM PLN Central admin. For Banyumas Regency, until now, no media or special account has preached kindness through positive content. This official website and Instagram account are the material for YBM PLN Purwokerto to participate in accessing and broadcasting to the public. Positive content communicates religious teachings and good values are disseminated to the community.



Figure 2 *Da'wah bil qalam* through Instagram account is carried out by YBM PLN Pusat, which is distributed to YBM PLN in all regions

The word trend refers to a modern meaning that leads to a person's lifestyle in navigating the times in an era of life. Another meaning often used is contemporary, so the word trend is often referred to as the modern or current era. The modern era is part of human life, now and tomorrow. Modernity has become an inseparable part of all lifelines in society; social, cultural, economic, and religious. Especially in the era of the industrial revolution 4.0 which led people to digital-based social interaction patterns on social media. So inevitably or with all public awareness, adapt to a change in the era. Because advanced civilization is characterized by changes in human behavior in developing themselves according to current challenges.

Da'wah is a productive activity in religion which is still believed to be an effective transmission of religious teachings as a way of spirituality of life. *Da'wah* that is known so far is more conventional and classical. *Da'wah* activities are interpreted as the process of transferring knowledge and experience from da'i (conveyor of *da'wah* messages) to mad'u (recipients of *da'wah* messages) which are classical facing each other in a certain space (place). *Da'wah* messages are delivered orally or orally using a predetermined duration of time. This *da'wah* model is still being carried out with variations on the methods and media of *da'wah* used on stage, pulpit, or others.

In the digital era like today, the delivery of *da'wah* messages has significantly changed. The change was marked by a *da'wah* platform and model using print and electronic mass media, social media, and digital media. *Da'wah* is not only carried out in places of worship, mosques or *majlis ta'lim*, but is developed in more open public spaces, such as cafes, schools, campuses, parks, and other open spaces. In the digital era, the development of *da'wah* uses digital platforms and social media. *Da'wah* messages are developed online or virtual and use digital platforms to explain *da'wah* material or messages; some are named *ngaji online* or virtual lectures, and so on.

However, even though the changes are rapid, the principle must be maintained in conveying the message of Islamic *da'wah*, namely regarding ethics (*adab*), message (content/material), methods and media used. First, ethics (*adab*) in preaching, *adab* becomes the main subject in every human activity. *Adab* is above the science that teaches man how to think, behave, and act. Through civilization, man will understand right and wrong and good and evil. So, preaching is outlined to be gentle and firm in dealing with the people's problems in a plural and modern society. Ethics remains the foundation in conveying the message of *da'wah* so that the message to be conveyed can be received freely and can be internalized in life. Meekness in preaching can be extracted from the message of Surat Thaha verse 44:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۝

So speak to him with gentle words, hopefully he is aware or afraid. (Thaha/20: 44).

In the context of this verse, Allah (swt) gave instructions or signals to Prophet Moses (as) to invite Pharaoh and his people to believe in Allah Almighty with gentle words. Calling upon the truth in a way that does not invite antipathy or anger, so that Pharaoh and the Children of Israel remember the greatness of Allah Almighty, be aware of the weakness of creatures and fear Him for the iniquity that has been committed.

Furthermore, Quraish Shihab explained that this verse became the basis for the need for a wise attitude in *da'wah*, which was marked by polite remarks that did not hurt the target of *da'wah*. For Pharaoh and his ungodly people, still had to be dealt with meekly. *Da'wah* is a gentle invitation to convey *hidayah* to show sympathy. However, it does not mean that the preacher does not criticize; it only means that it must be conveyed correctly, the context of the content, the time and place, and the wording that is not cursing and cornering.²⁶

Second is an enlightening message (content/material), a message of *da'wah* that can provide people with coolness, peace, and enlightenment. *Da'wah* as a spiritual solution to increase the capacity of faith and piety, which in turn, *da'wah* becomes a spectrum for Islamic *syiar* in the community.

The content of *da'wah*'s message (*maddah*) can be divided into three material domains: *aqidah* material, *sharia* material, and moral material.²⁷ The material of *aqidah* is fundamental

²⁶ Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Cetakan IV, (Jakarta: Lentera Hati, 2011).

²⁷ Muhammad Munir dan Wahyu Ilahi, *Manajemen Dakwah*, (Jakarta: Pranada Mulia, 2006).

in understanding the points of religion concerning monotheism, divinity, faith or belief in religion. This *aqidah* is the foundation of sharia and morals.

Furthermore, sharia material is delivered to provide knowledge of the law Allah has established for His servants in religious affairs, namely regarding *mahdhah* worship and *ghairu mahdhah* (*muamalah*). *Mahdhah* worship involves prayer, zakat, fasting, hajj, and other acts of worship, while *muamalah* concerns human relations in commerce, commerce, marriage, and other relationships of Adam's son (social humanity).

