IMPLEMENTATION OF THE DA'WAH OF THE FAJAR EDUCATION FOUNDATION IN INSTILLING ISLAMIC VALUES IN THE COMMUNITY OF DOLOK MASIHUL SUB-DISTRICT, SERDANG BERDAGAI DISTRICT

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Abstract

This aimsThis research aims to know and recognize the da'wah implementation at the fajar education foundation in instilling Islamic values to residents of Dolok Masihul District, Serdang Bedagai Regency. The method used is a qualitative descriptive approach with data collection techniques through observation, interviews documentation. The results showed that the implementation of the Fajar Education Foundation's da'wah is committed to instilling the value of Islamic values in Dolok Masihul residents through Da'wah Ammah, Da'wah bil Lisan, Da'wah bil Haal, Da'wah bil Hikmah by using the following approaches: Education and Teaching: through formal and non-formal education about Islamic teachings to the community. Lectures and Discussions: Organizing lectures and discussions on religious topics to increase the understanding of the community. Lectures and discussions on spiritual matters at the Istiqomah ta'lim assembly at the mosque in Dolok Masihul sub-district, commemoration of Islamic holidays, and quarterly meetings in the community. Social and community activities: Engaging in social and community activities to practice the teachings of Islam in daily life. Through the recitation of mothers, fathers, and Mosque Youth or IRMI (Istiqomah Mosque Youth Association). Cultural Approach: cultural approach is one of the approaches that can shape a person's character better. The purpose of the Da'wah is to instill the value of Islamic values for

citizens. Through this approach, religious values are born in the community through tawhid, Faith, Faith, worship, tolerance, honesty, and noble character toward fellow human beings. The approach taken by the Fajar Education Foundation is warmly welcomed and a positive response for the community, where it increases understanding and knowledge related to Islam.

Keywords: da'wah, educational Foundation, instilling Islamic values

INTRODUCTION

Implementation is execution or application. This second meeting aims to seek agreement on what has been agreed. Dawa is the act of inviting, greeting, calling, pleading, and asking. This term is often synonymized with terms such as *tabligh, 'amar ma'ruf and nahi munkar, mau'izah hasanah, tabsyir, indzar, washiyah, tarbiyah, ta'lim and khutbah*. These terms are not only part of da'wah but include three essential elements: the message's sender, the information conveyed, and the recipient.[1]

Da'wah is the behavior of a Muslim to spread the teachings of Islam to others, and this teaching is obligatory for every Muslim who mukallaf according to his ability. Islam is a religion that encourages da'wah, which means that its followers are encouraged to always be active in activities to convey religious teachings. The result of the nature of Islam that emphasizes this da'wah is the obligation for its people to continue to develop da'wah. This activity will last worldwide and remain relevant in various situations and conditions (Darmawan Awang & Desiana Rina, 2020). As mentioned in the Qur'an, Surah Al-Imran: 104:[2]

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

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[1] Enjang Muhaemin, 'Dakwah Digital Akademisi Dakwah', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11.2 (2017), 341–56 <https://doi.org/10.15575/idajhs.v11i2.1906>.
[2] RI Kemenag, 'Terjemahan Al-Quran' (Lajnah Pentashihan Mushaf Al-Quran, 2019).

Moreover, let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful.

Anas Ibn Malik said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The one who points out a good deed will be rewarded like the one who does it. "(Heard by At-Tirmidhi, Hasan Shahih hadith).

The word da'wah usually refers to the kaffah teachings of Islam. In Arabic دعوة , Da'wah comes from the verb *da'a-yad'u,* which means to call, ask, or summon. Da'wah refers to any action that aims to invite, encourage, or encourage people to believe in and obey Allah SWT by the principles of Faith, sharia, and Islamic morals. The primary purpose of da'wah is to achieve happiness and prosperity in the world and the hereafter blessed by Allah SWT by instilling values that can bring joy and prosperity according to their respective fields.[3] .

Da'wah activities are carried out to instill the values of Islamic education among the younger generation and Indonesian society, which is currently facing a moral crisis. There is a need for improvement, especially in education and its implementation. Da'wah, which has educational value, aims to develop humans with healthy personalities as a whole and as a whole. Humans with healthy personalities can adapt well and achieve *self-actualization*. Therefore, the implementation of da'wah in this study refers to the implementation of activities through the cultivation of Islamic religious values, tawhid, Faith, Ihsan purity, sincerity, tawakkal, gratitude, and patience. Then how does Da'wah Communication education fulfill its mission and instill Islamic religious values?[4].

Based on the findings in the field, many people still do not understand and are embedded in their hearts about Islamic values. There are still many villagers

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[3] Suriati and Samsinar, *ILMU DAKWAH* (Tulungagung: Akademika Pustaka, 2021).
[4] Dewi Sa'diyah, 'Implementasi Dakwah Dalam Menanamkan Nilai-Nilai Pendidikan Islam Untuk Membina Kepribadian Sehat', *ANIDA*, 14.2 (2015), 31326.

who are negligent with Faith, either in worship or in other aspects. There are still many who do not carry out Islamic values in life, both in the family, neighbors, and the wider community.

Based on the above phenomenon, the importance of instilling Islamic values in the community through da'wah implementation can be concluded. This da'wah implementation can later provide the community with an understanding of Islamic values. The teachings of Islam are still up to this day because of the continuous da'wah movement carried out by public or dai, which is called the connector of the prophet's message. This research aims to determine whether the implementation of the da'wah Fajar Education Foundation will positively impact society.

As a renewal, this research can review several previous studies conducted by Ade Imelda, including "Implementation of Value Education in Islamic Religious Education," which explores the application of Islamic values in the implementation of environmentally friendly educational development in early childhood. This research highlights the importance of value education in Islamic religious education. Ade Imelda's research differs from this regarding subject matter and focus. This research focuses on Islamic religious education, and the subjects are teachers and students.[5] The author's research focuses on the application of da'wah in cultivating Islamic religious values in society.

Dewi Sadiah conducted research titled "Da'wah Activities to Instill Islamic Education Values to Develop Healthy Personality ."This research shows that Da'wah activities are carried out through activities that instill Islamic education values to develop healthy characteristics such as tawhid, Faith, Islam, Ihsan, purity, honesty, trustworthiness, gratitude, and patience. The purpose of implementing da'wah is to develop individuals with good character who are balanced and aligned with Islamic

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[5]Ade Imelda Frimayanti, 'IMPLEMENTASI PENDIDIKAN NILAI DALAM PENDIDIKAN AGAMA ISLAM', *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8.I1 (2017), 227–47.

teachings. Implementing the mission can include teaching religious values, developing good behavior habits, and developing a positive mindset.[6] .

Taupik Rahman Hakim's research title is "Implementing Islamic Religious Education Values that Encourage Moderation in Religious Life ."This search study studies values such as tolerance, mutual respect, justice, and harmony between r, religious communities that can help individuals live a moderate religious le. This study analyzes the aspects that support and hinder the application of these values. The results of this research are to gain a deeper understanding of the importance of Islamic religious education in fostering moderate religious attitudes. In addition, this research can also provide recommendations for Islamic religious education policies and strategies that can be applied to improve public understanding and practice of moderation in religious life.[7] .

Ingit Pangestu conducted the study "Implementation of Da'wah Communication in Character Building of Santri at Al-Barokah Islamic Boarding School." This research involves data collection through field research methods such as observation, interviews, and document research. In this study, the author analyzes the pesantren's da'wah communication methods, including the communication strategies, the messages conveyed, and the interactions between the communicating parties.[8] .

Luki Agung Lesmana. "Implementation of Islamic Da'wah Through Islamic Music (Descriptive Study of EdCoustic Nasyid Group)" discusses how Islamic Da'wah is implemented through the art of Islamic music, especially among the EdCoustic Nasyid group. This research aims to determine the planning, organization, implementation, and success of Islamic da'wah activities through

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[6]Dewi Sa'diyah, 'Implementasi Dakwah Dalam Menanamkan Nilai-Nilai Pendidikan Islam Untuk Membina Kepribadian Sehat', *Anida*, 14.2 (2015), 31326.

[7]Taupik Rahman Hakim, 'Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama', *Edukasiana: Jurnal Inovasi Pendidikan*, 1.4 (2022), 192–200.

[8]Ingit Pengestu, 'Implementation of Da'wah Communication in Character Building of Santri at Al-Barokah Islamic Boarding School, Mangunsuman, Siman, Ponorogo' (Institut Agama Islam Negeri Ponorogo, 2021.(

Islamic music performed by the EdCoustic nasyid group. This study provides a deeper understanding of the contribution of Islamic music, primarily through Nased music, in delivering Islamic da'wah messages to the community. Among other things, this research can provide insight into the role of music in shaping students' religious understanding and character. This research also explores the supporting and inhibiting aspects that influence student character formation in da'wah communication. These aspects can include the environment of the boarding school, the role of teachers and ustadz, and internal and external factors that affect da'wah communication.[9] .