Moral material means teaching human ethics, behavior, temperament, or character. Moral material is oriented to determine good-bad, right-wrong, legitimate-void, and reason that seeks to find common standards through community habits. For this reason, positive content is emitted from *da'wah* material that is cool and enlightening for the people. *Da'wah* material that does not contain elements of slander, bullying, hate speech, hoaxes, and material that is not relevant to the situation and conditions. Third, the method of *da'wah*, a good way of *da'wah* is measured by the effectiveness and efficiency in delivering *da'wah*. In the Qur'an Surah an-Nahl verse 125, it is stated that:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ^{١٥}

Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, it is your Lord who knows better who is lost in His ways and He knows better who is guided (Q.S. An-Nahl/16: 125).

The above verse can be understood as a message of *da'wah* delivered with wisdom, good teaching, and refuting in a good way. According to Quraish Shihab this verse describes three kinds of *da'wah* methods that must be adjusted to the target of *da'wah*.²⁸ Scholars with high knowledge are instructed to deliver *da'wah* with wisdom, namely dialogue with words of wisdom according to their level of intelligence. The laity is commanded to apply *mau'idzah*, which is to give advice and parables that touch the soul according to their superficial level of knowledge. Meanwhile, against the People of the Book and adherents of other religions what is commanded is to *jidal* or debate in a good way, that is, with logic and subtle rhetoric, free from violence and swearing.

Fourth, *da'wah* media, in delivering *da'wah* requires media as a tool to facilitate the delivery of *da'wah* messages. The method in *da'wah* is used to provide comfort and peace in delivering *da'wah* messages. While *da'wah* media is used to provide convenience in conveying *da'wah* messages. *Da'wah* aids can be of various types, even in reality, but in the digital era, *da'wah* media has been developed through social media, digital media, and other channels that can be accessed by the public quickly and realtime.

Da'wah media that can be used and developed in today's modern era are digital media platforms, social media, community forums (communal), forms of social action, puppet

²⁸ Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Cetakan IV, (Jakarta: Lentera Hati, 2011).

performances, t-shirt media, films, books and other media. Social media, including Facebook, Instagram, YouTube, Twitter, and others, tend for people. At the same time, other media that are cultural trends of the community include t-shirts, (t-shirts), movies, books, vehicles, billboards, and so on.

In modern industrial society, the format of *da'wah* trends needs to be presented as an alternative to keep pace with changes in industrial society. The alternatives presented are indeed based on the needs and dynamics of specific communities. Including the way of *da'wah* whose results can be directly felt by the community. In addition to providing knowledge (cognition) about religious insights, it provides experience and appreciation in practicing *da'wah* and worship concretely. This is shown by community groups who want to do charity while preaching the values of Islamic teachings. *Da'wah* is understood not only as rhetoric but the practice of giving directly through *jariyah* charity given to people in need. This is called the spirit of philanthropy-based *da'wah*, which is an attitude of generosity manifested in humanitarian social action by assisting others individually, communally, or organizationally.

Meanwhile, cultural *da'wah* prioritizes strengthening and empowerment in the cultural base of the community, *da'wah* is carried out by considering the conditions and conditions of the community, especially local customs or culture, such as: habits, traditions, food, favorite work, culture or art, and so on. This means that the condition or culture of the local community is a testament and a means in the process of developing *da'wah*.²⁹

H. Conclusion

Philanthropy-based *da'wah* activities carried out by YBM PLN have become a *da'wah* trend for the industrial community. The *da'wah* model is carried out by *da'wah* bil hal, or *da'wah* by action, namely gathering ZISWAF to benefit economic development, social humanity, health, education, and *da'wah*. They were helping the weak in need financially and socially. Assistance is provided as a form of concern for others as an implementation of Islamic religious teachings. *Da'wah* that is carried out directly for charity provides help for those in need so that the mission of Islamic *da'wah* centered on *haliyah* (daily acts of charity) through alms can continue to be carried out by helping others.

YBM PLN UP3 Purwokerto conducts *da'wah* bil hal by driving *da'wah* directly with acts of generosity (philanthropy). This needs to be a concern for other institutions, companies, stakeholders, religious groups, and community and religious leaders to work together to invite people to donate. Every company or other institution can also mobilize *da'wah* for matters within its environment in accordance with the situation, conditions and company policies. An institution can manage philanthropy independently with program priorities in economics, social humanity, health, education, *da'wah*, and others. Through institutional policies to manage philanthropy, it will strengthen the *da'wah bil hal* in industrial society.

²⁹ Kuntowijoyo, *Budaya dan Masyarakat*, Edisi Paripurna, (Yogyakarta: Tiara Wacana, 2006).

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