Yasin Nurfalah. "Implementation of Da'wah Communication in Shaping the Character of Santri at Al-Barokah Islamic Boarding School." This research examines the cultivation of Islamic religious values in students. The problems discussed include the importance of instilling Islamic religious values, methods, and strategies applied in the process of instilling these values, as well as their impact on the development of the personality and morals of students.[10] .

METHODS

The author used research with a qualitative descriptive approach. This research aims to share a complete reflection of an event or explore and narrate an intertwined phenomenon. The qualitative approach is a research procedure used to collect information in natural areas to interpret intertwined phenomena. The researcher functions as the main instrument, information collection methods are tried in a mixture, information analysis is inductive, and qualitative research results emphasize meaning rather than generalization.[11] In this case, the researcher plans to determine the illustration based on certain criteria or considerations.[12]

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[9]Luki Agung Lesmana P, 'IMPLEMENTASI DAKWAH ISLAM MELALUI SENI MUSIK ISLAMI (Studi Deskriptif Pada Grup Nasyid EdCoustic)', *Tarbawy*, 2.1 (2015), 33–46..

[10]Yasin Nurfalah, 'Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Anak', *Pendidikan Agama Islam*, 29.1 (2018), 85–99..

[11] Sugiono, *Quantitative Qualitative Research Methods and R & D* (bandung: alfabeta, 2021.

[12] Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Teenage Workshop, 2012

The descriptive approach can explain in detail related to the Implementation of Fajar Education Foundation's Da'wah in instilling Islamic religious values in residents in Dolok Masihul District, Serdang Bedagai Regency, in more depth. Data sources use primary and secondary data sources. Secondary data sources are direct observation and interviews with informants. Secondary data sources include words, photos, and data from books, journals, scientific articles, and previous research. The information collected from these various sources afterward became the key to better mastering the da'wah application attempted by the Fajar Education Foundation's da'wah actors in improving the description of Islam in the residents of Dolok Masihul District, Serdang Bedagai Regency.

The author uses data collection methods through observation, interviews, documentation, and library research. This research was conducted from January to March 2024, with the research site at Fajar Education Foundation, located in Hamlet 1 of Dolok Manampang Village, Dolok Masihul District, Serdang Bedagai Regency. The informants of this study are the Head of Fajar Education Foundation, Ustadz of Fajar Education Foundation, and Representatives of Dolok Masihul Residents. Information was analyzed using the Miles and Huberman method. In qualitative research, findings or information are considered valid if there is no comparison between the researcher's reports and what occurs in the object under study.[13] . Test the validity and reliability of data using triangulation in the form of time and sources.

RESULT AND DISCUSSION

An overview of the history of the fajar education foundation

Fajar Education Foundation is a symbol of an educational institution that has characteristics based on Islamic religious beliefs, strongly emphasized by cultural values and inherent traditions. The Educational Foundation is currently

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[13] Sugiyono, 'Teknik Analisis Kualtitatif', *Teknik Analisis*, 2018, 1–7 <http://staffnew.uny.ac.id/upload/132232818/pendidikan/Analisis+Kuantitatif.pdf>.

experiencing a significant increase, not in the form of a school but also very creative and active in implementing its da'wah to instill Islamic solid religious values and a deep understanding of Islam. The founder of the Fajar Education Foundation stated that the purpose of establishing this Foundation was to instill Islamic values in the Dolok Masihul community. He was motivated by the condition of Dolok Masihul in the 1980s, where Islamic values were still lacking despite the majority of the population being Muslim. "Why am I invited to lecture and teach in various places, but my village does not feel the positive impact," he said. Therefore, he established this Foundation in 1986 to instill Islamic values in the Dolok Masihul community.

Fajar Education Foundation's vision is the achievement of faithful, intelligent, and broad-minded students. The mission is to instill Faith and piety through the provision of religious teachings, include students in every religious activity, carry out the educational process to the maximum, improve science and technology, and establish cooperation in social life between communities, stakeholders, and leading institutions.

The role of the head of the Foundation in the implementation of da'wah to apply Islamic religious values is very large because the purpose of establishing the Foundation by the head of the Foundation is to instill solid Islamic religious values in the community of Dolok Masihul District. Since its establishment, the Fajar Education Foundation has been increasingly active in implementing da'wah, which was initially only as a place of teaching and learning, has now developed into various da'wah approaches.

Implementation of Da'wah by Fajar Education Foundation
The da'wah method used

According to the head of the Foundation, the socio-religious situation of each community has its differences, including in the Fajar education foundation. Thus, various da'wah methods and approaches are needed so that the mad'u can accept the da'wah messagethe mad'u can accept the da'wah message. The da'wah method

consists of rules and plans that are arranged to be delivered[14] . The da'wah methods used by the Fajar Education Foundation are:

a. Da'wah 'ummah is a da'wah carried out by preachers from the Foundation through oral media, aimed at a broad group of people (general), using means such as sermons, lectures, general studies, or general stages. The Fajar Education Foundation is indeed active in applying da'wah to the community. There are at least 5 active da'wah actors (Da'i) as Ustad filling studies in Dolok Masihul sub-district, and the rest implement da'wah in daily life.

b. Da'wah uses words, interpreted as conveying da'wah messages through the tongue. Historically, the Prophet Muhammad sallallahu 'alaihi wasallam utilized oral da'wah to invite those closest to him. The Fajar Education Foundation routinely advises or invites to the scope of goodness to the surrounding people, the closest people, and fellow Muslims.[15] . Using words in the form of oral da'wah is a commonly used strategy, as seen in lectures, speeches, and other religious activities. This method has proven effective in spreading Islam's teachingseffective in spreading Islam's teachings because the message delivered directly by the preacher can be more easily understood and accepted by the community. Some examples of forms of oral da'wah include lectures, speeches, sermons, and the like[16] .

c. Da'wah bil Haal is da'wah that emphasizes actual actions or actions to influence mad'u to follow the example of a da'i. This da'wah is based on qudwah (exemplary) and amal (action). A similar concept is called da'wah bil-Qudwah, which is practical da'wah by showing good manners. This is in line with the view of Buya Hamka who stated that akhlaq can be a tool of da'wah, where the

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[14] M. A.-F. Al-Bayanuni, *Pengantar Studi Ilmu Dakwah* (Jakarta Timur: Pustaka Al-Kautsar., 2021).

[15]Kharisma Yosiyana, 'Metode Dakwah Islam Dalam Menanamkan Pemahaman Agama Bagi Siswa Tunagrahita Di SLB YPAC Medan Timur Abstrak', *Jurnal Indonesia: Manajemen Informatika Dan Komunikasi*, 5.2 (2024), 1395–1402.

[16] Fachrul Rozy Sinambela, 'Implementasi Dakwah Bil-Lisan Dalam Meningkatkan Pemahaman Agama Masyarakat', 3.02 (2022), 207–15.

character seen by others has a more significant impact than sweet words or alluring writing, but with excellent and noble behavior.[17] . By always maintaining cleanliness in the Foundation and the community with cooperation, helping each other, and praying in congregation at the mosque.

d. Wisdom preaching is a method that utilizes persuasive communication with an emphasis on substantial values and a gentle approach. Al-Raghib Al-Ashfahani emphasized that wisdom means reaching the truth through knowledge and logic. Da'wah bil hikmah in the Qur'an is also explained as a delivery strategy that uses words that are full of kindness, gentleness, easy to understand, effective, and accepted by the community.[18] .

Based on the explanation above, the form of da'wah in every organization is the same through oral, written, and wisdom/example. However, if it is traced that the implementation of da'wah carried out by the Fajar education foundation includes various aspects of da'wah where through education, social and cultural which is very important to study in carrying out da'wah implementation by Hasan Al Banna's theory. Hasan al-Banna, founder of the Muslim Brotherhood, said the primary purpose of his da'wah was to restore Islam in all aspects of people's lives. Hasan al-Banna's da'wah theory is a conceptual framework that includes educational and social aspects of da'wah. The implementation of da'wah by the Fajar Education Foundation is a case study highlighting the Foundation's efforts to spread Islamic religious values to the local community. This implementation includes religious teaching activities, the development of spiritual knowledge, and the promotion of good values[19] .

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[17] (Mokh. Nazili, 2017; Trianto, 2020)

[18] Putra Jaya, 'Penerapan Metode Dakwah Bil Hikmah Di Panti Asuhan Anak Sholeh Kec. Selupu Rejang Kab. Rejang Lebong' (INSTITUT AGAMA ISLAM NEGERI (IAIN) CURUP, 2019); Dakwah B I L Hikmah, 'Dakwah Bil Hikmah', 12.2 (2021), 22–38.

[19]Samian Hadisaputra, 'Kontektualisasi Pemikiran Dakwah Hasan Al-Banna', *Aqlania*, 08.01 (2017), 1–20.

Da'wah Approach to Society

The social and religious conditions of a community will be different from other communities,, in this case,, the fajar education foundation so a da'wah approach is needed that suits the needs of the Dolok Masihul community; a da'wah approach that is considered possible is a humanistic approach that emphasizes the involvement of da'wah organizations in improving social and economic life patterns. The form is da'wah bil-hal in the form of practical religious activities that involve socio-economic activities.[20] .

The anti-social and apathetic attitude of some people in Dolok Masihul, which may be their character, can be approached with a space that can provide an opportunity for them to change their perception of life with the Da'wah bil hal approach method such as helping, being kind, and clean will attract people. Then, the Structuralist approach, as well as trying to encourage system and behavioral changes for the people of Dolok Masihul. Fajar Education Foundation's routine activity programs include:

a. Education and Teaching:

They are providing formal and non-formal education about Islamic teachings to the community. Education and Teaching is not only a school for MI and MTS students but for the surrounding community who do not take education in this Foundation. It can also recite the afternoon in the foundation environment because the purpose of the Fajar Education Foundation is to instill good Islamic values for the entire community of Dolok Masihul District.

b. Lecture and Discussion:

Organizing lectures and discussions on religious topics to increase public understanding. The Foundation is also active in giving lectures outside the Foundation. Da'wah actors at the Fajar Education Foundation are often invited to give lectures and discussions on religious matters at the Istiqomah ta'lim

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[20] Middya Boty, 'Agama Dan Perubahan Sosial (Tinjauan Perspektif Sosiologi Agama)', *Istinbath*, 2.15 (2015), 35–50.

assembly at mosques in Dolok Masihul sub-district, commemorating Islamic holidays, women in the community, and opening the scope of discussion from the Foundation for the community, especially Dolok Masihul sub-district.

c. Social and Community Activities:

Engage in social and community activities to practice Islamic teachings in everyday life. Not only the perpetrators of da'wah (ustad/ustadzah) but also the youth take part in the application of da'wah to raise the value of Islamic values in Dolok Masihul sub-district by becoming a Mosque Youth or IRMI (Istiqomah Mosque Youth Association).

d. Cultural Approach:

Fajar Education Foundation uses a cultural approach to instill Islamic religious values in the daily lives of the Dolok Masihul community. The cultural approach is one of the approaches that can shape a person's character better. The cultural approach positions the human being as a whole. The cultural approach has advantages when applied in character building. With culture or artwork and integrating religious values in cultural activities such as art, music, or dance, the Foundation makes religious messages more relevant and easily understood by the community. With works of art such as Calighraphy of the holy verses of the Qur'an, Nasyid, and Sholawatan, this approach to Islamic values is known to be most favored in the community.[21] .

The Foundation's mandatory and non-compulsory programs that cover the 5 approaches above in instilling Islamic religious values to the Dolok Masihul Community are:

Foundation's mandatory program for Dolok Masihul Community	Non-mandatory cadre routine program
Islamic New Year 1Muharram	Jum'atan Khutbah

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[21] Desi Purnama Sari, 'Implementasi Pembelajaran Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Religiusitas', *An-Nuha: Jurnal Pendidikan Islam*, 1.4 (2021), 421–27.

Maulid Nabi MuhammadSAW	Lectures at Community Meetings
Isra'Mi'raj	Mutual cooperation
Night of Nuzulul Qur'an	IRMI (Istiqomah Mosque Youth Association)
Eid al-Fitr	Yaspenjar Nasyid Group
Lectures with Sound System every Saturday	-
Ngaji Afternoon Monday-Jum'at	-
Majelis Ta'lim Istiqomah	-
Mutaba'ahYaumiyah	-
Monthly Orphan/Underprivileged Children Benefit	-
Assistance to underprivileged communities	-

The Foundation's compulsory program is a program directly under the auspices of the head/founder of the Fajar Education Foundation. In contrast, the non-compulsory program is a program from the Foundation's cadres who are regularly invited to lecture, such as ustadz ustadzah and even students from the Fajar Education Foundation.

Application of Islamic Religious Values Instilled to the Community

Islamic religious values are essentially a collection of life principles and teachings about how humans should live their lives, in which one principle with another is interrelated to form an inseparable whole. [22]

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[22]Nurul Yaqien, 'Pemimpin Madrasah Dalam Perspektif Al-Qur'an Hadits', *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 1.1 (2016) <https://doi.org/10.18860/jmpi.v1i1.3234>.

From the explanation of the methods and approaches of Da'wah by Fajar Education Foundation, the result of my interview is that Islamic religious values cover various moral and ethical aspects taught in the Qur'an and Hadith. Here are some of the Islamic values that have been instilled in the Dolok Masihul community:

a. Tauhid

Belief in one God, Allah, is a fundamental principle of Islam. Tawhid means to deify Allah, both in terms of believing that only Allah is the creator, maintainer and provider of sustenance and in terms of only Allah has the right to be worshiped or worshipped, as well as believing in good names and noble attributes for Allah, the opposite is shirk which means associating / making a rival to Allah. Tawheed is the most essential thing in Islam.

b. Faith

Belief in the six pillars of Faith, namely God, angels, His books, His messengers, doomsday, and destiny[23] . The second Islamic value instilled in the application of Islamic values in the Dolok Masihul community is Faith. Faith itself means to believe or be sure, so instilling Faith in the Dolok Masihul community is one of the successes of the Fajar Education Foundation. [24]

c. Worship

The next value is the value of worship, which is performing worship such as prayer, fasting, zakat, and hajj as a form of servitude to Allah. Worship has many definitions, but the meaning and intent are one. Among them are:

1) Worship is obedience to Allah SWT.

2) Worship is humbling oneself to Allah SWT.

3) Ibadah is a term that encompasses all that is loved and pleased by Allah SWT.

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[23]*Islam & hlak'*, Ira Suryani and others, 'Rukun Iman Dalam Pembelajaran Aqidah Ak[23] *Contemporaryissues*, 1.1 (2021), 45–52.

[24] Nur Hidayat, 'Peran Dan Tantangan Pendidikan Agama Islam Di Era Global', *El-Tarbawi*, 8.2 (2015), 131–45 <https://doi.org/10.20885/tarbawi.vol8.iss2.art2>.

Worship in Islam is broadly divided into two types: worship mahdah (special worship) and worship *ghoiru mahdah* (public worship). Mahdah worship includes prayer, fasting, zakat, hajj. While ghoiru *mahdah worship* includes *shodaqoh*, reading the Qur'an, and so on [25]

d. Noble Character

In everyday understanding, morals are generally equated with culture, decency, and politeness in Indonesian, and are no different from the meaning of the word moral or ethic in English. Humans will be perfect if they have praiseworthy morals (*al akhlaq al-mahmudah*) and avoid despicable morals (*al-akhlaq al-mazmumah*). Morals are sourced from the Qur'an, which is none other than God's revelation, which is undoubtedly true, with the Prophet Muhammad SAW as a figure of Al-Quran morals and a role model for the people.[26] . Morals serve to:

1) realizing community welfare

2) expresses the problem objectively

3) Increase motivation to explore knowledge. Demonstrate excellent and polite behavior, such as honesty, patience, tawadhu (humble), and kindness to others.

e. Amal Jariyah

Doing good deeds that continue to benefit others, such as educating children, sharing knowledge, or supporting charity, can instill the value of Amal Jariyah.

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[25] Deden Suparman, 'Pembelajaran Ibadah Shalat Dalam Perpektif Psikis Dan Medis', Jurnal Istek, 9.2 (2015), 48–70; Cherly Marlina, Widiyanti Siwi, And Yuliana Alvianti, 'Strategi Dakwah Tokoh Agama Dalam Meningkatkan Nilai Keislaman Masyarakat Di Kudus', Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam, 1 (2023), 99 <Https://Doi.Org/10.30983/Al-Jamahiria.V1i2.7655>.

[26] Mariani, 'Islamic Education Thought According to Muhammad Athiyah Al-Abrasyi Mariani,' *Tarbiyah Islamiyah: Scientific Journal of Islamic Education*, 12.1 (2022), 1-14 <Https://Doi.Org/10.18592/Jt>; Kahar Mansur, *Fostering Morals and Morals.* (Jakarta: Kalam Mulia, 1994); Muhammad Rizal and Others, 'Cultivating Moral Values Through Digital Platforms Towards Sd / Mi Students in Bireuen Regency,' *Islamic Education: Journal of Islamic Education*, 12.1 (2023), 315-30 <Https://Doi.Org/10.30868/Ei.V12i01.2952>; Nur Hudah, 'Cultivation of Islamic Values in Forming Noble Morals Through Storytelling Activities in Kindergarten,' *Fikroh: Journal of Islamic Thought and Education*, 12.2 (2019), 1-19.

f. Tolerance

In the Dolok Masihul sub-district, there is not only Islam, but the Foundation in delivering its da'wah also respects other religions. Appreciate and respect differences, including in terms of Islamic religious values and Indonesian culture. 7 Brotherhood Building solid and harmonious relationships with fellow human beings. With the approach of the bil hal da'wah method that helps each other, the value of brotherhood will be embedded.[27] .

g. Compassion

Demonstrate love and compassion for fellow creatures, including animals and the environment.

h. Honesty

Speak and act honestly in all situations. Foundation da'wah actors instill the value of honesty in every process of da'wah and are expected also to be able to instill the value of honesty in society.[28]

Response and Impact on the Community of Dolok Masihul Sub-district

Researchers get a positive response, and the community responds enthusiastically to the da'wah delivered. They may be interested in learning more about religion and the values taught in the da'wah applied to the Fajar Education Foundation. The impact felt by the community with the application of the Foundation's da'wah is as follows:

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[27] Adeng Muchtar Ghazali, 'Toleransi Beragama Dan Kerukunan Dalam Perspektif Islam', *Religious: Jurnal Agama Dan Lintas Budaya*, 1.1 (2016), 25–40; Jamil, 'Toleransi Dalam Islam', *Al Amin:Jurnal Kajian Ilmu Dan Budaya Islam*, 1.2 (2018), 241–56; Meta Rolitia, Yani Achdiani, And Wahyu Eridiana, 'Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga', *Sosietas*, 6.1 (2016) <Https://Doi.Org/10.17509/Sosietas.V6i1.2871>..

[28] Adeng Muchtar Ghazali, 'Toleransi Beragama Dan Kerukunan Dalam Perspektif Islam', *Religious: Jurnal Agama Dan Lintas Budaya*, 1.1 (2016), 25–40; Jamil, 'Toleransi Dalam Islam', *Al Amin:Jurnal Kajian Ilmu Dan Budaya Islam*, 1.2 (2018), 241–56; Meta Rolitia, Yani Achdiani, And Wahyu Eridiana, 'Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga', *Sosietas*, 6.1 (2016) <Https://Doi.Org/10.17509/Sosietas.V6i1.2871>.

a. Increased knowledge The right da'wah approach can positively impact people's knowledge about religion and the values it teaches. This can help the community better understand religious teachings.

b. Impact of behavioral changes If da'wah is delivered well and effectively, there can be positive behavioral changes in the community. Perhaps they will start applying religious principles in their daily lives and improve their quality of life.[29] .

c. Social impact: A da'wah approach conducted within the community context can help strengthen social relations among community members. This can create closer attachments within the group and increase the sense of social unity.[30] .

d. Impact of increased awareness: A da'wah approach that considers the context of the community can raise people's awareness of social and humanitarian issues. They may be more active in social activities and help others.

e. Improved Religious Understanding Through a practical da'wah approach, the people of Dolok Masihul sub-district can Expand their understanding of Islamic religious principles, which in turn can enhance their spiritual practices and strengthen their Faith.

f. Community Strengthening A da'wah approach involving community activities can help strengthen the bonds between Dolok Masihul sub-district community members. This can create a sense of solidarity and mutual support in carrying out religious teachings.[31] .

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[29]Mubasyaroh, 'Strategi Dakwah Persuasif Dalam Mengubah Perilaku Masyarakat', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11.2 (2017), 311–24 <https://doi.org/10.15575/idajhs.v12i.2398>.

[30]Saidang Saidang and Suparman Suparman, 'Pola Pembentukan Solidaritas Sosial Dalam Kelompok Sosial Antara Pelajar', *Edumaspul: Jurnal Pendidikan*, 3.2 (2019), 122–26 <https://doi.org/10.33487/edumaspul.v3i2.140>.

[31]Mulya Ramadhani, 'Peran Penyuluh Agama Islam Dalam Meningkatkan Solidaritas Pemuda Dikalangan Mayoritas Non Muslim Kelurahan Rantekalua Program Studi Bimbingan Dan Konseling Islam Institut Agama Islam Negeri Palopo Tahun 2022 (Kasus Kelompok Buruh Bongkar Muatan)', Ejournal Konsentrasi Sosiologi, 2.3.

Challenges and Solutions Challenges of proselytizing Fajar Education Foundation

The challenge of proselytization

In the process of da'wah carried out by the Fajar Education Foundation, according to Ustad Amin Nasution, there are at least five significant challenges he faced while implementing da'wah in the Dolok Masihul sub-district community, namely:

a. Communication Challenges One of the main challenges in the da'wah process is effective communication. Conveying religious teachings to people in an understandable and appropriate form can be difficult. The use of complex religious terms or language can make it difficult for laypeople to understand. Therefore, it is necessary to use simple language and appropriate situations to convey the message effectively.

b. Reception Challenges Not everyone will receive proselytizing well. Some people may have different beliefs or views, or they may not be interested in receiving religious messages. This challenge requires patience and a thoughtful approach in building good relationships with the community and respecting differences of opinion.

c. Challenges in Changing Behavior One of the objectives of da'wah is to effect positive changes in people's behavior. However, achieving behavioral change is often not easy. Some people may not want to change their habits or ways of thinking. This obstacle demands a sustained and continuous approach to providing encouragement and support to the community so that they can accept religious values in their daily lives.

d. Social Environmental Challenges The social environment can also challenge the da'wah process. Some people may live in an environment that does not support or even oppose religious values. This challenge requires a wise strategy in dealing with pressures and challenges from the surrounding environment.

e. Resource Challenges Another challenge is limited resources, such as funds, time and manpower. Fajar Education Foundation may need to face limitations in providing facilities, da'wah materials, or training for teachers. This challenge requires good management to optimize existing resources.

Strategies and Solutions

If there are challenges in something, then we must find solutions and ways to overcome them. To overcome challenges in the Fajar Education Foundation's proselytization process, according to the Foundation, the following strategies and solutions can be applied:

a. Effective Communication Strategies It is vital to use simple and easily understood language by the general public. The use of examples and stories relevant to everyday life can help convey messages more clearly and interestingly. In addition, using diverse communication media, such as videos, images, and social media, can help reach more people in a more engaging way.[32] .

b. Building Relationships Building good relationships with the community and other relevant parties, such as the local government, educational institutions, and community organizations, can help spread the da'wah message more effectively. Involving them in da'wah activities and building mutually beneficial partnerships can expand outreach and gain more comprehensive support.

c. Inclusive Approach It is important to respect people's different opinions and beliefs. Implementing friendly and welcoming strategies to interact with groups that have diverse perspectives can increase understanding and acceptance between various communities. Opening space for questions, discussion, and reflection can strengthen communication and the reception of proselytization messages.

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[32] Okarisma Mailani and others, 'Bahasa Sebagai Alat Komunikasi Dalam Kehidupan Manusia', 1.2 (2022), 1–10.

d. Community Empowerment Involving the community in the da'wah process can provide a sense of belonging and increase participation. Conducting training and coaching for local da'wah teachers and cadres can strengthen their capacity to deliver messages effectively. In addition, encouraging communities to play an active role in humanitarian and social affairs can also help reinforce religious values in people's daily lives.

e. Efficient Resource Management Optimizing existing resources is critical in the face of limitations. Fajar Education Foundation can plan well, identify priorities, and allocate resources wisely. Involving volunteers and partnering with partners who have additional resources can also help in overcoming these limitations.[33] .

CONCLUSION

Based on the explanation above, it can be concluded that the implementation of da'wah by the Fajar Education Foundation in instilling Islamic religious values in the community of Dolok Masihul District has been implemented well through the approach of Da'wah Ammah, Da'wah bil Lisan, Da'wah bil Haal, and Da'wah bil Hikmah and involves several activity programs where the implementation produces Islamic religious values in the form of Tauhid, Iman, Islam, Worship, Noble Character, Amal Jariyah, Tolerance, Brotherhood, Compassion and Honesty in the community. Although there are challenges in the implementation of Da'wah in instilling Islamic values, according to the Fajar Education Foundation, the Foundation can provide reasonable solutions and strategies to be able to carry out the agenda that has been set so as to produce an

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[33] Ronaldo Ronaldo, Ahmad Zuhdi, and Dendy H Nanda, 'Analisis Strategi Dakwah Guru Ngaji Dalam Menanamkan Nilai-Nilai Akhlak Di Desa Pidung Kecamatan Keliling Danau', *Journal of Da'wah*, 1.2 (2022), 148–71 <https://doi.org/10.32939/jd.v1i2.1606>; Bustanol Arifin, 'Strategi Komunikasi Dakwah Da'i Hidayatullah Dalam Membina Masyarakat Pedesaan', *Communicatus: Jurnal Ilmu Komunikasi*, 2.2 (2019), 109–26 <https://doi.org/10.15575/cjik.v2i2.4940>.

impact and a good perception of the community towards the da'wah of the Fajar Education Foundation.

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